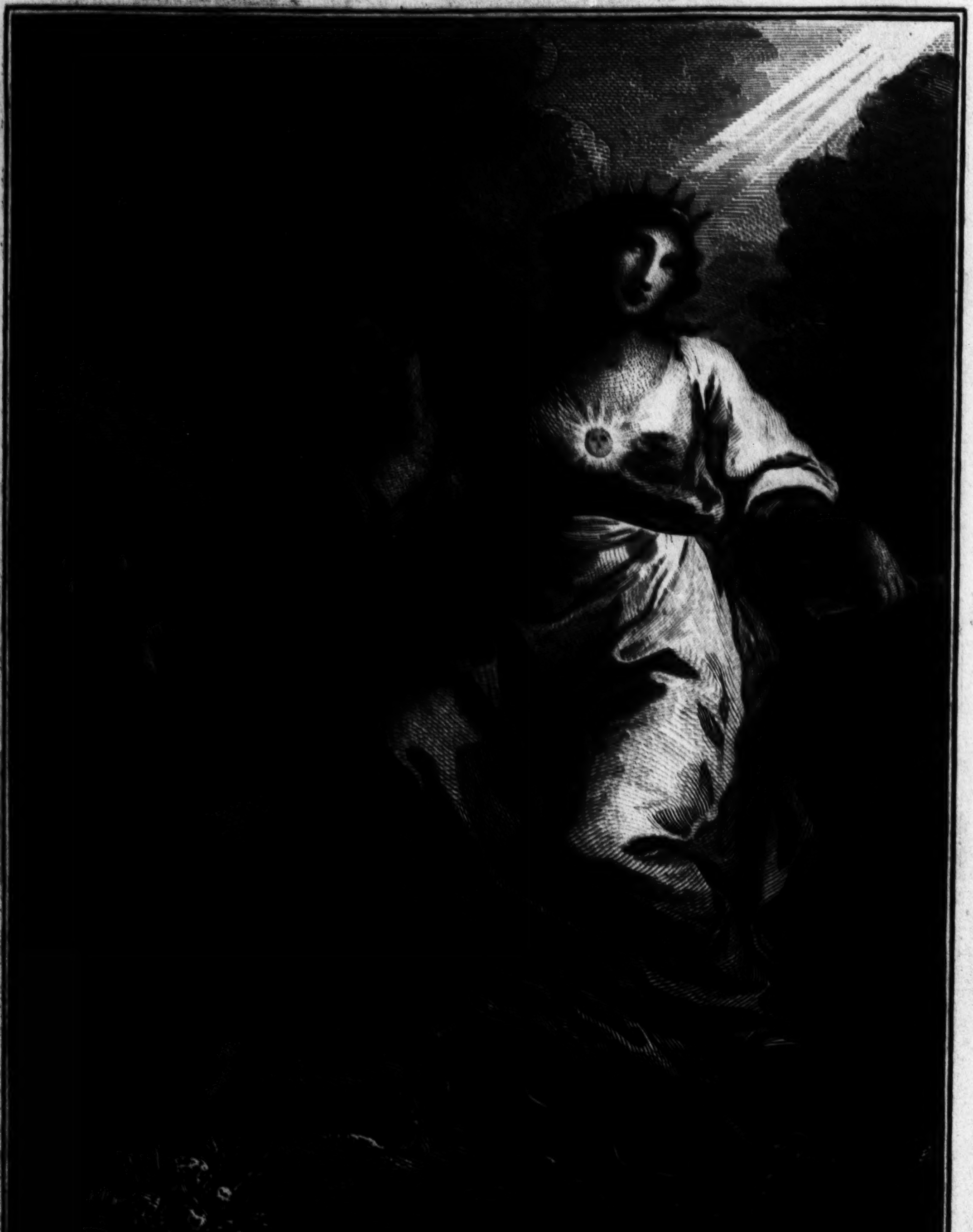


Angelica Kauffman R.A. pinx.t

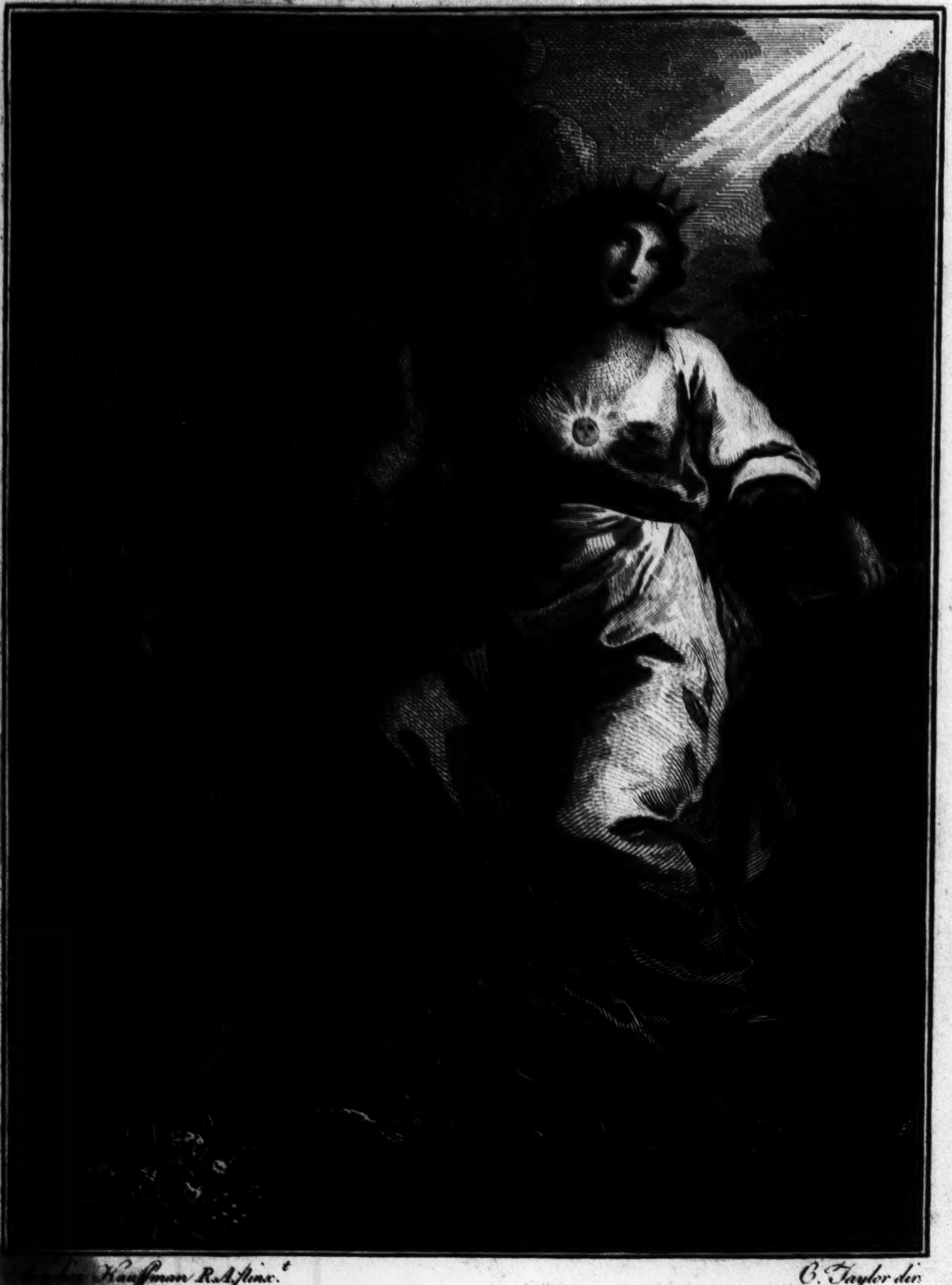
C. Taylor dir.

MERCY and TRUTH.

Mercy and Truth are met together.

MISERICORDIA ET VERITAS OBVIAVERUNT SIBI.

Psalm LXXXV, *ver. 10*



[illegible] Kauffman R.A. pinx^{t} C. Taylor dir.

MERCY and TRUTH.

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MISERICORDIA ET VERITAS OBVIAVERUNT SIBI.

Psalm LXXXV, *ver. 10*

23

2.L.h.

FRAGMENTS,

ILLUSTRATIVE OF THE

MANNERS, INCIDENTS, AND PHRASEOLOGY,

OF THE

HOLY SCRIPTURES:

PRINCIPALLY SELECTED FROM

THE MOST ESTEEMED AND AUTHENTIC

VOYAGES AND TRAVELS INTO THE EAST;

WITH

ADDITIONAL REMARKS AND OBSERVATIONS,

INTENDED AS A CONTINUED APPENDIX TO

CALMET's DICTIONARY OF THE HOLY BIBLE.

THE FIRST HUNDRED.

LONDON:

PRINTED FOR CHARLES TAYLOR, No. 105, HATTON-GARDEN.

M,DCC,XCVIII.

23

CMC
MVSEVM
BRITANNICVM

NAPTHALI.

GENESIS, XLIX. 21.

NAPTHALI IS A HIND LET LOOSE:
HE GIVETH GOODLY WORDS.

THAT this paſſage requires illuſtration, will be evident, from a ſlight examination of its grammar, or inquiry into its meaning. Napthali is a *hind*; a *hind* is a *female* deer: HE, the ſign of the *maſculine* gender, giveth goodly words. Napthali is here both maſculine and feminine: but in what ſenſe, or to what purport, is it ſaid of a deer, whether male or female, he giveth *words?* And how are theſe words *goodly?* When did a deer ſpeak? and ſpeak, too, with propriety and elocution?—What idea has the reader annexed to this paſſage? where is the unity of the whole, or the propriety of the parts? how does this alluſion correſpond with nature, or with the ſubſequent ſituation or hiſtory of this tribe?

We receive but little aſſiſtance, if we turn to the verſions, ancient or modern. The Vulgate, one of the Greek verſions, the Perſian, the Arabic, concur in this rendering. The LXX. Bochart, Houbigant, Durell, Dathe, Michaëlis, render "Napthali is a ſpreading (terebinthine) tree, giving beautiful branches." This renders the ſimile uniform; but the alluſion to a tree ſeems to be purpoſely reſerved by the venerable patriarch for his ſon Joſeph, who is compared to the boughs of a tree. Now Joſeph would be aſſimilated to an *inferior* object, if Napthali had been compared to a parent tree before him; which repetition of idea is every way unlikely.

Thoſe who ſupport the Hebrew points, and the opinion of the Maſora critics, i. e. the preſent reading, ſupport the former verſion, which is according to them. They ſay alſo, that the idea of a tree is too general, and not ſpecific enough to become the characteriſtic of a tribe; ſince fertility, &c. which it implies, belonged equally to all the tribes. Gen. xliv. 21. And this has engaged later interpreters to identify this tree as the terebinthine.

It is certain, alſo, that the Hebrew *ail*, איל, is the uſual name for a ſtag. The Greeks ſeem to have changed this word, by prefixing a hard-ſounding letter, D, *Dial*. Hence Heſychius ſays, Διαλ την ελαφον Χαλδαιοι: *The Chaldeans call a deer Dial*. The Arabs write *jial*, *igial*, &c.

Having ſeen, though but ſlightly, the embarraſſment of interpreters, let us try what aſſiſtance we may derive from Natural Hiſtory, toward explaining this paſſage.

1. I conceive the word *Aileh* may be like our word *Deer*, *i. e.* applicable to either ſex, though cuſtom may uſually have appropriated it to one ſex: as we do not always correctly, in common ſpeech, diſtinguiſh the ſexes of domeſtic animals, ſheep, goats, horſes, dogs, &c.: or of wild animals, rats, wolves, bears, &c. So our word *deer* does not denote the *ſpecies*, as we have ſeveral kinds of deer, nor the ſex, &c. So the Greek *elaphos* denotes a deer, *i. e.* either a *ſtag* or a *hind*. The Latin alſo looks the ſame way; *dama*, a deer, a fallow deer, whether buck or doe: and Dr. SHAW, Travels, 414, 4to. underſtands the whole *genus* of deer, as included in the

word *Ail*, though this *genus* compriſes many *ſpecies*. Our own profeſſed naturaliſts accommodate themſelves in their writings to this manner of expreſſion. GOLDSMITH has a diviſion "Of the COW kind;" under which he includes *bulls*, no doubt: but PENNANT is worſe ſtill, for he has a diviſion "Of the OX;" under which he includes both bulls and cows, which is certainly improper, ſince bulls or cows are not oxen, neither are oxen bulls or cows, but mutilations produced by art.

2. The word rendered *let looſe* (שלחה), imports an active motion, not like that of the branches of a tree, which, however freely they wave, are yet attached to the parent, but an *emiſſion*, a *diſmiſſion*, a *ſending forth* to a diſtance; in the preſent caſe a *roaming*—roaming at liberty. N. B. This word, as it does not agree with the actions of a tree, or of its parts, militates againſt the rendering propoſed by Bochart, &c.

3. *He giveth*. This word may denote *ſhooting forth*: it is uſed of production; as of the earth, which ſhoots forth, yields—her increaſe, Lev, xxiv. 4. So trees ſhoot forth branches, Pſalm viii. 7. Prov. xii. 12.; and ſo to *place*, *ſet*, or *appoint*.

4. *Goodly words*. We have ſeen that other verſions render "beautiful branches," and we ſhall acquieſce in their idea. The word rendered *goodly* ſignifies *majeſtic*, *noble*, *grand*, *magnificent*: and the word rendered *branches* radically ſignifies to *diverge*, to *ſpread forth*. The whole paſſage, tranſlated on theſe principles, will read thus—

> Napthali is a deer roaming at liberty,
> He ſhooteth forth noble branches [majeſtic antlers.]

N. B. The Engliſh word *branches* is applied to the ſtag, with exactly the ſame alluſion as the Hebrew word: the French ſay *bois*, wood, for a ſtag's horns.

To juſtify this verſion, obſerve, that the horns of a *ſtag* are annually ſhed, and annually reproduced; they are ample, according to the plenty and the nutritious quality of his paſturage, or are ſtinted in their growth, if his food has been ſparing or deficient in nouriſhment. BUFFON reaſons at length on this ſubject, Art. CERF.—"There is ſo intimate a relation between nutrition and the production of the antlers, &c. that we have formerly eſtabliſhed *its entire dependance on a ſuperabundance of nouriſhment*. In animals in general, *and in the ſtag in particular*, this ſuperabundance ſhews itſelf by the moſt evident effects; *it produces the horns*, the ſwelling of the throat, the accretion of fat, &c. After the firſt year, in the month of May, the horns begin to ſhoot, and form two projections, which lengthen and harden, *in proportion as the animal takes nouriſhment*... This effect [of nouriſhment] appears eſpecially on the ſummit of the head, where it manifeſts itſelf more than every where elſe, by the production of the horns... Another proof that the production of the horns ariſes wholly from the ſuperabundance of nouriſhment, is the difference which is found between the horns of ſtags of the ſame age, of which ſome are very thick, and ſpreading, while others are thin and ſlender, which depends abſolutely on the quantity of nouriſhment; for a ſtag which inhabits a plentiful country, where he feeds at his will; where he is not moleſted by dogs, or by men; where, having eaten quietly, he may afterwards ruminate at his eaſe, will always ſhew a head beautiful, high, and ſpreading; palms large and well furniſhed; the ſtem of his horns thick, well pearled, with numerous antlers, long and ſtrong; whereas, he who inhabits a country where he has neither quiet nor nouriſhment ſufficient, will ſhew but an impoveriſhed head, few antlers, and feeble ſtems; INSOMUCH, THAT IT IS ALWAYS EASY TO DETERMINE, BY EXAMINING THE HEAD OF A STAG, WHETHER HE

INHABITS A PLENTIFUL AND QUIET COUNTRY, AND WHETHER HE HAS BEEN WELL OR ILL FED."

Now direct theſe remarks to the prediction of Jacob: "Napthali ſhall inhabit a country ſo rich, ſo fertile, ſo quiet, ſo unmoleſted, that, after having fed to the full, on the moſt nutritious paſturage, he ſhall ſhoot out branches, i. e. antlers, &c. of the moſt magnificent, and even majeſtic magnitude." Thus does the patriarch denote the happy lot of Napthali; not directly, but indirectly; not by energy of immediate deſcription, but by inevitable inference, ariſing from obſervation of its effects. In fact, the lot of this tribe was rich in paſture, and "his ſoil," as Calmet obſerves, "was very fruitful in corn and oil." So that we have both correct verbal propriety, and ſubſequent fulfilment of the prophecy, in favour of our interpretation of this paſſage. In ſupport of this opinion I ſhall add further—

That the reſidence of Napthali was a beautiful woodland country, is generally underſtood: it extended to Mount Lebanon, and produced fruits of every ſort.—Moſes ſays, *Deut.* xxxiii. 23. Napthali ſhall enjoy abundance of favour, and be filled with the bleſſings of the Lord. Joſephus, *de Bello*, lib. iii. cap. 2. ſpeaks highly of the fertility of Galilee, which compriſed the lot of Napthali, and, *de Vita ſua*, p. 2017, he reckons two hundred and fourteen towns in this province.

We conſider the ſource of the Jordan as riſing in Napthali; and from the name of the city near which it roſe, *Paneas*, which is thought to originate from the deity *Pan*, we may perceive the nature of the country; for *Pan*, as the god of rural economics, delighted in woodlands, foreſts, groves, &c. Accordingly, William, Archbiſhop of Tyre, in his Hiſtory of the Holy Wars, lib. xviii. cap. 2. informs us, that there was around this city a vaſt foreſt, called in his time the foreſt of *Paneades*. It was adapted to feed and fatten flocks; and a prodigious number of Arabs and Turcomans, after a convention of peace with Godfrey of Boulogne, by permiſſion of that hero, entered and reſided in this foreſt, with their flocks and cattle; among which, ſays the hiſtorian, there was an infinite number of horſes.

This foreſt extended even to Mount Hermon, as the writer laſt quoted obſerves; and he ſuppoſes it to be a part or continuation of the famous foreſt of Lebanon. It needs little proof that a country, thus deſcribed, was likely to yield abundance of nouriſhment; adapted for deer, and even a ſuperabundance, which might diſplay its prolific effects in the growth and magnitude of the horns, and their branches; ſo that this country might *literally* fulfil the patriarch's bleſſing, which is not always to be expected in *figurative* and prophetic language.

It ſhould not be forgot, that at about one mile diſtant from *Paneas*, ſtood Laiſh or Dan, of which it is expreſsly remarked, the inhabitants dwelt therein careleſs, quiet, and ſecure, Judges, xviii. 7. which implies a plentiful country, to ſay the leaſt.

Of the adjacent diſtrict of Keſroan, which Volney tells us is ſimilar to this ſide of Mount Lebanon, Le Roque ſays, p. 220, "Nothing equals the fertility of the lands in Keſroan: mulberry-trees for the ſilk-worms; vineyards, whoſe wine is excellent; olive-trees tall as oaks; meadows, paſturages, corn, and fruit of all kinds. Such are the riches of this agreeable country, which beſides abounds in cattle, large and ſmall, in birds of game, and in beaſts of chaſe. So beautiful a country, ſituated in a climate which I think is the mildeſt and moſt temperate of Syria, ſeems to contribute, in ſome manner, to the kindneſs of diſpoſition, to the gentle inclinations, and to the praiſeworthy manners of the inhabitants.

He proceeds to ſay yet ſtronger things of the inhabitants of that country, whereof he is particularly ſpeaking; but I preſume what has been offered to the reader is ſufficient to juſtify the patriarch Jacob in allegorizing the character and the ſituation of Napthali, under an alluſion to a deer, rather than to any wild beaſt of a ſavage and ferocious nature, as he does ſome of his other children.

It is ſuppoſed, that, in the allegory, the branching horns of this deer denote fertility in children; and it is remarked, that though only four ſons are reckoned to Napthali, when he went down to Egypt, Gen. xlvi. 24. yet his tribe at the Exodus numbered above 50,000 men. I need not add any remarks on the maintenance, and even increaſe, of this population, when ſettled in a country ſuch as is above deſcribed.

N. B. In Buffon, the reader may ſee the connexion of this idea with thoſe already ſuggeſted.

I preſume now to conclude, that we are under no neceſſity of recurring to the ſimile of a tree, in order to reduce this paſſage to clear and ſimple meaning; ſtill leſs are we obliged to retain the miſtaken rendering of our public tranſlation, which preſents us with an *impoſſibility*, and a *contradiction*; eſpecially, while we have ſuch evident marks of veriſimility and propriety, in favour of the ſentiment and tranſlation we have propoſed.

EXPLANATION OF THE PLATE.

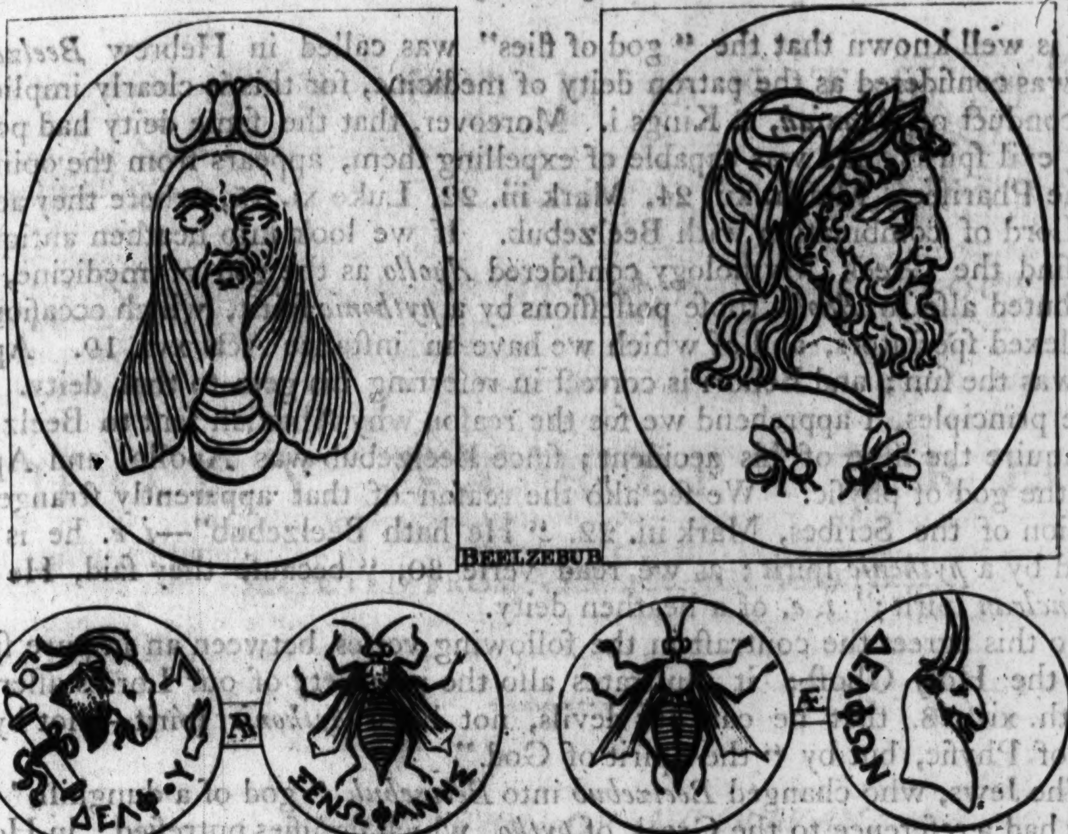
A. Is the head of a *hind*, or *female* deer, which ſex *uſually* has no horns; though ſome have been found with ſmall horns; probably from ample feeding. The attitude of this figure is liſtening, but braying at the ſame time.

B. Is a ſtag of four years old; at which period he is well able to ſeek his own proviſion, and to roam at large in the foreſt. The antlers, with which he is furniſhed, are now in fair condition, and not unequal to thoſe of the generality of his age and ſpecies.

C. Is the head of a ſtag, which, from having fed at pleaſure in one of the foreſts of Germany, has acquired very large antlers, very thick ſtems, very broad horns, and ſo ſpreading, that the points they form amount to no leſs a number than SIXTY-SIX. Let him, then, ſtand as a proof of the effects of liberty and plenty, like the ſon of Jacob, to whom he forms an object of compariſon.

NAPTHALI IS A DEER ROAMING FREELY IN THE FERTILE FOREST;
And, by the effect of plentiful feeding,
SHOOTING OUT AMPLE ANTLERS!

N. B. Theſe figures are from Ridinger, a famous German painter of animals.



BEELZEBUB.

"THESE two heads are monuments of the ridiculous worſhip of the Gentiles; the firſt is in an antique paſte, the other in a gem, both in the Muſeum *Stoſchianum*, both of them are images of Jupiter, called by the Greeks Απομύιος, and by the Romans *Muſcarius*, that is to ſay, *fly-driver*: for to this Jupiter was attributed the function of driving away flies. This worſhip was introduced on occaſion of a ſacrifice which Hercules made to Jupiter Olympius in Elis, which being infeſted with flies, he prayed to that god to drive them off; from hence aroſe the worſhip in Elis, of Jupiter the *fly-expulſor*. A ſimilar image to that of No. 2, is on a gem, which Bellori has explained as ſignifying the Sun, whoſe heat refines honey; and by whom the feet of the fly are taken as alluſions to the rays of the ſun." WINKELMAN, *Monum. Ined.* p. 13.

It appears from this, that Bellori conſidered the god of flies as the god of bees, at the ſame time: might this be one reaſon wherefore HONEY was forbid to be offered on the altar of the Lord? as we find prohibited, Deut. ii. 11.

It is well known that the "god of flies" was called in Hebrew *Beelzebub*, and was conſidered as the patron deity of medicine, for this is clearly implied in the conduct of *Ahaziah*, 2 Kings i. Moreover, that the ſame deity had power over evil ſpirits, and was capable of expelling them, appears from the opinions of the Phariſees, Matth. xii. 24, Mark iii. 22, Luke xi. 15, where they accuſe our Lord of combination with Beelzebub. If we look into heathen antiquity, we find the Greek Mythology conſidered *Apollo* as the god of medicine, and attributed alſo to *Apollo* thoſe poſſeſſions by a *pythonic* ſpirit, which occaſionally perplexed ſpectators, and of which we have an inſtance Acts xvi. 19. Apollo too was the ſun; and Bellori is correct in referring his gem to that deity. On theſe principles, I apprehend we ſee the reaſon why Ahaziah ſent to Beelzebub to inquire the iſſue of his accident; ſince Beelzebub was Apollo, and Apollo was the god of phyſic. We ſee alſo the reaſon of that apparently ſtrange expreſſion of the Scribes, Mark iii. 22. "He hath Beelzebub"—*i. e.* he is poſſeſſed by a *pythonic* ſpirit; as we read verſe 30, "becauſe they ſaid, He hath an *unclean* ſpirit;" *i. e.* of a heathen deity.

To this agrees the contraſt in the following verſes, between an impure ſpirit, and the Holy Ghoſt; it illuſtrates alſo the propriety of our Lord's aſſertion, Matth. xii. 28. that he caſt out devils, not by a *pythonic* ſpirit,—not by the god of Phyſic, but by "the Spirit of God."

The Jews, who changed *Beelzebub* into *Beelzebul*, "god of a dunghill," perhaps had a reference to the Greek of *pytho*, which ſignifies putrefied: in Homer *epythonto* means, become rotten. Pauſanias, in Delphos.

In No. 1. in our Plate we have a fly formed in ſuch a manner, that a human face appears deſcribed by his ſhoulders, while his head, wings, &c. denote the inſect: this allegory deſerves notice, as being ſtrictly "GOD OF THE FLY."

No. 2. Is a head bearded and laureated, like a Jupiter, with two flies below, denoting the deity which governed them.

No. 3. is a medal of *Delphos*, where Apollo had a magnificent temple, and from whence he was named the *Delphian*. GOLTZIUS, Tab. viii. On one ſide is the goats' head, in alluſion to the ſtory of the *pythian* virtue, or afflatus, being diſcovered by a goat, which occaſioned its being afterwards ſolicited by a prieſteſs, who gave oracles, &c. with the greateſt applauſe: who was called the *pythoneſs*, and who received the inſpiring effluvia while ſitting on the ſacred *tripos* in the temple. The quiver, and other figures on this face of the medal, are direct references to Apollo. On the reverſe of the medal is a fly: the ſame on the reverſe of No. 4. Now theſe medals not only prove that Apollo was the god of the fly, *i. e. Beelzebub*; but they prove, that under this character he was peculiarly connected with the idea of a *pythonic* ſpirit, an oracular inſpiration, and therefore was proper to be applied to in reſpect of future events; and eſpecially on ſubjects of a medical nature.

FRAGMENTS,

ILLUSTRATIVE OF THE

MANNERS, INCIDENTS, AND PHRASEOLOGY,

OF THE

HOLY SCRIPTURES;

SELECTED FROM VARIOUS AUTHORITIES.

DESCRIPTION OF A CARAVAN,

FROM COLONEL CAMPBELL'S TRAVELS TO INDIA, p. 40. PART II.

"A **CARAVAN**, which is ſo often mentioned in the Hiſtory and Deſcription of the Eaſt, and in all the tales and ſtories of thoſe countries, is an aſſemblage of travellers, partly pilgrims, partly merchants, who collect together in order to conſolidate a ſufficient force to protect them, in travelling through the hideous wilds and burning deſerts over which they are conſtrained to paſs, for commercial and other purpoſes, thoſe wilds being infeſted with Arabs, who make a profeſſion of pillage, and rob in moſt formidable bodies, ſome almoſt as large as ſmall armies. As the collection of ſuch a number (*i. e.* to form the Caravan) requires time, and the embodying of them is a ſerious concern, it is concerted with great care and preparation, and is never attempted without the permiſſion of the prince in whoſe dominions it is formed, and of thoſe alſo through whoſe dominions it is to paſs, expreſſed in writing. The exact number of men and carriages, mules, horſes, and other beaſts of burthen, are ſpecified in the licence; and the merchants to whom the caravan belongs, regulate and direct every thing appertaining to its government and police, during the journey, and appoint the various OFFICERS neceſſary for conducting it.

"Each Caravan has FOUR principal officers: the *firſt*, the CARAVAN BACHI, or head of the Caravan; the *ſecond*, the *Captain of the* MARCH; the *third*, the *Captain of the* STOP, or REST; and the *fourth*, the *Captain of the* DISTRIBUTION.

"The *firſt* has the UNCONTROULABLE AUTHORITY and *command* over all the others, and gives them his orders: the *ſecond* is ABSOLUTE during the march; but his authority immediately *ceaſes* on the ſtopping or encamping of the Caravan, when the *third* aſſumes his ſhare of the authority, and exerts it during the time of its remaining at reſt; and the *fourth* orders the diſpoſition of every part of the *Caravan*, in caſe of an attack or battle. This laſt officer has alſo, during the march, the inſpection and direction of the diſtribution of proviſions, which is conducted, under his management, by ſeveral inferior officers, who are obliged to give ſecurity to the maſter of the Caravan; each of them having the care of a certain number of men, elephants, dromedaries, camels, &c. &c. which they undertake to conduct, and furniſh with proviſions at their own riſque, according to an agreement ſtipulated between them.

“ A FIFTH officer of the Caravan is, the PAY-MASTER, or TREASURER, who has under him a great many clerks and interpreters, appointed to keep accurate journals of all the material incidents that may occur upon the journey; and it is by theſe journals, ſigned by the ſuperior officers, that the owners of the Caravan, judge whether they have been well or ill ſerved, or conducted.”—Then he proceeds to ſay,

“ Another kind of officers are Mathematicians, without whom no Caravan will preſume to ſet out. There are commonly three of them attached to a Caravan of a large ſize; and they perform the offices both of Quarter-maſter and Aides-de-camp, leading the troops when the Caravan is attacked, and aſſigning the quarters where the Caravan is appointed to encamp. There are no leſs than five diſtinct Caravans: *firſt*, the heavy Caravans, which are compoſed of elephants, dromedaries, camels, and horſes; *ſecondly*, the light Caravans, which have but few elephants; *thirdly*, the common Caravans, where are none of thoſe animals; *fourthly*, the horſe Caravans, where are neither dromedaries or camels; and *laſtly*, ſea Caravans, conſiſting of veſſels; from whence you will obſerve, that the word Caravan is not confined to the land, but extends to the water alſo.

“ The proportion obſerved in the heavy Caravan, is as follows:—When there are five hundred elephants, they add a thouſand dromedaries, and two thouſand horſes at the leaſt; and the eſcort is compoſed of four thouſand men on horſeback. Two men are required for leading one elephant, five for three dromedaries, and ſeven for eleven camels. This multitude of ſervants, together with the officers and paſſengers, whoſe number is uncertain, ſerve to ſupport the eſcort in caſe of a fight; and render the Caravan more formidable and ſecure. The paſſengers are not abſolutely obliged to fight; but, according to the laws and uſages of the Caravans, if they refuſe to do ſo, they are not entitled to any proviſions whatever from the Caravan, even though they ſhould agree to pay an extravagant price for them.

“ The day of the Caravan ſetting out, being once fixed, is never altered or poſtponed; ſo that no diſappointment can poſſibly enſue to any one. Even theſe powerful and well armed bodies, are way-laid and robbed by the Arabian princes, who keep ſpies in all parts to give notice when a Caravan ſets out; ſometimes they plunder them, ſometimes make ſlaves of the whole convoy.”

OBSERVATIONS.

This account may tend greatly to illuſtrate the Story of the Exodus; and in order to apply it to that event, we muſt premiſe that the manners of the Eaſt have ever been ſo permanent, becauſe reſulting from the nature and the peculiarity of the countries, that what was anciently adopted into a cuſtom, as appears by the earlieſt relations which have reached us, is ſtill conformed to, with ſcarce any (if with any) variation.

1. The

I. The officers of a Caravan appear to be five: this explains the nature and uſe of the word, which ſignifies five, Exod. xiii. 18. חמשים (CH*e*M*oo*SHIM) which has embarraſſed commentators, ancient and modern: our tranſlation renders it *harneſſed*, but puts in the margin, *five in a rank*. Others have the ſame difference, the LXX. ευζωνοι girded, equipt: ſo the Targum: Aquila ενωπλισμενοι armed: ſo Symmachus: Vulgate *armati*; Pagninus *accincti*; and Montanus *quintati*. Mr. HARMER has very ingenious thoughts upon it; and I once had gone ſo far into his ideas, as to think that they might be illuſtrated by a print in NIEBHUR, where *four* camels are led in a train by the ſame ſtring, by one man; apparently as the common mode of conducting them. Now, if Moſes had ordered that each man, inſtead of conducting *four*, ſhould conduct *five*; or that the uſual number of drivers neceſſary to conduct the cattle of four families, ſhould conduct thoſe of five; it might have given a ſenſe to this paſſage, notwithſtanding Mr. HARMER abandons it, as too difficult. But this word occurs alſo where it cannot have that ſenſe, as Joſh. i. 14. "paſs over before your brethren *armed:* Chap. iv. 12. paſſed over *armed:* Jud. vii. 11. Gideon went down to the outſide of the *armed* men." Now it ſhould appear that the margin, which in all theſe places reads *five in a rank*, muſt err; becauſe we have no account of ſuch a formation of any military body; and, in the caſe of Gideon, *five in a rank*, can never deſcribe an advanced guard, or a corps-de-garde, or any other: but if we accept the idea of *under the* FIVE, *i. e.* officers regulated by the ordinary laws and uſages of encampments, of military ſervice, and of caravans, as conducted by *five* chiefs, then every place where the word occurs, agrees to this ſenſe of the word, and the propriety of its uſe is apparent. As to the Iſraelites being *generally* armed, it is incredible; becauſe 1. Pharaoh was no ſuch fool as to truſt them with arms, while under ſervitude. 2. Nor could they, *generally*, have procured them ſince. 3. Nor could Pharaoh, with his forces, expect to ſubdue ſo great a number, juſt eſcaped into liberty, &c. &c.

But the ſenſe of the paſſage in Exodus is, that Moſes arranged the Iſraelites, while in Egypt, and conducted them out of it, in the moſt orderly, regular, and cuſtomary manner; appointing proper officers, and leaving as little to the mob as poſſible.

II. "A Caravan is too ſerious a concern to be attempted without the permiſſion of the king, in whoſe dominions it is formed; and of thoſe powers alſo, through whoſe dominions it is to paſs, &c." This accounts for the urgency of Moſes for the permiſſion of Pharaoh; and the power of Pharaoh to prevent the aſſemblage neceſſary for the purpoſe: it accounts, alſo, for the attack made by Amalek, Exod. ch. xvii. which tribe, not having had their permiſſion aſked, thought of revenge and plunder for this omiſſion, in a "formidable body, as large as an army;" but Moſes could not have aſked their conſent, without alarming Pharaoh too highly, as to his further deſigns.

III. The nature of the "mixed multitude" which accompanied the Caravan of Iſrael, clearly appears in this extract.

IV. "The exact number of men, carriages, mules, &c." This we find was the cuſtom alſo in the time of Moſes; as the returns made, and regiſtered in the book Numbers, ſufficiently demonſtrate.

V. The time neceſſary for the formation of a Caravan, juſtifies the inference, that the Iſraelites did not leave Egypt in that violent hurry which is ſometimes ſuppoſed; they muſt have had time to aſſemble; many of them, no doubt, from diſtant parts, which would require many days: they might be expelled in haſte from the royal city; but to collect them all together at the place of rendezvous, muſt have been a work of ſome time; we ſee it is ſo at this day.

VI. A conſideration of yet greater conſequence, ariſes from the nature and the powers of theſe officers: I ſuppoſe we may, without heſitation, conſider Moses as the (1.) *Caravan Bachi*, to Iſrael: if we ſuppoſe ( ) to be (2.) *Captain of the March*; Hur (3.) *Captain while reſting*; and Joshua (4) *Captain of the Diſtribution*; then Aaron was (5.) *Treaſurer*; or *Pay-maſter*.

This diſtribution of theſe offices, appears probable, becauſe Joſhua is ordered, chap. xvii. to go and fight Amalek, who attacked Iſrael, while encamped. Now fighting appears to be part of the duty of No. 4. and who fitter for this than Joſhua, afterwards *Caravan Bachi*? That Hur ſhould be Captain of the Reſting ſeems likely, from his being left in authority in conjunction with Aaron, chap. xxiv. 14. while Moſes and Joſhua went up into the Mount; to what more proper perſon, or officer, could this charge be intruſted? NB. As Hur's office ceaſed while the people were fighting under Joſhua, he could be well ſpared with Aaron, to hold up the hands of Moſes: and thus were four principal perſons of the Caravan, all employed on that occaſion.

It remains that Aaron could only fill a ſecondary and ſubordinate office: he, like others, while on the march, was under the authority and orders of the Captain of the March; or while at reſt, was under the authority and orders of (Hur, or) the Captain of the Reſting. If this be fact (and in ſomewhat like it we muſt acquieſce) then we may fairly preſume, that he acted but a ſubordinate part in the tranſactions of the camp; and, by conſequence, in that famous one of the golden calf. It ſeems pretty clear, that the people *forced* Aaron in this buſineſs: if the authority of the Captain of the Reſt, or perhaps that of the Captain of the March, though now idle (NB. I cannot fix this office on any certain individual) ſupported the requeſt of the people, how could Aaron, the treaſurer only, not, as *afterwards*, the high-prieſt, oppoſe it? whence was he to get powers againſt "a people ſet on miſchief?" Beſides, if Aaron acted in this buſineſs no further than as his office of treaſurer required, *i. e.* taking the money, the materials, and giving them to the workmen, Hur, or No. 2. might *promote* the making of the image faſter than Aaron wiſhed, or could prevent; might direct and expedite it; and, in fact, might eaſily get it completed before Aaron ſaw it, as appears to be the fact from the order of the ſtory, (ſee Aaron). Aaron, then, was leſs a principal in this crime than has been ſuppoſed; conſequently, in one ſenſe, leſs unfit for the office of prieſthood he *afterwards* held. Moreover, if he was (as I conclude he was) treaſurer, then part of his office was to keep "*accurate journals of all the material incidents*, &c." this accounts why, in his penitence, he has given an ample relation of the ſhare he had in this tranſaction, of the anger againſt him, &c. while he has entirely declined to tranſmit to poſterity the name of him, or the anger againſt him, who was the principal in it (I cannot refrain from recollecting, as a ſimilar inſtance here, how much more circumſtantially Peter's fall is related, in Peter's goſpel, (*i. e.* Mark's) than in any other). It accounts, alſo, for his commendation of Moſes, as the meekeſt of men, in the very inſtance of his own rebellion againſt him; and it accounts for the uſe of the third perſon in the narration, inſtead of the firſt perſon, which Moſes himſelf uſes in Deuteronomy, writing probably after Aaron's death. It reſults from this, that the hiſtory of the Exodus, &c. is from the public, notorious, authentic regiſter, kept in the camp daily; and that the original of it was no private memorandums, but the Gazette of the time.

I ſuppoſe I need ſay nothing about the Mathematicians, mentioned by Col. Campbell, as a *ſixth* officer, ſince the original Hebrew ſays, Iſrael was conducted by *five*.

The reader will obſerve other particulars for himſelf; and will, I hope, give due weight to thoſe here ſuggeſted, ſince they are offered but as hints; and this is not the place to enlarge further upon them. I ſhall alſo be pardoned the remark, how eaſy the moſt intricate tranſactions appear when ſet in their proper light: what is obſcure to us now, is evidently not from any real obſcurity in the narration itſelf, but from the loſs of proper accompaniments, which might conduct our judgments: how greatly this applies to eſtabliſh the authority and authenticity of the Scriptures, is obvious to every reflecting mind.

No. II. THOUGHTS ON THE SUN-DIAL OF AHAZ. With a Plate.

FEW ſubjects have more embarraſſed Commentators, than that of the Dial of Ahaz: without preſuming to affirm that the following conſiderations will completely clear the hiſtory of it, I think we may be permitted to ſuggeſt, that they will go a good way towards it.

Our Plate repreſents the form of the moſt ancient Sun-dial known: the upper inſtance actually exiſts, cut in a rock, at Athens, for the latitude of which place it is calculated. The lower inſtance is, one found at *Herculaneum*, now in the repoſitory of the king of Naples; it is conſtructed for the latitude of Memphis, in Egypt; and was probably brought from thence. Two or three others found in Italy, are extant.

As it is neceſſary on this ſubject to clear our ground as we go, I think it proper, firſt, to prove that this form of a Sun Dial was invented in Babylon. VITRUVIUS, lib. ix. ch. 9. where he is mentioning the various kinds of dials, uſed by the ancients, places firſt of all as moſt ancient, that of Beroſus, the Chaldean, which he thus deſcribes "*Hemicyclium excavatum ex quadrato, ad enclimaque ſucciſum, Beroſus Chaldaeus dicitur inveniſſe,*" *i. e.* a half circle, hollowed into the ſtone, and the ſtone cut down to an angle: *ſaid* to be invented (or rather introduced) by Beroſus, the Chaldean.

Now Beroſus lived above three hundred years (perhaps three hundred and thirty) before A.D. which, indeed, is long after Ahaz, who died 727 before A.D. but then we are ſo far from being obliged to conſider Beroſus as the actual inventor, that it ſeems ſufficient to ſay, he is the reported introducer only, *i. e.* into Greece.

Beroſus was a prieſt of Belus, at Babylon, and his Hiſtory contained aſtronomical obſervations for four hundred and eighty years. Paſſing from Babylon into Greece. He firſt taught aſtronomy, at Cos; afterwards at Athens, where he was honoured with a public ſtatue in the Gymnaſium. Theſe four hundred and eighty years, carry us higher than the date of Ahaz; but then we muſt allow ſome time for the invention to have reached Iſrael from Babylon, if we ſuppoſe the invention to be adopted at that period of time. Now at Athens we ſtill find one of his Sun-dials.

Herodotus ſays, Book I. ch. 109, "As to the pole, the gnomon, and the diviſion of the day into twelve parts, the Greeks received them from the Babylonians." NB. Not from the Egyptians, as might have been ſuppoſed.

"The pole is commonly thought to be ſynonimous with a dial." Herodotus was born four hundred and eighty-four years before A.D. and wrote above one hundred years before Beroſus was born. Beroſus, then, could not have invented the moſt ancient Sun-dial. The deſcription given by Herodotus, agrees well with our figures. Anaximander, who died five hundred and forty-three years before A.D. had Sun-dials, ſee DIALS, eſpecially the deſcription by Rabbi Elias Chomer.

Secondly, This kind of Sun Dial was portable; it did not require to be conſtructed on a particular ſpot, and then was confined to that ſpot, but one ready made might be eaſily brought on a camel from Babylon to Ahaz. Ahaz had communications with thoſe countries, as appears by his hiring of Tiglath Pileſſer: He was a man of taſte, as appears by his fancying a handſome altar at Damaſcus; and this is another inſtance of his introducing *foreign* curioſities, or novelties.

Thirdly, The account we have have of the Sun-dial of Ahaz, agrees well with our figures: (2 Kings, xx. 9, 10, 11.) "Iſaiah ſaid, *ſhall the ſhadow go forward* (הלך HeLeK) *ten degrees*, (מעלות MOLUTH, ſteps, ſtations, ſtages, ſpaces, ſtairs, riſings) or, *return ten degrees?* Hezekiah anſwered, *it is a trifle for the Sun to go* DOWN (לנטות LeNeTHUTH) *ten degrees*; *but let the ſhadow return* (be reſtored to its place) *ten degrees*. And Iſaiah cried to the Lord, and he reſtored the ſhadow, upon the degrees which it had gone down, on the *moluth* of Ahaz; he brought it back ten degrees". The ſtory is told to the ſame purpoſe, Iſaiah xxxviii. 8. "Behold I make to return the ſhadow which is "going DOWN (ירד, IReD) on the dial, &c. the Sun (the Sun's light) ſhall go back-"ward ten degrees: and the Sun returned ten—ſtep by ſtep, which it had deſcended," *i.e.* gone down.

A little conſideration will prove, (1.) that this dial cloſely reſembled our figures; for had it been a truly horizontal dial, the ſhadow might have gone *forward*, but it could not have *gone down, i.e.* deſcended: and had it been a truly vertical dial, it might have *deſcended*, but it could not, ſtrictly ſpeaking, have gone *forward*; whereas, in our figures, either word would expreſs the motion of the ſhadow, ſince it was a combination of going down and going forward.

(2.) The miracle of the ſhadow's retrogradation muſt have been in the morning, *i.e. before* noon; for, had it been *after* noon, the ſhadow muſt naturally have been going *forward*, and going *up*.

(3.) It was not *quite* noon; for at noon it could not be ſaid of the ſhadow "which *deſcends*", or is *going down*; but it might be pretty cloſe upon noon, till which point the ſhadow might be conſidered as deſcending.

(4.) Circumſtances ſeem to indicate, that the dial ſtood ſo as Hezekiah could *ſee* it, and alſo ſee the motion of the ſhadow upon it; probably, it ſtood in his garden, or in the court of his palace, adjoining to where his ſaloon or open pavilion (*i.e.* open in front) was ſituated, where he lay; perhaps, in the very court out of which Iſaiah was *not gone*, 2 Kings xx. 4. ſo that Iſaiah, when ſpeaking to the king, might point to the dial, "that ſhadow, that dial."

(5.) Though we cannot tell exactly what was the number of lines on the dial of Ahaz, yet we are ſure, the ten could not exceed the time from ſunriſing to noon, but they muſt fall ſhort of that time, more or leſs, and the general ſcope of the expreſſions referring to ten degrees, ſeems to intimate, that *ten* was only a *portion* of the degrees, and not the whole; as then it might have been ſaid, *all* the degrees; or *the ten* degrees, by which it is gone down. We are led, therefore, to adopt ſuch a diviſion of theſe lines, as may anſwer two requiſitions, *firſt*, to be leſs than ſix hours; *ſecondly*, to be fully enough for the king to perceive it ſatisfactorily. I think we ought to add, *thirdly*, ſuch a diviſion as becomes the aliquot parts of a circle, conſiſting of 360 degrees, *i.e.* either 240, 180, 120, or 90. Now, if we ſuppoſe this half circle to be divided into 120 lines, the ſpace of ten of theſe lines becomes very ſmall on the inſtrument, which, perhaps, was not two feet in width, and ſo of the other numbers: the larger, then, we can proportion theſe ſpaces, the better.

I ſuppoſe, therefore, each of the ſpaces in Fig. 3. to be divided into three parts, 36 for the half circle; in this caſe, the ſhadow in the morning moved *down* from A 2 3 B 2 3 &c. to F 3; and at F 3, we ſuppoſe it to be when Iſaiah ſpake, *i.e.* at nearly noon. Perhaps, Iſaiah had ſaid, Hezekiah ſhould die *at noon*, as his ſickneſs was mortal; if ſo, then Iſaiah's *inſtant* return was neceſſary; and the *inſtant* beginning of the ſhadow to retrograde: the ſhadow retrograded then, from F 3 to about C 3 or D = ten ſtations; and having reached this ſtation, from thence re-accompliſhed its natural courſe.

Let us now ſee how aptly this ſign alluded to the periods of Hezekiah's life: *firſt*, Hezekiah was now not quite thirty years of age, the *meridian* of life; the ſhadow going back one quarter of a circle, added to his days *fifteen* years; ſo that he died at about forty-five years of age. He did not reach the ſemicircle of the dial quite out; but he ſtopped ſhort at one quarter's diſtance of the ſun-ſetting, or evening of life.

I am well aware, that in what follows I am treading on ground entirely new; but I ſubmit it, as an act of duty, to the conſideration of my readers, aſſuring them, I am ready to acquieſce in the conviction which may reſult from better information.

We uſually read, "that Hezekiah was twenty-five years old when he began to reign;" now, in this caſe, Ahaz his father, could be barely eleven years old when he had him: this is a difficulty, if not an improbability, or impoſſibility. Ahaz was twenty years old when he began to reign, and he reigned but ſixteen years; now from thirty-ſix deduct twenty-five, there remains but eleven.

Let me be permitted to ſtate it thus: Hezekiah was the firſt born ſon *after* Ahaz came to the crown, in which caſe, he had a natural right to the crown, after his father; ſuch being the uniform cuſtom of the Eaſt, where not vacated by other means.

Hezekiah's life, then, divides into three parts, each conſiſting of *fifteen* years. 1. He was nearly that age when he came to the crown. 2. He was twice fifteen years of age, very nearly, when he was at the point of death. 3. He was three times fifteen years of age, when he actually did die. Say that ſixty years was the period of life; and then conſider, how the ſhadow on the dial, the ſign here given to him of his recovery, coincides with this diſtribution of his life; (1) It went on *naturally* till it arrived at nearly noon: not *quite*, for Hezekiah was not *quite* thirty: it went back, till it arrived at half way between morning and noon, *i. e.* at fifteen years, the very point at which Hezekiah, who had now reigned fifteen years, came to the crown; *i. e.* it deducted the half from thirty, which is fifteen; therefore, half ſo long as he had lived (*i. e.* fifteen) was to be added to thirty, making forty-five, at which period Hezekiah died.

Thus we have traced a very cloſe conformity between the ſign and the event; between ten degrees of the Sun Dial, and fifteen years of life. If after this, it be maintained, that Hezekiah was twenty-five, rather than fifteen, when he came to the crown, I can only regret, that ſuch ſtriking coincidences as I have have noticed, ſhould (in conjunction with the remark on the premature age of Ahaz his father, at Hezekiah's birth, and the cuſtom of ſucceſſion to the throne in the Eaſt) have ſo much tendency to ſupport a miſtake.

By ſuppoſing the inſtrument uſed in this inſtance to have been brought from Babylon, we ſee reaſons why the king of Babylon was peculiarly intereſted in this event. Other powers ſent preſents to Hezekiah on this occaſion; but other powers had not this inſtrument, underſtood not its principles, did not uſe it: nor was this "wonder done in the land," that concern to them which it was to the Babylonian monarch, to his court, and to his Chaldean aſtronomers. Obſerve, how this new invented, or new introduced, inſtrument, was made ſubſervient to the will of heaven. Could there be any colluſion here, when, perhaps, none out of Babylon underſtood the theory, or the conſtruction, of the inſtrument?

No. III.

No. III. NINEVEH. Campbell's Travels, p. 130. Part II.

"IT was early in the evening, when the pointed turrets of the city of *Moſul* opened on our view, and communicated no very unpleaſant ſenſations to my heart. I found myſelf on Scripture ground, and could not help feeling ſome portion of the pride of the traveller, when I reflected, that I was now within ſight of Nineveh, renowned in holy writ. The city is ſeated in a very barren ſandy plain, on the banks of the river Tigris, embelliſhed with the united gifts of Pomona, Ceres, and Flora. The external view of the town is much in its favour, being encompaſſed with ſtately walls of ſolid ſtone, over which the ſteeples or minarets of other lofty buildings are ſeen with increaſed effect. Here I firſt ſaw a Caravan encamped, halting on its march from the Gulph of Perſia to Armenia; and it certainly made a moſt noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole.

"But though the outſide be ſo beautiful, the inſide is moſt deteſtable; the heat is ſo intenſe, that in the middle of the day there is no ſtirring out, and even *at night, the walls of the houſes are ſo heated by the day's ſun, as to produce a diſagreeable heat to the body, at a foot, or even a yard diſtance from them.* However, I entered it with ſpirits, becauſe I conſidered it as the laſt ſtage of the worſt part of my pilgrimage. But, alas! I was diſappointed in my expectation; for the Tigris *was dried up by the intenſity of the heat, and an unuſual long drought,* and I was obliged to take the matter with a patient ſhrug, and accommodate my mind to a journey on horſeback, which, though not ſo long as that I had already made, was likely to be equally dangerous; and which, therefore, demanded a full exertion of fortitude and reſolution.

It was ſtill the hot ſeaſon of the year, and we were to travel through that country, over which the horrid wind I have before mentioned, ſweeps its conſuming blaſts; it is called by the Turks Samiel, is mentioned by holy Job under the name of the Eaſt Wind, and extends its ravages all the way from the extreme end of the Gulph of Cambaya, up to Moſul; it carries along with it fleaks of fire, like threads of ſilk; inſtantly ſtrikes dead thoſe that breathe it, and conſumes them inwardly to aſhes; the fleſh ſoon becoming black as a coal, and dropping off the bones. Philoſophers conſider it as a kind of electric fire, proceeding from the ſulphureous or nitrous exhalations which are kindled by the agitation of the winds. The only poſſible means of eſcape from its fatal effects, is to fall flat on the ground, and thereby prevent the drawing it in: to do this, however, it is neceſſary firſt to ſee it, which is not always practicable.

"But beſides this, *the ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the ſkin, which it bliſters and peels from the fleſh,* affecting the eyes ſo much, that travellers are obliged to wear a tranſparent covering over them, to keep the heat off. Part II. *page* 132.

OBSERVATIONS.

I MEAN to illuſtrate by theſe accounts, firſt, the ſtory of JONAH, his behaviour, and his ſufferings, in the ſame parts. The Colonel informs us of extreme heat, both by day and night in the town, and that the Tigris was dried up by the intenſity of the heat; alſo, that the heat bliſters the ſkin, &c. "*Now Jonah went out of the city, and ſat on the eaſt ſide of the city*, (probably, on ſome riſing ground) *to ſee what would become of the city*," to which he had propheſied deſtruction in forty days' time. Jonah could not expect the fate of the city till after, or about, the expiration of the forty days; ſo long then, at leaſt, he waited in this burning climate, but, as he *knew God to be ſlow to anger*, he might wait ſome days or weeks after the expiration of the appointed time; ſo that though he was ſent on his meſſage, and had delivered it *before the great heats came on*, yet, to ſatisfy his curioſity, he endured them. Thus circumſtanced, he conſtructed himſelf a ſhelter from the ſun, and doubtleſs, when the (קיקיון KIKIYOON, or) kind of palm, roſe in addition to his booth, at once ornamenting and filling up the interſtices of it, to complete his ſhelter, he might well *rejoice over the palm with exceeding great joy*. (Might not this palm, growing chiefly by night, Heb. "which a ſon of night was, "and (as) a ſon of night periſhed," be ſome time in riſing for that purpoſe?) See KIKIYON, and JONAH. This plant for a time, perhaps for ſeveral weeks, afforded him ſhelter; then, while in full vigour, without any apparent decay, he left it well over-night, and in the morning it was ſhrunk, faded, and gone: ſo that at ſun-riſe, when the morning ſhould be cool, Jonah, examining his plant, was ſtruck by the ſcarce-moving *aura* of an Eaſt wind vehemently hot; no wonder, then, he fainted, and wiſhed to die, when the only part of the day in which he could hope for coolneſs, was thus heated. What Jonah muſt have ſuffered from the heat, Colonel Campbell's account may aſſiſt us to conceive. I cannot cloſe, without obſerving, how aptly the plant repreſented Nineveh; it was a time in coming to perfection, and it was a time in a perfect ſtate: ſo Nineveh was long ere it was miſtreſs of the countries around it, and it held that dignity for a time; but, at about forty years' diſtance from Jonah, (days for years, as has been ſuppoſed) the worm (*i.e.* inſurrection and rebellion) ſmote the plant; and the king of Nineveh (Sardanapalus) burnt himſelf, &c. in his palace: a fate very aptly prefigured by the palm ſtruck by the worm, and ſhrivelled by ſubſequent heat!

Farther to juſtify the ſuppoſed expectation of coolneſs in the morning, I ſubjoin the following extract, in which we find the Colonel, like Jonah, repoſing under trees in the heat of the day. PART I. *page* 175.

"From Latikea to Aleppo, mounted on a mule, I travelled along, well pleaſed with the fruitful appearance of the country, and delighted with the ſerenity of the air. We were, as well as I can now recollect, near ten days on the road; during which time, we *travelled only in the morning early*, and in the heat of the day we repoſed under the ſhade of trees."

But farther, as this was the country of Laban, and for a time the reſidence of Jacob, it is not diſpleaſing to find the obſervations made by the latter, confirmed by thoſe made but lately: we find Jacob (Gen. xxxi. 40) complaining, *in the day the drought conſumed me, and the froſt by night*. How the drought by day might conſume him, we have ſeen; but we ſhall now ſee enough to juſtify the idea, that the froſt, eſpecially in winter, might do the ſame; for though our traveller did not paſs here in winter, Jacob dwelled here the whole year through. There is a paſſage yet more *à-propos* to the purpoſe of this extract, Jer. xxxvi. 30. "Jehoiakin, king of Judah—*his body ſhall* *be caſt out in the day to the heat, and in the night to the froſt.*" Now this being not in different ſeaſons, but at the ſame time of the year, ſeems illuſtrated by the Colonel's remarks.

"In travelling in Meſopotamia," he ſays, "it was on the fifth or ſixth day (I cannot preciſely ſay which) after our leaving Aleppo, that we got to the city of Diarbeker, the capital of the province of that name, having paſſed over an extent of country of between three and four hundred miles, moſt of it bleſſed with the greateſt fertility, producing in the few cultivated parts, grain, fruits of various kinds, and ſilk in great variety and abundance, and abounding with as rich paſtures as I ever beheld, covered with *numerous herds and flocks.* The air was charmingly temperate in the day time, but to my feeling, *extremely cold at night.*" Part II. *page* 94. And again, p. 100,

"As we advanced towards the Southward and Eaſtward, in our way from *Diarbeker* towards *Bagdad*, I found the air became ſenſibly warmer, and obſerved, that the diſpoſition of the people grew more and more brutal. My guide's authority continued the ſame, and he ſeemed to exert it in greater vigour, in exacting implicit obedience.

"Sometimes we lay at night out in the open air, rather than enter a town; on which occaſions, *I found the weather as piercing cold, as it was diſtreſsfully hot in the day time.*"

Theſe accounts cannot but be pleaſing to whoever wiſhes to ſee the holy Scriptures juſtified even in the minute particulars which they incidentally record: in the progreſs of our Work we hope to accompliſh this in ſome reſpectable degree.

No. IV. HINTS ON THE DESTRUCTION OF SENNACHERIB's ARMY.

Mr. Boswell, in his Life of Dr. Johnson, informs us, that it was a ſubject of converſation between them, in what manner ſo great a multitude of Sennacherib's Army was deſtroyed. "We are not to ſuppoſe," ſays the Doctor, in reply, "that "the angel went about with a ſword in his hand, ſtabbing them one by one, but "that ſome powerful natural agent was employed; moſt probably, the Samyel." Whether the Dr. had noticed ſome picture in which the angel was thus employed, I know not; but it ſhould ſeem, that this idea is current; and even Dr. Doddridge appears to have conceived of the angel, as of a perſon employed in ſlaughter; for he ſays, on the paſſage where our Lord mentions his Father could furniſh him twelve legions of angels: "How dreadfully irreſiſtible would ſuch an *army* of "*angels* have been, when *one* of theſe celeſtial ſpirits was able to deſtroy 185,000 "Aſſyrians at one ſtroke!" (*Note.*)

Without attempting to inveſtigate the power of celeſtial ſpirits, I ſhall endeavour to preſent the hiſtory of the deſtruction of Sennacherib's Army, according to what I conceive was the real fact; offering firſt, the account of Mr. Bruce reſpecting this wonderful natural phenomenon, the Samiel: only premiſing, that the Simyel, Sumiel, Sumoom, Simoom, &c. are different names for the ſame meteor.

"Idris (the guide) ſaid, what he feared moſt was that extreme redneſs in the air which was a ſure ſign of the coming of the Simoom. I begged and intreated Idris, that he would not ſay one word of that in the hearing of the people, for they had already felt it, and were already nearly diſtracted at the apprehenſion of finding it here." Bruce's Travels, vol. iv. p. 555.

"We had this day, as it were enjoyed a holiday, free from the terrors of the ſand, or dreadful influence of the Simoom. This poiſonous wind had made ſeveral attempts to prevail this day, but was always overpowered by a cool breeze at north." Bruce, vol. iv. p. 565.

"We had no ſooner got into the plains than we felt great ſymptoms of the Simoom, and about a quarter before twelve, our priſoner firſt, and then Idris, cried out, *the Simoom! the Simoom!* My curioſity would not ſuffer me to fall down without looking behind me; about due ſouth, a little to the eaſt, I ſaw the *coloured haze* as before. It ſeemed now to be rather leſs compreſſed, and to have with it a ſhade of blue. The edges of it were not defined as thoſe of the former; but like *a very thin ſmoke*, with about a yard in the middle tinged with thoſe colours. We all fell upon our faces, and the Simoom paſſed with *a gentle ruffling wind*. It continued to blow in this manner till near three o'clock, ſo we were all taken ill that night, and ſcarcely ſtrength was left us to load the camels, and arrange the baggage." BRUCE, vol. iv. p. 581.

"The Simoom, with the wind at S E. immediately follows the wind at N. and the uſual *deſpondency* that always accompanied it. The *blue* meteor, with which it began, paſſing over us about twelve, and *the ruffling wind* that followed it, continued till near two. Silence, and a deſperate kind of indifference about life, were the immediate effects upon us; and I began now, ſeeing the condition of my camels, to fear we were all doomed to a ſandy grave, and to contemplate it with ſome degree of reſignation." BRUCE, vol. iv. p. 583.

"I here began to provide for the worſt. I ſaw the fate of our camels faſt approaching, and that our men grew weak in proportion; our bread, too, began to fail us, although we had plenty of camels' fleſh in its ſtead; our water, though to all appearance we were to find it more frequently than in the beginning of our journey, was nevertheleſs brackiſh, and ſcarce ſerved the purpoſe to quench our thirſt; and above all, the dreadful Simoon had perfectly *exhauſted our ſtrength*, and brought upon us a *degree of cowardice and languor, that we ſtruggled with in vain.* I therefore, as the laſt effort, began to throw away every thing weighty I could ſpare, or that was not abſolutely neceſſary." Page 584.

After this, I think the following extract may afford information: it is from the Engliſh tranſlation of D'Obſonville's Eſſays, &c. on the Eaſt:

"Some enlightened travellers have ſeriouſly written, that every individual who falls a victim to this infection, is immediately reduced to aſhes, though apparently only aſleep; and that when taken hold of to be awakened by paſſengers, the limbs part from the body and remain in the hand. Such travellers would evidently not have taken theſe tales on hearſay, if they had paid a proper attention to other facts, which they either did or ought to have heard. Experience proves, that animals, by preſſing their noſtrils to the earth, and men, by covering their heads in their mantles, have nothing to fear from theſe meteors. This demonſtrates the impoſſibility, that a poiſon which can only penetrate the moſt delicate parts of the brain or lungs, ſhould calcine the ſkin, fleſh, nerves, and bones. I acknowledge, theſe accounts are had from the Arabs themſelves; but their pictureſque and extravagant expreſſions are a kind of imaginary coin, to know the true value of which, required ſome practice."

Notwithſtanding this remark of our author, if the word *immediately* was exchanged for *quickly*, I believe the account might be pretty much juſtified. He proceeds—

"I have twice had an opportunity of conſidering the effect of theſe Siphons, with ſome attention. I ſhall relate ſimply what I have ſeen in the caſe of a merchant and two travellers, who were ſtruck *during their ſleep, and died on the ſpot.* I ran to ſee if it was poſſible to afford them any ſuccour, but they were already dead; the victims of an *interior ſuffocating fire*. There were apparent ſigns of the diſſolution of their fluids; a kind of ſerous matter iſſued from the noſtrils, mouth, and ears, and in ſomething more than an hour, the whole body was in the ſame ſtate. However, as, according to their cuſtom, they [the Arabs] were diligent to pay them the laſt duties of humanity, I cannot affirm that the putrefaction was more or leſs rapid than uſual in that country. As to the meteor itſelf, it may be examined with impunity at the diſtance of three or four fathoms; and the country people are only afraid of being ſurpriſed by it *when they are aſleep*; neither are ſuch accidents very common, for theſe Siphons are only ſeen during two or three months of the year; and as their approach is *felt*, the camp guards, and the people awake, are always very careful to rouſe thoſe who ſleep, who alſo have a general habit of covering their faces with their mantles."

I believe we muſt account for any ſeeming contrariety of repreſentation between Mr. Bruce and this gentleman, by ſuppoſing, that, in different deſerts, or at different times, theſe meteors are more or leſs mortal: but I wiſh to direct the reader's attention to ſome particular ideas implied in theſe accounts.

1. The meteor ſeems like a thin ſmoke, *i. e.* ſeen by day-light, when Mr. Bruce travelled. 2. It paſſed with a gentle ruffling wind. 3. It was ſome hours in paſſing. 4. It affected the mind, by enfeebling the body; producing deſpondency, and cowardice. 5. It is dangerous by being breathed: elſewhere, Mr. Bruce ſays, "it does not go *cloſe* to the ground, but at ſome *ſmall* diſtance from it." 6. It is peculiarly fatal to perſons ſleeping. 7. Its effects, even in thoſe on whom it is not fatal, are are enfeebling and laſting. 8. It is felt; and is compared to a ſuffocating fire. 9. Its extent is ſometimes conſiderable; about half a mile, ſometimes more, ſometimes leſs. 10. Colonel Campbell ſays, at the cloſe of the extract from him, page 8, that "to prevent drawing it in, it is neceſſary firſt *to ſee it, which is not always practicable.*" I ſuppoſe we may ſafely add—eſpecially *by night*.

I think we may now compare the nature and the effects of the Simoom, with the occurrences in 2 Kings, xix. and Iſaiah xxxv.

I. "Behold I will ſend a *blaſt* upon him" (Sennacherib):—now the word rendered blaſt (רוח RUACH) does not imply a vehement wind; but a gentle breathing, a breeze, a vapour, a reek, an exhalation; and thus agrees perfectly with the deſcription extracted above.

II. It is ſuppoſed that the prophet alludes to this meteor, when he ſays, chap. xxx. 27, "the Lord's anger is burning, or devouring fire;" 33, "The wrath of the Lord, like a ſtream of brimſtone, doth kindle it."

III. The army of Sennacherib was deſtroyed by *night*. It ſhould appear, that the moſt unwarrantable pride of the king, had extended itſelf to his army (witneſs the arrogance of Rabſhekah) ſo that being in full ſecurity, they were negligent; their diſcipline was relaxed; the camp guards were not ſufficiently alert; or, perhaps, were themſelves firſt taken off; and then thoſe who ſlept not wrapped up, imbibed the poiſon plentifully and fatally. If this had been an evening of diſſolute mirth (no uncommon thing in a camp) their joy (perhaps, for a victory, or as the firſt night of their attacking the city, ſays Joſephus) became, by its effects, one mean of their deſtruction.

If the Aſſyrians of this army were not accuſtomed to this meteor at home, they might little expect it; and by *night*, might little watch for, or diſcern it. (N.B. The deſtruction of Cambyſes's army of 50,000 men going for Æthiopia, is not unlike, in ſome reſpects, to this deſtruction of the Aſſyrians). The groſs number of Sennacherib's army is not mentioned: perhaps, it was three or four times the number ſlain; that it was very great, appears from his boaſtings ſent to Hezekiah. If the extent of the meteor was half a mile, or a mile, in paſſing over a camp, it might ſlay many thouſands of ſleepers; while thoſe on each ſide of its courſe, eſcaped: and theſe "riſing early in the morning," diſcovered the ſlaughter of their fellows around them.

The ſubſequent languor, deſpondency, and cowardice, attending this meteor, contributes to account for Sennacherib's return home; even though his army might be very numerous, notwithſtanding this loſs. NB. It was not before Jeruſalem that this event happened, but to the South.

The Babyloniſh Talmud hath it, that this deſtruction of the Aſſyrians was executed by lightning; and ſome of the Targums are quoted for ſaying the ſame thing. Joſephus ſays, "Sennacherib, on his return from the Egyptian war, found his army which he had left under Rabſhekah, almoſt entirely deſtroyed by a judicial peſtilence, which ſwept away in officers and common ſoldiers, the firſt night they ſat down before the city, 185,000 men."

That this meteor leaves diſeaſes where it is not directly fatal, Mr. Bruce himſelf is an inſtance; he alſo ſays, "though Syene, by its ſituation ſhould be healthy, the general complaint is a weakneſs and ſoreneſs in the eyes; and this is not a temporary one only, but generally ending in blindneſs of one or both eyes; you ſcarce ever ſee a perſon in the ſtreet that ſees with both eyes. They ſay it is owing to the hot wind from the deſert; and this I apprehend to be true, by the violent ſoreneſs and inflammation we were troubled with in our return home, through the great Deſert, to Syene." Vol. I. p. 163.

No. V. PECULIARITIES OF JERICHO.

IT is now ſeveral years ſince I pointed out to a friend, how greatly the account (2 Kings, ii. 19) given of Jericho, might be illuſtrated, by compariſon with the relations of travellers reſpecting other places. The hiſtory ſtands thus: The men of Jericho ſaid to Eliſha, "Behold, I pray thee, (1.) the ſituation of this city is pleaſant, as my Lord ſeeth: but (2.) the water is naught, and (3.) the ground barren:" but the margin reads, "*cauſing to miſcarry*." Our tranſlators ſeem to have been ſtartled at ſuch a property in the ground; and, therefore, have only placed the true rendering in the margin. Again, v. 22, "Thus ſaith the Lord, I have healed theſe waters: there ſhall not be from thence any more (4.) death, or (5.) barren *(land)*"——rather *abortion*.

The import of the word here tranſlated *barren* (שכלת SHECELET) is, to bereave—as of children, Iſaiah xlvii. 9. to loſe,—as by abortion; Gen. xxxi. 38. "thy ſhe goats have not *caſt* their young," Exod. xxiii. 26. to miſcarry; and in other places. Now, as it has never occurred to tranſlators, that a city, which by reaſon of ſome peculiarity in the land around it, was unfavourable to procreation, or to parturition, could poſſibly be inhabited, and in fact be pleaſant; it has been uſual to conſider this word here (and here only) as expreſſing a *blight* on the fruit trees; but if this blight occurred every year, it is a circumſtance no leſs ſingular (perhaps, more ſo) than if it be referred to animal life; and if it occurred but rarely, why aſk the prophet to cure that to which all countries are ſometimes ſubject? and, indeed, this ſeems contrary to the text which ſays, the city was *evidently pleaſant*: for, ſurely, trees apparently fertile, contribute to the pleaſantneſs of a city's ſituation; beſides, Jericho is noted as the city of Palm-trees, 2 Chron. xxviii. 15.

But what ſhall we ſay, if there be actually at this time, cities in the ſame predicament as Jericho? *i.e.* where animal life, of certain kinds, pines, and decays, and dies: and where that poſterity which ſhould replace ſuch loſs, is either not conceived, or if conceived, is not brought to the birth, or if brought to the birth, is fatal in delivery to both mother and offspring?

I ſhall firſt offer an extract from the Voyage to South America, of Don Ulloa, vol. i. p. 93, which ſtates ſomething of the ſame kind, as taking place in Porto Bello:

"The inclemency of the climate of Porto Bello, is ſufficiently known all over Europe; not only ſtrangers who come thither are affected by it, but even the natives themſelves ſuffer in various manners. *It deſtroys the vigour of nature, and often untimely cuts the thread of life.*

"It is a current opinion, that formerly, and even not above twenty years ſince, parturition was here ſo dangerous, that it was ſeldom any women did not die in childbed. As ſoon, therefore, as they had advanced three or four months in their pregnancy, they were ſent to Panama, where they continued till the danger of delivery was paſt. A few, indeed, had the firmneſs to wait their deſtiny in their own houſes, but much the greater number thought it more adviſeable to undertake the journey, than to run ſo great a hazard of their lives.

"The exceſſive love which a lady had for her huſband, blended with a dread that he would forget her during her abſence, his employment not permitting him to accompany her to Panama, determined her to ſet the firſt example of acting contrary to their general cuſtom. The reaſons for her fear were ſufficient to juſtify her reſolution to run the riſk of a probable danger, in order to avoid an evil which ſhe knew to be certain, and muſt have embittered the whole remainder of her life. The event was happy; ſhe was delivered, and recoved her former health; and the example of a lady of her rank, did not fail of inſpiring others with the like courage, though not founded on the ſame reaſons; till, by degrees, the dread which former melancholy caſes had impreſſed on the mind, and gave occaſion to this climate's being conſidered as fatal to pregnant women, was entirely diſperſed.

"Another opinion, equally ſtrange, is, that the animals from other climates, on their being brought to Porto Bello, ceaſe to procreate. The inhabitants bring inſtances of hens, brought from Panama or Carthagena, which, immediately on their arrival, grew barren, and laid no more eggs; and even at this time, the horned cattle ſent from Panama, after they have been here a ſmall time, loſe their fleſh in ſuch a manner as not to be eatable, though they do not want for plenty of good paſture. It is certain, that there are no horſes or aſſes bred here, which tends to confirm the opinion, that this climate checks the generation of creatures produced in a more benign or leſs noxious air. However, not to rely on the common opinion, we enquired of ſome intelligent perſons, who differed but very little from the vulgar, and even confirmed what they aſſerted, by many known facts and experiments, performed by themſelves."

This ſeems to be a clear inſtance of ſomewhat very like what is the genuine import of the Hebrew word, "cauſing to miſcarry," and of the circumſtances attending it, confirmed by actual obſervation of the author, and by experiments performed by perſons of intelligence. How far the ſituation of Porto Bello and of Jericho might be ſimilar, we ſhall not enquire; nor whether Don Ulloa be right in regarding the air as the cauſe of this peculiarity.

I ſhall next offer an extract from Mr. Bruce's Travels, vol. iv. p. 469, 471, 472:

"No horſe, mule, aſs, or any beaſt of burthen, will breed, or even live, at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, ſheep nor bullock, can be preſerved a ſeaſon there. They muſt go all, every half year, to the ſands; though all poſſible care be taken of them, they die in every place where the fat earth is about the town during the firſt ſeaſon of the rains. Two greyhounds which I brought from Atbara, and the mules which I brought from Abyſſinia, lived only a few weeks after I arrived. They ſeemed to have an inward complaint, for nothing appeared outwardly; the dogs had abundance of water, but I killed one of them from apprehenſion of madneſs. Several kings have tried to keep lions; but no care could prolong their lives beyond the firſt rains. Shekh Adelan had two, which were in great health, being kept with his horſes at graſs in the ſands, but three miles from Sennaar. Neither roſe, nor any ſpecies of jeſſamin, grow here; no tree, but the lemon, flowers near the city, that I ever ſaw: the roſe has been often tried, but in vain.

" The ſoil of Sennaar, as I have already ſaid, is very unfavourable both to man and beaſt, and particularly adverſe to their propagation. This ſeems to me to be owing to ſome noxious quality of the fat earth with which it is every way ſurrounded, and nothing may be depended upon more ſurely than the fact already mentioned, that no mare, or other beaſt of burden, ever foaled in the town, or in any village within ſeveral miles round it. This remarkable quality ceaſes upon removing from the fertile country to the ſands. Aira, between three and four miles off Sennaar, with no water near it but the Nile, ſurrounded with white barren ſand, agrees perfectly with all animals, and here are the quarters where I ſaw Shekh Adelan the miniſter's horſe (as I ſuppoſe for their numbers) by far the fineſt in the world, where in ſafety he watched the motion of his ſovereign, who, ſhut up in his capital of Sennaar, could not there maintain one horſe to oppoſe him.

" But however unfavourable this ſoil may be for the propagation of animals, it contributes very abundantly both to the nouriſhment of man and beaſt. It is poſitively ſaid to render three hundred for one, which, however confidently advanced, is, I think, both from reaſon and appearance, a great exaggeration. It is all ſown with dora, or millet, the principal food of the natives. It produces alſo wheat and rice, but theſe at Sennaar are ſold by the pound, even in years of plenty. The ſalt made uſe of at Sennaar, is all extracted from the earth about it, eſpecially at Halfaia, ſo ſtrongly is the the ſoil impregnated with this uſeful foſſil."

Here we have an inſtance of a city, a royal city, and in ſome reſpects very fertile, which yet, in other reſpects, reminds us of Jericho, like which, it was pleaſant, but adverſe to propagation; and this Mr. Bruce attributes to the nature of the EARTH, or ſoil around it. We find alſo this effect ceaſing at a ſmall diſtance, which deſerves notice; becauſe it is very probable, that this property of the ſoil was the means, in the hand of Providence, to accompliſh the prediction of Joſhua, reſpecting the rebuilding of Jericho (Joſhua, vi. 26). Now the Jericho rebuilt by Hiel (1 Kings, xvi. 34) which was that inhabited in the time of Eliſha, ſtood not preciſely on the ſcite of the ancient Jericho, but at ſome ſmall diſtance from it, and this ſpot was probably choſen by Hiel, as an extremely pleaſant ſituation; but, he being unaware of, or incredulous in reſpect to, ſome property aſcribed to it, choſe here to rebuild Jericho. In conſequence of this determination, the younger part of his family, his children, being the weakeſt, firſt felt the influences of the ſoil, to which, perhaps, they were expoſed freely and without fear, and dropped off one after another, " from Abiram, his firſt born, to Segub, his youngeſt." Their ages are not mentioned, they might be but very young. I do not find that any any blame is attached to Hiel, it is merely mentioned as a remarkable fulfilment of a prediction; perhaps, this property of the ſoil was before unſuſpected.

N.B. By the prophet's curing of the waters, it ſhould ſeem *they* had, at leaſt, ſome ſhare in producing this effect: but thoſe who ſolicited Eliſha, plainly ſay the land (הארץ HEAReJ) is what cauſes to miſcarry, v. 19.

No. VI. ABRAHAM AND SARAH.

TO us in Europe, it may, perhaps, appear very ſingular, that ſomewhat of a miracle ſhould be neceſſary to convince Pharaoh and Abimelech of their criminality in detaining the wife of Abraham: and why could not Abraham procure her releaſe by proper application and requeſt? The anſwer is, ſuch is not the cuſtom of the country. It appears, that whenever a woman is taken into the Haram of princes in the Eaſt, ſhe is ſecluded, without poſſibility of coming out, at leaſt, during the life of the prince on the throne. In fact, communication with the women in the Haram is hardly to be obtained, and only by the keepers; and certainly not, when any ſuſpicion occurs to the guards who have the cuſtody of ſuch buildings. The propriety, then, of ſome exertion of Providence, in favour of Abraham, may be placed in a ſtronger light, than, perhaps, it has uſually appeared, by the following extract from the Review of the Travels of Peter Henry Bruce, eſq. who was an officer in the Ruſſian army, under Czar Peter:

"The retreat of the Ruſſians, we are told, was productive of an unfortunate incident to colonel Pitt, an officer in that army. Immediately on decamping from the fatal banks of the Pruth, he loſt both his wife and daughter, beautiful women, by the breaking of one of their coach-wheels. By this accident, they were left ſo far in the rear, that the Tartars ſeized and carried them off. The colonel applied to the grand Vizier, who ordered a ſtrict enquiry to be made, but without effect. The colonel being afterwards informed that they were both carried to Conſtantinople, and preſented to the Grand Signor, obtained a paſſport, and went thither in ſearch of them. Getting acquainted with a Jew doctor, who was phyſician to the Seraglio, the doctor told him that two ſuch ladies as he deſcribed, had lately been preſented to the Sultan; but that, when any of the ſex were once taken into the ſeraglio, they were never ſuffered to quit it more. The colonel, however, tried every expedient he could deviſe to recover his wife, if he could not obtain both; until becoming outrageous by repeated diſappointments, they ſhut him up in a dungeon, and it was with much difficulty he got releaſed by the interceſſion of ſome of the ambaſſadors at the court. He was afterwards told by the ſame doctor, that both the ladies had died of the plague; with which information he was obliged to content himſelf, and return home." Critical Review, vol. liii. p. 332.

No. VII. HAZAEL AND BENHADAD.

WE have an Engliſh proverb which ſays, "Give a dog an ill name, and hang him;" much in the ſpirit of this proverb has been the general treatment of the character of Hazael, who, becauſe he calls himſelf "a dog," has been treated with all indignity. Certainly Hazael is no favorite character; yet, perhaps, it is but doing him juſtice to ſuggeſt, what may render his *murder* of his maſter, king Benhahad, by means of the cloth dipped in water, at leaſt dubious, without going ſo far as to call it well intended. I remember in reading the paſſage, I always uſed to ſuppoſe, that Hazael muſt have had, at leaſt, ſome fair pretence, ſome appearance, on his part; or why did not thoſe around the king prevent his proceedings? was Hazael the *only* perſon preſent, or in attendance on the ſick king? it is hardly likely; in fact, it is ſcarce ſuppoſable; but if we conceive that he offered to the king, either that kind of remedy which was uſual in the diſorder, which yet failed to cure him, or of which Hazael took advantage, to finiſh him, then we reduce his behaviour to plauſibility, and to the cuſtom of the country in ſuch a diſeaſe.

In ſupport of the idea that Hazael did not purpoſely kill his maſter, obſerve, (1) the text does not ſay expreſsly he did kill him; but "he took a thick cloth, and dipped it in water, and ſpread it over the king's face (or perſon) and he died." We uſually ſay, he was chilled to death; but on reading the following extracts, we ſhall probably admit, that this is an Engliſh opinion, reſulting from our climate and manners, &c. applied to an Eaſtern diſeaſe, and to a country wherein both climate and manners differ from our's. If it be ſaid, Hazael ſtifled the king by means of the cloth ſpread over his face, we ſhould do well to remark, that the Eaſterns often ſleep with their faces covered; that he hardly ſpread it over his face only; that it does not appear the king was aſleep, ſo might have removed the cloth had he thought proper; and that whatever the *cloth* was, it was certainly managed in a way to prevent ſuſpicion.—Let us now hear Mr. BRUCE:

"—This fever prevailed in Abyſſinia, in all low grounds and plains, in the neighbourhood of all rivers which run in valleys; it is really a malignant tertian, which, however, has ſo many forms and modes of intermiſſion, that it is impoſſible for one not of the faculty to deſcribe it.——

"It is not in all places equally dangerous; but on the banks and neighbourhood of the Tacazzé, it is particularly fatal. The valley where the river runs, is very low and ſultry, being full of large trees. It does not prevail in high grounds or mountains, or in places much expoſed to the air. This fever is called NEDAD, or burning: it begins always with a ſhivering and head-ach, an heavy eye, and an inclination to vomit; a violent heat follows, which leaves little intermiſſion, and ends generally in death the third or fifth day. In the laſt ſtage of the diſtemper, the belly ſwells to an enormous ſize, or ſometimes immediately after death, and the body within an inſtant ſmells moſt inſupportably; to prevent which, they bury the corpſe *immediately after the breath is out*, and often within the hour. The face has a remarkable yellow appearance, with a blackiſh caſt, as in the laſt ſtage of a dropſy, or the atrophy.

"This fever begins immediately with the ſun-ſhine after the firſt rains; that is, while there are intervals of rain and ſun-ſhine; it ceaſes upon the earth being thoroughly ſoaked in July and Auguſt, and begins again in September; but now, at the beginning of November, it ceaſes every where." BRUCE'S TRAVELS, vol. iv. p. 22.

"Maſuah is very unwholeſome, as, indeed, is the whole coaſt of the Red Sea, from Suez to Babelmandeb; but more eſpecially between the tropics. Violent fevers, called there NEDAD, make the principal figure in this fatal liſt, and generally terminate the third day in death. If the patient ſurvives till the fifth day, he very often recovers, *by drinking water only, and throwing a quantity of cold water upon him, even in his bed, where he is permitted to lye without attempting to make him dry, or to change his bed, till another deluge adds to the firſt.*" BRUCE'S TRAVELS, vol. iii. p. 33.

Do not theſe extracts render it, in ſome degree, probable, that Hazael, beſides the thick cloth ſoaked in water, added yet other chilling remedies? If ſo, then he did no more than is cuſtomary in this diſeaſe, called the *nedad*; and if this kind of fever, or ſome one allied to it, was Benhadad's diſeaſe, Hazael might honeſtly ſpread a refreſhing covering over him. Not expecting his exaltation to the throne was to be ſo ſudden, he might be honeſt as yet, though his ambition ſoon found opportunity to be otherwiſe. The circumſtances of the rapid approaches of death, and of immediate burial after death, ſeem very favourable to Hazael's inſtant ſeating himſelf on the throne; eſpecially, if Benhadad had no ſon, &c. of proper age to be his ſucceſſor.

No. VIII. CEREMONIES ATTENDING THE CORONATION OF THE KING.

"IT was on the 18th of March (according to their account, the day of our Saviour's firſt coming to Jeruſalem) that his feſtival began. His army conſiſted of 30,000 men. All the great officers, all the officers of ſtate, and the court, then preſent, were every one dreſſed in the richeſt and gayeſt manner, nor was the other ſex behind hand in the ſplendour of their appearance. *The king, dreſſed in crimſon damaſk, with a great chain of gold round his neck, his head bare, mounted upon a horſe richly capariſoned*, advanced at the head of his nobility, paſſed the outer court, and came to the paved way before the church. Here he was met by a number of young girls, daughters of the umbares, or ſupreme judges, together with many noble virgins ſtanding on the right and left of the court.

"Two of the nobleſt of theſe, held in their hands a crimſon cord of ſilk, ſomewhat thicker than a common whip-cord, but of a looſer texture, ſtretched acroſs from one company to another, as if to ſhut up the road by which the king was approaching the church. When this cord was prepared, and drawn tight, about breaſt-high, by the girls, the king entered, advancing at a moderate pace, *curvetting, and ſhowing the management of his horſe*. He was ſtopped by the tenſion of this ſtring, while the damſels on each ſide, aſking—who he was? were anſwered, "*I am your king, the king of Ethiopia.*" To which they replied, with one voice, "*You ſhall not paſs; you are not our king.*"

"The king then retires ſome paces, and then preſents himſelf as to paſs, and the cord is again drawn acroſs his way by the young women, ſo as to prevent him; and the queſtion repeated, "*Who are you?*" The king anſwered, "*I am your king, the king of Iſrael.*" But the damſels reſolved even on this ſecond attack, not to ſurrender but upon their own terms; they again anſwer, "*You ſhall not paſs, you are not our king.*"

"The third time, after retiring, the king advances with a pace and air more determined; and the cruel virgins, again preſenting the cord, and aſking *who he is?* he anſwers, "*I am your king, the king of Sion;*" and *drawing his ſword*, cuts the ſilk cord aſunder. Immediately upon this, the young women cry, "*It is a truth you are our king; truly you are the king of Sion.*" Upon which, they begin to ſing hallelujah, and in this they are joined by the court and army upon the plain; fire-arms are diſcharged, drums and trumpets ſound; and the king, amidſt theſe acclamations and rejoicings, *advances to the foot of the ſtair of the church, where he diſmounts, and there ſits down* upon a ſtone, which, by its remains, apparently was an altar of Anubis, or the dog-ſtar. At his feet, there is a large ſlab of freeſtone, on which is the inſcription mentioned by Poncet, and which ſhall be quoted hereafter, when I come to ſpeak of the ruins of Axum.

"The king is *firſt anointed*, then *crowned*, and is accompanied half up the ſteps by the ſinging prieſts, called Dipteras, chaunting pſalms and hymns. Here he ſtops *at a hole, made for the purpoſe, in one of the ſteps, and is there fumigated with incenſe and myrrh, aloes and caſſia*. Divine ſervice is then celebrated; and, after receiving the ſacrament, he returns to the camp, where fourteen days ſhould regularly be ſpent in feaſting, and all manner of rejoicing, and military exerciſe.

"After the king comes the norbit, or keeper of the book of the law in Axum, ſuppoſed to repreſent Azarias, the ſon of Zadock: then the twelve umbares, or ſupreme judges, who, with Azarias, accompanied Menilek, the ſon of Solomon, when he brought the book of the law from Jeruſalem, and theſe are ſuppoſed to repreſent the twelve tribes. After theſe, follow the Abuna at the head of the prieſts, and the Itchegue at the head of the monks; then the court, who all paſs through the aperture made by the diviſion of the ſilk cord, which remains ſtill upon the ground." Bruce's Travels, vol. ii. p. 278, 280. The king then gives and receives preſents, according to eſtabliſhed cuſtom and value; of which, a liſt is kept, &c.

I ſay nothing here on the adoption of Jewiſh manners, among the Abyſſinians; but aſſume, as granted, that their hiſtory truly repreſents them, as, in ſome ſenſe, a branch from the ſtem of Solomon; and that they ſtill retain the cuſtoms derived from him, by their connection with Judea.

I proceed upon the idea, that ſome ſuch ceremony as is above deſcribed, was a part of the formalities in the ancient ceremony of inaugurating the kings of Judea. It is true, that the queſtion is three times aſked in Abyſſinia, and but twice in Pſalm xxiv; but the alluſion is the ſame, and to the ſame effect.

This extract ſeems to me to illuſtrate, pretty much, the general tenor of the 24th Pſalm; which, for aught I ſee to the contrary, might have ſerved, at Jeruſalem, as a kind of coronation anthem: or, at leaſt, might have been uſed in ſome part of ſuch a ſolemnity. It begins with aſcribing greatneſs to God, and proceeds to deſcribe the man of his choice. What forbids our referring this deſcription to the king, now "aſcending to the hill of the Lord, and to his holy place" (as the king of Abyſſinia to church) and regarded as a prince of rectitude, and a perſon of piety? May not this idea alſo, aſcertain the diviſions of this Pſalm? As thus—verſes 1 to 6, by the prieſts, &c. ſtanding on the ſteps of the temple,—then Selah—*a change*—v. 7.

The King's company, ver. 7. Lift up your heads, O ye gates;
Be ye lifted up, ye everlaſting doors:
And the king of glory ſhall enter.
Virgins, - - - ver. 8. Who is the king of glory?
King. - - - - - Jehovah is the king of glory.

The king not himſelf aſſuming this title, but modeſtly and piouſly referring it to Jehovah: or, is the third verſe alſo a queſtion, by the king's attendants? Certainly, the ſame perſons did not both aſk the queſtions and give the anſwers: if the reader can better diſtribute the verſes, he is at full liberty to uſe his judgment.

This extract alſo explains much of Pſalm xlv; where the writer profeſſes to ſpeak of things "touching the king," whom he repreſents—as in great ſplendor—magnificently dreſſed—his ſword girded on his thigh—mounted on horſeback ("ride thou, proſper thou") with his bow, &c.—as "anointed with the oil of gladneſs," above all his compeers;—and his "garments ſmelling of myrrh, aloes, and caſſia;" the perfumes of which, he had juſt imbibed from out of the little ivory palaces (curious inlaid boxes of ivory, in the ſhape of edifices, I ſuppoſe; not the ſimple *hole* of the Abyſſinian king) placed in his way for the purpoſe; and whereby his ſpirits were exhilarated. The Abyſſinian virgins ſtood both on right and left; the Jewiſh, perhaps, on the right only, Pſalm xlv. 9; but, together with the daughters of the umbares, the Pſalmiſt ſays, "king's daughters" were among his moſt eſteemed and favoured women (daughters of the kings of the leſſer ſtates around him); and the king's "conſort," or wife (for it does not appear by the Hebrew, that ſhe was "*Queen*;" though, indeed, our Saxon word *queen*, ſimply ſignifies *wife*) attending the ceremony, accompanied by a noble train of virgins, and dreſſed with all imaginable richneſs.

It ſhould ſeem, then, that upon this ſolemn and extraordinarily joyful occaſion, the female ſex had departed ſomewhat from its uſual reſerve, and bore its ſhare in this event. Or was this chiefly, or entirely, owing to the foreign train which attended this princeſs (for that ſhe was a foreigner, appears by the advice given her to "forget her own people, and her father's houſe")? Was this coronation ſo famous, as to draw ſtrangers to the ſight? or, was this princeſs from Tyre, or from its neighbourhood? or, what buſineſs had the daughter of Tyre there? or, is our tranſlation right, in adding, *ſhall be there*, *i. e.* to ſeek thy favour, by means of preſents?

Girding on the ſword, is a principal part of royal inauguration in the Eaſt. It is the proper inveſtiture of the grand Signior: and the appearing *completely armed*, ſeems eſſential to this ceremony. *Vide* De la Motraye, &c. &c.

If we could diſcover any king of Iſrael, whoſe coronation was attended by a marriage alſo, we might be enabled to determine the occaſion and time of writing of this Pſalm. Is it in any degree alluded to, Cant. iii. 11? Was not that *firſt* inſtance of peaceable *ſucceſſion* to the throne, in the perſon of Solomon, an occaſion of extraordinary joy; eſpecially, contraſted with the fate of Saul's family?

Mr. Harmer, Obſ. v. vol. ii, has given another turn to the remark recorded, reſpecting the ſons of Belial, who "brought no preſents" to king Saul, 1 Sam. x. 27; by ſuppoſing theſe preſents were ſuch as Saul was to receive on his viſits to various parts. But, beſide that Mr. H. mentions the authority of the Chaldee paraphraſe, as againſt him, we may now ſupport that authority, by the account of Mr. Bruce, who not only mentions the preſents received at the coronation, but ſays they muſt be according to cuſtom, and of the cuſtomary [regiſtered] "value." The king alſo, on his part, makes preſents; ſo that the expences of the moſt frugal coronation, conſiſtent with dignity, muſt be 30,000 ounces of gold.

I remark this the more readily, becauſe we ſhall ſee hereafter, that the Chaldee paraphraſe has preſerved many alluſions to ancient Jewiſh hiſtory and cuſtoms; and being written before the time of Chriſt, may be accepted as unbiaſſed authority; and as very often mentioning the KING Meſſiah, deſerves notice.

After this extract, what emphaſis ſhall we affix to the remarkable words of Nathaniel, John, i. 49: "Rabbi, thou art the ſon of God; thou art the king of Iſrael!" Did Nathaniel acknowledge HIM, whom neither the virgins, nor the public officers, had yet recogniſed?

No. IX. Of the TITLE "WORD of the LORD."

THE "Word" of the Lord, as a title applied to the Meſſiah, has been an occaſion of contention, more than once, in the Chriſtian world: by ſome, the genealogy, or pedigree of this "Word," has been traced from Plato to Philo, and from Philo to John the Evangeliſt, without any ſufficient proof that John was converſant with Philo; if, indeed, Philo was acquainted with Plato. As No. VIII has ſupported the authority of the Chaldee paraphraſe in one reſpect, I ſuppoſe this Fragment will alſo ſupport it in another. It is very well known, that in ſeveral places, where the original Hebrew reads "JEHOVAH," as ſpeaking, or acting, &c. *Onkelos, Jonathan, the Targum, &c.* in explanation, or paraphraſe, uſe the term "the Word of the Lord:" this is ſo undeniable as to need no proof; but the queſtion is, whence did theſe authors get this idea, or this mode of ſpeech? Obſerve, they were *Jews*—did Jews borrow from *Heathen?*—borrow *religious* ideas?—Did *learned* Jews, in their paraphraſes on *their own Scriptures*, propagate expreſſions borrowed from Heathen, by way of explaining ſacred things; things ſo ſacred as the name of God? Did they *ſubſtitute* Heathen expreſſions for ſacred? Had they, could they have, as Jews, ſo high an opinion of Heathen philoſophers? Theſe are great difficulties, on this ſuppoſition. Let us ſee, if we cannot find a more probable derivation of the idea and the expreſſion; I mean from the cuſtoms and manners of their own nation, and of the ancient kings of Judea. In this enquiry, we ſhall be much aſſiſted by the following extracts from Mr. BRUCE:

"An officer, named KAL HATZE, who ſtands always upon ſteps at the ſide of the lattice window, where there is a hole covered in the inſide with a curtain of green taffeta, behind this curtain the king ſits." Vol. iv. p. 76.

"Hitherto, while there were ſtrangers in the room, he [the king] had ſpoken to us by an officer, called KAL HATZE; *the voice, or word of the king*." Vol. iii. p. 231.

"—But there is no ſuch ceremony in uſe; and exhibitions of this kind, made by the king in public, at no period, ſeem to have ſuited the genius of this people. Formerly, *his face was never ſeen, nor any part of him, excepting, ſometimes, his foot. He ſits in a kind of balcony, with lattice windows, and curtains before him. Even yet he covers his face on audiences, or public occaſions, and when in judgment.* On caſes of treaſon, he ſits within his balcony, and ſpeaks through a hole in the ſide of it, to an officer called KAL-HATZE, "*the voice or word of the king*," by whom he ſends his queſtions, or any thing elſe that occurs, to the judges, who are ſeated at the council-table." Vol. iii. p. 265.

And of this uſe of this officer, Mr. BRUCE gives ſeveral ſtriking inſtances: in particular, one, on the trial of a rebel, when the king, by his Kal Hatzé, aſked a queſtion, which demonſtrated his guilt.

It appears, then, that the king of Abyſſinia gives his opinion, and declares his will, by a *deputy*—a *go-between*—a *middle man*; called "his Word." Aſſuming for a moment, that this was a Jewiſh cuſtom—we ſee to what the ancient Jewiſh paraphraſts referred by their expreſſions, "Word of JEHOVAH"—inſtead of JEHOVAH himſelf: and the idea was *familiar* to their recollection, and to that of their readers, a no leſs neceſſary conſideration than that of their own recollection.

But, it may be enquired, what traces of this officer occur in Scripture? I apprehend, there is a clear inſtance in the caſe of Joſeph, Gen. xlii. 23. Joſeph's brethren knew not that Joſeph heard what they ſaid to one another; becauſe (ה מליץ HE MELIJ) the "*interpreter*"—ſays our tranſlation, was between them: but that this officer could not be an interpreter of languages, ſhould appear from Joſeph's ſpeaking to his brothers *perſonally*, &c. chap. xliii. 29. "*Is your father well*," &c.: and to his brother Benjamin, particularly, "*God be gracious to thee, my ſon*." Here it plainly appears, he converſed with them without his *melij*: to ſay nothing of their diſcourſes with the ſteward and others, in which no interpreter, *i. e.* of language—either interferes, or ſeems neceſſary. Now, what was this *melij*—this go-between—but the *Kal-Hatzé* of Joſeph? an attendant on the ſtate and dignity of him, who, in a general ſenſe, repreſented the king; and whoſe dignity was ſo near to royalty, that ſome have not ſcrupled to rank him among the kings of Egypt.

Were we to trace *alluſions* to the office of this deputy in Scripture, I apprehend the enquiry would be too extenſive for this place; but by way of ſelection, I offer the hiſtory of the calling of Samuel, 1 Sam. iii. 21, *Jehovah revealed himſelf to Samuel, in Shiloh, by the word of the Lord* (JEHOVAH); why not ſay at once ſimply, by himſelf, without this interpoſing "Word?"—What ſhall we ſay to Job, xxxiii. 23?—

Does not Eliſha, 2 Kings, v. 10, aſſume ſomewhat of the ſame ſtate? And is it not probable, that Naaman felt himſelf treated like an inferior, a ſubject—by Eliſha's ſending a meſſenger (a Kal Hatzé) to him, inſtead of coming out to him, &c.? 1 Kings, xiii. 13, &c. A prophet, directed by—*the word of Lord*, &c. There is ſomething very remarkable in the terms uſed by the old prophet, v. 18: *An angel—ſpake to me by—the word—of the Lord:* what a circuitous mode of phraſeology! why not—the Lord, at once? Why not, at moſt—"the word of the Lord?" The reaſon I ſuppoſe is, to hide an equivocation; to conceal the double meaning—the inferior ſenſe given to the word angel (*ſee* ANGEL) to offer a *ſeemingly* greater authority to perſuade the prophet, while really the authority is known (conſciouſly to the ſpeaker) to be *inferior*; and the words *may* be capable of that inferior acceptation. The various ſenſes of the Hebrew particle (ב) contribute to this equivocation, as ſignifying *with, on account of*, &c. perhaps in this caſe, *from*—"a meſſenger from the Word of the Lord."

Whoever was the author of the apocryphal book called the Wiſdom of Solomon, has given an activity to his "Word of God," which exceeds what appears to be the duty of the *Kal-Haizé*. *Thine Almighty Word leaped down from heaven, from the royal throne* (*ἐκ ϑρονων ϐασιλειων*) [or, according to the repreſentation of Mr. BRUCE, down the ſteps at the ſide of the window next the throne] *and brought thine unfeigned commandment, as a ſharp ſword, and filled all with death*, &c. Wiſd. xviii. 15, 16.

I ſhall no farther purſue this idea, here. I hope it may now be conſidered as hardly bearing a queſtion, whether the ancient Jewiſh writers (Philo included) borrowed this idea from the Heathen; or, whether they drew it from the cuſtoms and manners of the kings of the Eaſt, and of their own country in particular? Shall we not, hereafter, refrain from ſuppoſing the Evangeliſts adopted the mythological ideas of Plato? Rather, did not Plato adopt Eaſtern language; and is not the cuſtom ſtill retained in the Eaſt? See all accounts of an ambaſſador's viſit to the Grand Signior, who never *himſelf* anſwers, but directs his vizier to ſpeak for him. So in Europe, the king of France directed his keeper of the ſeals to ſpeak in his name; and ſo the lord chancellor, in England, prorogues, &c. the parliament, by his majeſty's pleaſure, uſing his majeſty's name, though in his majeſty's preſence: *q.* the Britiſh *Kal-Haizé*.

No. X. REVENGE—CITIES OF REFUGE.

I HAVE often thought, we in England do not diſcover that wiſdom in the inſtitution of the cities of refuge (Numb. xxxv. 9) for him who had ſlain his neighbour undeſignedly, which there really is. With us, murder or manſlaughter is proſecuted ſo regularly, that we are apt to paſs over the policy of this appointment. It deſerves notice too, that this appropriation of certain cities, ſeems peculiar to the Moſaic diſpenſation; we read nothing of it in Egypt, and there is at this time, no trace of it in the Eaſt, notwithſtanding the utility of it might deſervedly have preſerved the cuſtom among thoſe who had known it.

By way, therefore, of repreſenting this inſtitution more correctly, let us ſee to what exceſs revenge is carried in the Eaſt: ſometimes, no doubt, from a ſenſe of juſtice; but much oftner, it ſhould ſeem, from that point of honour, which ſhows itſelf by other methods in Europe; and of which the Eaſt, while it ridicules the duels of Europeans, is itſelf guilty, under other forms.

Let theſe extracts, alſo, ſupport, in ſome degree at leaſt, the inference, that leſſer crimes than manſlaughter (*a fortiori*) were not to be puniſhed even with exile to the city of refuge; but were to be forgiven, or overlooked: let them alſo ſtand as lively comments on a precept of our Lord, not always correctly underſtood, or applied: *q. d.* "if one ſmite thee undeſignedly—inadvertently—on one cheek—diſregard the trifle:—do not take it up as a quarrel, like him, who if told "his bonnet is dirty," thinks of blood: or like him, whoſe beard being accidentally offended, is hardly appeaſed, even by ſubmiſſion; but, by a ready pardon, and a hearty good-will, ſhow yourſelves ready to bear much more than that, for peace' ſake; for my ſake, in obedience to my authority, and in conformity to my example." Matt. v. 39.

"A lively animated people, of quick and violent paſſions, are naturally led to carry the deſire of vengeance for injuries to its higheſt exceſs. The vindictive ſpirit of the Arabs, which is common to them with the other inhabitants of hot climates, varies, however, with the varying modifications of the national character.

"But the moſt irritable of all men, are the noble Bedouins, who, in their martial ſpirit, ſeem to carry thoſe ſame prejudices farther than even the barbarous warriors who iſſued from the North, and over-ran Europe. Bedouin honour is ſtill more delicate than our's, and requires even a greater number of victims to be ſacrificed to it. If one Shiech ſays to another, with a ſerious air, 'thy bonnet is dirty,' or, 'the wrong ſide of thy turban is out,' or 'ſet it ſtraight,' nothing but blood can waſh away the reproach; and not merely the blood of the offender, *but that alſo of all the males of his family*.

"The Arabs ſhow great ſenſibility to every thing that can be conſtrued into an injury. If one man ſhould happen to ſpit beſide another, the latter will not fail to avenge himſelf of the imaginary inſult. In a caravan, I once ſaw an Arab highly offended at a man, who, in ſpitting, had accidentally beſpattered his beard with ſome ſmall part of the ſpittle. It was with difficulty that he could be appeaſed by him, even though he humbly aſked pardon, and kiſſed his beard in token of ſubmiſſion.

"The thirſt for vengeance diſcovers itſelf likewiſe in the peculiar manner in which murder is proſecuted here. In the high country of Yemen, the ſupreme court of Sana commonly proſecutes murders in the mode uſual in other countries; but, in ſeveral diſtricts in Arabia, the relations of the deceaſed have leave either to accept *a compoſition in money*, or to require the murderer to ſurrender himſelf to juſtice, or even to wreak their vengeance upon *his whole family*. They think little of making an aſſaſſin be puniſhed, or even put to death, by the hands of juſtice; for this would be to deliver a family from an unworthy member, who deſerved no ſuch favour at their hands.

"For theſe reaſons, the Arabs rather revenge themſelves as law allows, upon the family of the murderer, and ſeek an opportunity of ſlaying *its head*, or moſt conſiderable perſon, whom they regard as being properly the perſon guilty of the crime, as it muſt have been committed through his negligence, in watching over the conduct of thoſe under his inſpection. In the mean time, the judges ſeize the murderer, and detain him till he has paid a *fine of two hundred crowns*. Had it not been for this fine, ſo abſurd a law muſt have been long ſince repealed. *From this time, the two families are in continual fears, till ſome one or other of the murderer's family be ſlain. No reconciliation can take place between them, and the quarrel is ſtill occaſionally renewed. There have been inſtances of ſuch family feuds laſting forty years.* If, in the conteſt, a man of the murdered perſon's family happens to fall, there can be no peace until two others of the murdererer's family have been ſlain. The day before our arrival at *Mauſchid*, which is a ſmall town, ſituated between *Beit el fakir* and *Mocha*, two Arabs concerned in ſuch a family enmity met, and fought in the fields, having only large ſticks, or clubs, for arms, when the family of the firſt murderer gained a ſecond victory. When between two parties belonging to two conſiderable tribes, a formal war ſometimes enſues; by ſuch wars, many tribes have ſunk into miſery and oblivion.

"This deteſtable cuſtom is ſo expeſsly forbidden in the Koran, that I ſhould not have been perſuaded of its exiſtence, had I not ſeen inſtances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this ſpecies of revenge is not merely impious, but even abſurd and inhuman. An Arabian of diſtinction, who often viſited us at Loheya, always wore, even when he was in company, both his poniard and a ſmall lance. The reaſon of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried juſt ſuch another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often diſturbed his ſleep." **Niebhur's Travels** in Arabia, *pages* 197, &c. *Engliſh tranſlation.*

How much milder, more conſiderate, more politic, more humane, was the inſtitution of the cities of Refuge! which not only gave opportunity to the aggreſſor to eſcape, and to the avenger to cool; but took from either the determination of the caſe, and after a proper hearing, adjudged the ſlayer to ſecurity, yet to confinement, till the high-prieſt died. At which period, not only might the offence be in part forgot, but be regularly and honourably paſſed over; eſpecially, among the general mourning on that event, and the general intereſt of the nation in it. We ſee the ſpirit of revenge inquiets *both* parties: but on ſuch a ſolemn occaſion, both parties might honourably forego their animoſity, without any "fear of fighting, or any diſturbance of ſleep," ſo that this appointment was of, perhaps, equal advantage to both culprit and avenger. *Charity is not eaſily provoked,* ſays the apoſtle; and *charity thinketh no evil:* one could wiſh this excellent virtue were a greater favourite than it appears to be among mankind.

No. XI. The PENALTY of MURDER.

THE former Number has mentioned the cuſtom of redeeming from the puniſhment due to the crime of murder, by payment of "a compoſition in money"—"the murderer is ſeized, till he has paid a fine of two hundred crowns." As this illuſtrates part of the Moſaic laws, which allow of a compenſation for certain perſonal injuries, &c. though not for murder, it may not be amiſs, farther, to introduce what **Baron du Tott** relates on this ſubject. He tells us, p. 215, "The Turks never fight duels, but they aſſaſſinate; the offended party publicly ſharpens his knife, or prepares his fire-arms: ſome friends endeavour to appeaſe him, others to excite and encourage him to the murder." If the murder be committed, "the culprit is brought to receive his ſentence; the execution of which is attended with no ſolemn parade; and I have even met them puſhing through the crowd which is commonly found in the ſtreets, and talking all the way with him who was to execute them. The criminals only have their hands tied, and the hangman holds them up by the girdle; then is the time to negociate with the friends of the deceaſed, and to endeavour to bring about the accommodation. I was aſſured there have been bargains of this kind broken off, merely through the avarice of the perſon condemned." Page 198, "The criminal is conducted to the place of puniſhment; he who performs the office of executioner, takes on him likewiſe that of mediator, and negociates till the laſt moment, with the next of kin to the deceaſed, or his wife, who commonly follows, to be preſent at the execution. If the propoſals are refuſed, the executioner performs the ſentence; if they are accepted, he reconducts the criminal to the tribunal to receive his pardon."

Now we find Moſes, Numb. xxxi. 31, abſolutely forbidding the accepting of any compenſation in the caſe of murder, while he appoints refuges for thoſe guilty of manſlaughter. Surely, in both theſe caſes, the Moſaic œconomy was a great improvement on the juriſprudence around it, by ſo ſtrongly marking the difference between intentional, and, therefore, guilty, and accidental, therefore, pardonable, homicide. I ſuppoſe, we may imagine the fines to be paid in remiſſion of the puniſhments for certain offences, were often negociated much in the manner related by the Baron, *i. e.* when pretty near their execution. May this account illuſtrate the expreſſion of our Lord, " Agree with thine adverſary quickly, while thou art *in the way*"—not indeed to execution; but to the tribunal, which may order execution?

No. XII. ON THE MODE OF SITTING IN THE EAST. (With a Plate).

THE expreſſion, *ſitting*, is applied to attitudes by no means the ſame: but this Article propoſes to illuſtrate that kind of ſitting attitude which is moſt cuſtomary in domeſtic uſages, and in honourable reception. (1) We obſerve, that the PLACE for ſitting, is a raiſed kind of ſettle, ſometimes as high as two feet; which is conſtructed all along the ſide of a room, and frequently along ſeveral ſides of it, as appears in this print. It is covered with a carpet; its depth, from the front edge to the wall, is about three feet; *i. e.* deep enough for a perſon to ſit on commodiouſly, and to receive the cuſhions, againſt which the perſon ſitting reclines: it is covered with a carpet, or with ſcarlet cloth. This raiſed floor is called the Duan, or Divan; but I believe, in common, that name is given to the whole ſeat. " A ſofa," ſays DE LA MOTRAYE [a ſofa is another name for a Duan] " conſiſts of boards raiſed from the ground, about five feet broad, and one and a half high, reaching ſometimes quite round the room, ſometimes only in a part of it, upon which there are ſome mattreſſes, called by the Turks, MINDERS, covered with ſilk or ſtuff, to ſit upon croſs-legged, which is the Turkiſh faſhion, with cuſhions placed againſt the walls to lean upon; *they ſerve for beds at night.*" *Note*, p. 78, vol. i.

(2) The CUSHIONS are the next ſubjects of obſervation: they are ſtuffed with cotton, and are ſet upright on the carpet, which covers the Duan: they are laid along the wall (or rails, when ſo placed as not to touch the wall) their back toward the wall is plain; but their front toward the perſon, is ornamented with flowers, &c. in embroidery or brocade, &c. Their height is about level to the arms of the perſon ſitting: it is not one cuſhion laid throughout the whole ſide of the room, but ſeveral, of a convenient ſize for being removed, &c.

(3) In a room thus fitted up, the *place of honour* is the CORNER: whether becauſe of the greater eaſe in leaning; as here the perſon can uſe two cuſhions at the ſame time, or converſe with the greateſt eaſe with the perſon on either ſide, or command the beſt view of the room, and of perſons in it, going out, or entering, &c. See Nehemiah, ix. 22, " Thou gaveſt them kingdoms; and didſt appoint them *to the corner*"—to the place of honour.

(4) The ATTITUDE of the perſon ſitting: this is, uſually, by croſſing the legs, and folding them under the body: ſometimes varying the attitude, by folding one leg only, or principally, and ſitting on the heel of it; leaning at the ſame time againſt the cuſhions behind.

Of theſe attitudes, we may, in the courſe of our Work, ſee other inſtances: this, therefore, together with remarks on the dreſs of this figure, we at preſent poſtpone.

It appears, then, that the cuſhion is not ſat *upon*, but *againſt*: *to prepare a ſeat*, therefore (Job, xxix. 7) may be well underſtood, to lay a carpet, and to ſet a cuſhion. Obſerve, how eaſily this kind of ſeat is carried; ſo that in a tent, &c. it may be

prepared

prepared in an inſtant. Does not this mode of ſitting, alſo explain that *terrible* difficulty which has perplexed commentators, on the uſe of the words (ουτως) *otos*, (and επι) John, iv. 6, "Jeſus being weary with his journey, ſat *thus* ON the well;" *i. e.* he leaned—*accordingly*—like a weary perſon, *againſt* the wall of the well-ſide, in the ſame manner as was cuſtomary to lean for repoſe againſt a cuſhion in a divan: could the Evangeliſt, writing in Greek, have uſed fitter words to expreſs this Eaſtern attitude?

Mr. Harmer, has very properly availed himſelf of this manner of ſitting, to explain Amos, iii. 12, "As a ſhepherd taketh out of the mouth of a lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, *in the corner of a bed*, and in Damaſcus, *in a couch*." "The corner of a bed," or duan, *i. e.* the place of honour, the moſt eaſy, voluptuous, indulging, ſtation:—*q. d.*—thoſe now moſt at their eaſe, ſhall be delivered to their enemies, like ſheep to the lion; and ſcarce any of them be reſcued from his jaws.

Whether our rendering of the latter part of this verſe, "And in Damaſcus in a couch," be exactly the prophet's thought, let the reader judge, after he has peruſed this obſervation: that the word (ערש) ORESH, or *aures*, or *gnaures*, rendered "couch," ſhould rather expreſs ſomewhat of furniture; *i. e.* the carpet, or ſcarlet cloth, which we have ſaid overſpreads the duan, is, I believe, generally agreed; it is alſo, by ſome, referred to a kind of mattreſs laid down to be ſlept upon; but wherefore "*in Damaſcus?*" eſpecially as Samaria *only* is mentioned, ver. 9; and "the land, or palaces," is that of Samaria? Should we not rather ſeek for the root of this word?—*e. gr.* (דמה DEMEH) to *ſpread out—level—ſmooth*, &c. *Montanus* has not rendered it in Damaſcus; but *in the angle (anguli)* I rather think it means expreſsly the broad ſmooth part of the divan, which is covered with the *oreſh*, or ſcarlet cloth, on which the cuſhions are placed; ſo that the *idea* of our tranſlators, who have uſed the old Engliſh word *couch*, and have put in the margin, *on the bed's feet*, ſeems to be not very diſtant from the truth. Does the prophet's idea ſtand thus?—thoſe who ſit, and thoſe who are ſat upon; thoſe who oppreſs, and thoſe who are oppreſſed; thoſe who indulge themſelves to the utmoſt, and thoſe who contribute to ſuch indulgences:—*i. e.* the high and the low, ſhall reſemble a fragment, &c. torn from the jaws of a lion.

As this ſenſe of the words is contrary to that of Mr. H. I ſhall apply it to the paſſage he has produced, Pſalm vi. 6: "I am weary with my groaning, all the night I make my bed to ſwim (the divan on which I am placed); I water my couch (or the divan furniture) with my tears." Is it not a good ſenſe to ſay, my tears not only copiouſly wet the divan, or mattreſs—*the upper part* on which I lay, but they run over it, and even extend to *the lower part*—the broad part—of the divan, and wet that alſo? *i. e. the bed's feet* of our tranſlators.

It is ſaid, Deut. iii. 11, "The bedſtead (ערש ORESH) of Og, was of iron." I believe our tranſlators, in rendering this word *bedſtead*, underſtood the broad ſmooth part, or floor, of the divan; but it ſhould rather, I ſuppoſe, be underſtood of the *covering* to that part, *i. e.* the carpet, or ſcarlet cloth [unleſs it *might* refer to both floor and covering, as we often ſay in common ſpeech, "the *floor* of a room," though that room may be covered by a carpet]. Either way, however, it takes off much occaſion from the *wonderment* of ignorance on the dimenſions of this bedſtead of Og, which appears to have been about fifteen feet and a half long, and ſix feet ten inches broad. Engliſh ideas have meaſured this by Engliſh bedſteads; but had they reflected, that neither the divan, nor its covering, is ſo cloſely commenſurate to the perſon as our bedſteads in England are, they would have made no inconſideable allowance in the dimenſions neceſſary for the repoſe of this martial prince.

This print alſo explains that very difficult paſſage, Ezek. xiii. 18, "Woe to the *women* that ſew pillows to all arm holes, and make kerchiefs on the head of every ſtature to hunt ſouls!" &c. The ideas of this paſſage ſeem to be theſe: the prophet is comparing thoſe who utter falſe prophecies, to ſoothe the minds of the wicked, to perſons who uſe every art to allure by voluptuouſneſs;—againſt whom he declares woe: "Woe to thoſe who adorn—embroider—brocade—luxurious cuſhions to ſuit the dimenſions of perſons (females) of all ages: *i. e.* a lower cuſhion for a child, a higher for a full grown woman; that make veils to adorn heads of every ſtature—ſuiting themſelves to all conditions, capacities, ages," &c. The cuſhions, then, were not to be ſewed TO all armholes, and ſo carried about, as our tranſlation ſeems to imply; but were to be ſo nicely adapted to ſuit all leaning arms, as to produce their full effect. Theſe the prophet compares to toils, ſnares, &c. in which the perſons were caught, as if they were decoyed, *ſurrounded*, *encloſed*, in the corner; like animals hunted by a ſurrounding company, as is the Eaſtern mode of hunting; from theſe he foretels delivery, &c. ver. 20; and thus this paſſage becomes eaſy and plain.

Perhaps, the Engliſh reader has not before ſeen the true attitude of the dying Jacob, who, when Joſeph brought his two ſons to him, "ſtrengthened himſelf, and ſat upon the bed"—the duan—and who, after bleſſing his ſons—not—"gathered up his feet INTO the bed"—but drew them up ON the duan. This explains, too, the attitude of Ahaz, 1 Kings, xxi. 4, "He laid himſelf on his bed, and turned away his face"—alſo, how Hezekiah "turned his face to the wall, and prayed," 2 Kings, xx. 2. Alſo, how Haman (Eſther, vii. 8) not only "ſtood up to make requeſt for his life," but was "fallen on the bed—the duan—whereon Eſther" was ſitting. Was not the king ſeated in the corner, and Eſther and Haman on each ſide of him? We ſee, too, the nature of the order of Saul, to bring up David to him, that he might kill him in his bed, 1 Sam. xix. 15. Was the pillow of goats' hair, a duan cuſhion, ſtuffed with goats' hair—inſtead of cotton, and laid by way of bolſter?—Other paſſages the reader will obſerve for himſelf.

I cloſe this Number by the following extract from Niebuhr:

"As the floors are ſpread with carpets, and cuſhions are laid round the walls, one cannot ſit down, without inconvenience, on the ground; and the uſe of chairs is unknown in the Eaſt.

"The Arabians practiſe ſeveral different modes of ſitting. When they wiſh to be very much at their eaſe, they croſs their legs under the body. I found, indeed, by experience, that this mode of ſitting is the moſt commodious for people who wear long clothes, and wide breeches, without any confining ligatures, it ſeems to afford better reſt after fatigue, than our poſture of ſitting upon chairs. In preſence of ſuperiors, an Arab ſits with his two knees touching each other, and with the weight of the body reſting upon the heels: as in this poſition, a perſon occupies leſs room than in the other, this is the poſture in which they uſually place themſelves at table; I often tried it, but found it extremely uneaſy, and could never accuſtom myſelf to it. In many parts of Arabia, there are long and low chairs, made of ſtraw mats; but they ſit croſs-legged upon them, as well as on the carpets." NIEBUHR, vol. ii. p. 223.

No. XIII. On the BEDS of the EAST.

WE have ſeen in the former Number, the mode of ſitting in the Eaſt; we may now eaſily conceive of the mode of ſleeping, which is but little different from what we have been attending to; and the difference chiefly conſiſts in laying on the duan a bed, made of two thick cotton quilts, one of which, folded double, ſerves as a mattreſs, the other as a covering; upon this the perſon ſleeps. Such a bed was that of David, 1 Sam. xix. 15: was it not, alſo, one of the ſame kind on which Saul repoſed, 1 Sam. xxiv. 3, and on which he ſlept, ch. xxvi. 7; "his ſpear being ſtuck in the ground, at his bolſter?" Alſo, that on which the paralytic was let down, Luke, v. 19.—How unlike that conceived of by moſt who read theſe paſſages!

Nothing ſounds more uncouth to Engliſh ears, than to hear of a perſon's carrying his bed about with him—to order a man, miraculouſly healed, to carry his bed—we are almoſt tempted to aſk, with the Phariſees, "Who bade thee carry thy bed?" But, when properly explained, the ſtrangeneſs is diſſipated by better underſtanding. Such a kind of mattreſs, or even the ſimple *oreſh*, of the former Number, might be the bed (κραββατον) of the New Teſtament; and often we may conclude, from the circumſtances of the occupier, without the accompaniment of the cuſhion, to complete it. So, Mark, ii. 4, 11, "Ariſe, take up thy bed," *i. e.* thy mattreſs—the covering *ſpread* under thee. Acts, ix. 34, Peter ſaid to Eneas, "Ariſe, and" hereafter "ſpread" thy bed "for thyſelf;"—thy palſy being cured, thou ſhalt be able not only to do that, but to give aſſiſtance rather than to aſk it. *Krabbaton*, then, is the meanneſt kind of bed in uſe: our kind of truckle-bed, or any other which is *ſupported*, cannot juſtly repreſent it.

But we are not to ſuppoſe, that all beds were alike: no doubt, when king David wanted warmth, his attendants would put both mattreſſes below, and coverlits above, to procure it. Neither are we to underſtand, when a bed is boaſted of, that it conſiſted merely of the *krabbaton* or *oreſh*: ſo, Prov. vii. 16, the harlot vaunts of her bed, as bedecked—with tapeſtry-work—with brocade: I have brocaded—"bedecked"—my *oreſh*; the covering to my duan—(rather the *makaſs*) is fine linen of Egypt, emboſſed with embroidery. This repreſentation may be much illuſtrated, by the account Baron du Tott gives us of a bed, in which he was expected to ſleep, and might have ſlept, had not European manners incapacitated him:

"The time for taking our repoſe was now come, and we were conducted into another large room, in the middle of which, was a kind of bed; *without bedſtead, or curtains*; though the coverlit and pillows exceeded in magnificence the richneſs of the ſopha which likewiſe ornamented the apartment, I foreſaw, that I could expect but little reſt on this bed, and had the curioſity to examine its make in a more particular manner.——*Fifteen mattreſſes of quilted cotton, about three inches thick, placed one upon another*, formed the ground-work, and were covered by a ſheet of Indian linen, ſewed on the laſt mattreſs. A coverlit of *green* ſattin, adorned with *gold embroidery in emboſſed* work, was in like manner faſtened to the ſheets, the ends of which, turned in, were ſewed down alternately. Two large pillows of crimſon ſattin, *covered with the like embroidery, in which there was no want of gold or ſpangles*, reſted on two cuſhions of the ſopha, brought near to ſerve for a back, and intended to ſupport our heads. The taking of the pillows entirely away, would have been a good reſource, if we had had any bolſter; and the expedient of turning the other ſide upwards, having only ſerved to ſhow they were embroidered in the ſame manner on the bottom, we at laſt determined to lay our handkerchiefs over them, which, however, did not prevent our being very ſenſible of the emboſſed ornaments underneath." Vol. i. p. 95.

Here we have (1) many mattreſſes of quilted cotton: (2) a ſheet of Indian linen, muſlin, or the fine linen of Egypt: (3) a coverlit of green ſattin, emboſſed: (4) two large pillows, emboſſed alſo: (5) two cuſhions from the ſopha, to form a back. So that we ſee, an Eaſtern bed may be an article of furniture ſufficiently complicated.

Upon comparing this with a Note of DE LA MOTRAYE, p. 172, I find myſelf inclined to ſuppoſe, that ſomewhat like what he informs us is called a MAKASS, *i. e.* a brocaded covering for ſhow, is what the harlot boaſts of, as being the upper covering to her *minder*, or *oreſh.* "On a rich ſofa," ſays he, "was a *falſe covering* of plain *green* ſilk, for the ſame reaſon as that in the hall; but I lifted it up, while the two eunuchs who were with us had their backs turned, and I found, that the MAKASS of the minders were of *a very rich brocade, with a gold ground, and flowered with ſilk of ſeveral colours, and the cuſhions of green velvet alſo, grounded with gold, and flowered like them,*" p. 172. *Note.* "The *minders* have two covers, one of which is called MAKASS, *for ornament*; and the other to preſerve that, eſpecially when they are rich as theſe were." This was in the ſeraglio at Conſtantinople.

It is perfectly in character, for the harlot who (Prov. ix. 14) "ſits on a kind of throne at her door," and who in this paſſage boaſts of all her ſhowy embelliſhments, to mention whatever is gaudy, even to the tinſel bedeckings of her room, her furniture, and her makaſſes, aſſuming even regal dignity in words and deſcription; though her houſe be the way to hell; her alcove for the bed to ſtand in, be the very chamber of death.

We are now, it is evident, at liberty to ſuppoſe as much elegance (or, at leaſt, *ſhow* and *pompoſity*) was diſplayed on the duans, and their furniture, which ſerved for repoſe by night, as on thoſe uſed by day: but as it ſhould ſeem that the ſame furniture did not ſerve both day and night, but was changed, we may conclude, that in a great houſe, there muſt be much of ſuch furniture; and that it muſt be not a little cumberſome, ſo as to require proper, and even large rooms, and warehouſes, in which to keep it. This leads to the true ſenſe of the paſſage, 2 Kings, xi. 2, *Joaſh and his nurſe were hid ſix years in the houſe of the Lord—in the bed-chamber* (בחדר ה מטות BECHEDER HE METHUT) *i. e.* the repoſitory—or ſtore-room—for the beds—the mattreſſes and their accompaniments; which, being bulky, afforded room to form ſpaces among them ſufficient to receive the child and his nurſe, and ſure to conceal them. This was *within* the precincts of *the houſe of the Lord*, a ſacred place, where none but prieſts could enter; and where, probably, none did enter but the high-prieſt, *Jehoida*, and his wife, *Jeoſheba*. This account baniſhes all idea of an Engliſh bedchamber in the houſe of the Lord (which, to keep unviſited during ſix years, would have been very ſuſpicious); it renders the concealment extremely eaſy and natural, ſince, certainly, this repoſitory had its proper keeper, who, only, managed its concerns; and it agrees to the formation of the Hebrew words. Moreover, if Joaſh was wounded, apparently to death (as Athaliah thought him dead) this room might afford more conveniences while he was under cure, than any other room could do; and having been ſafe here for a time, where better could they place him afterwards?

By way of cloſe to this Article, we ſhould note the various acceptations of the word divan, or *duan*: (1) for the raiſed floor: (2) for the whole ſettle on which a perſon ſits: (3) for the room which contains the divan: (4) for the hall, or council-chamber; becauſe, the council uſually ſits on a duan: (5) for the council itſelf; who are ſaid, when in conſultation, to be in duan. To how many of theſe ſenſes may the Hebrew word *mitheh*, tranſlated "*bed*," agree?

No. XIV.

No. XIV. SPRINKLING.

ISAIAH, ch. lii. 13, has this paſſage: "Behold, my ſervant ſhall act (or behave himſelf) wiſely: he ſhall be exalted and elevated—(perhaps, *promoted*); and ſhall be *(raiſed)* very high (how greatly ſhall many be aſtoniſhed on thy account!) *Yet* then (under thoſe circumſtances) ſhall his aſpect be disfigured (corrupt) beyond that of men; and his form beyond that of the ſons of men: *Yet* then (under thoſe circumſtances) ſhall he ſprinkle many nations: kings ſhall ſhut their mouths at him; for what was not told them ſhall they ſee; and what they had not heard of ſhall they conſider."

This paſſage has been embarraſſing to commentators; eſpecially the expreſſion of *ſprinkling many nations:* the ſenſe of *aſtoniſhing many*, has been followed by the LXX. Our tranſlators ſay *ſprinkle*; ſome have united the ideas, "He ſhall ſprinkle many nations with aſtoniſhment." By attending to the ſcope of the paſſage, perhaps, we ſhall ſee whence theſe ideas, ſeemingly ſo different, took their riſe; and that they are *radically* the ſame. Imagine—a great perſonage—a king—to be the ſpeaker: "I, myſelf, conſider a certain ſervant of mine, my officer of ſtate, as a very prudent and wiſe perſon; but when ſtrangers look at him, they ſee only a mean and unpromiſing figure, ſo that when he introduces them into my preſence, they wonder at ſeeing ſuch an one in my court; but theſe ſtrangers are from countries ſo very diſtant, as to be entirely unacquainted with our cuſtoms and manners; for when, as a ſign of their kind reception, my ſervant ſprinkles them with fragrant waters, they are abſolutely aſtoniſhed at this mode of ſhowing kindneſs; and what they had never before heard of, that they now ſee practiſed; and what they were entire ſtrangers to, that they now experience."

Though I believe this repreſentation of this paſſage to be uncommon, perhaps new, I ſhall not ſtay to conſider *who* are thoſe ſo diſtant ſtrangers; nor *who* is this perſon, whoſe external appearance ſo ill denotes his internal excellencies; but ſhall merely ſubjoin the following extracts, which ſeem, to me, ſatisfactorily to account for the ſame Hebrew word being taken by ſome tranſlators, to ſignify *ſprinkling*; by others, to ſignify *aſtoniſhment:*

"He put it [the letter] accordingly in his boſom, and our coffee being done, I roſe to take my leave, and was preſently *wet to the ſkin, by deluges of orange-flower water.*" BRUCE'S TRAVELS, vol. iii. p. 14. N.B. This is the cuſtomary mode of doing reſpectful and kind honours to a gueſt, throughout the Eaſt.

"The firſt time we were received with all the Eaſtern ceremonies (it was at Roſetto, at a Greek merchant's houſe) there was one of our company who was EXCESSIVELY SURPRISED, when a domeſtic placed himſelf before him, *and threw water over him, as well on his face as over his clothes:* by good fortune, there was with us an European, acquainted with the cuſtoms of the country, who explained the matter to us in few words; without which we ſhould have become laughing-ſtocks to the Eaſtern people, who were preſent." NIEBUHR *Deſcrip. Arabie, French edit.* p. 52.

How naturally, then, might the idea of ſprinkling ſuggeſt that of ſurpriſe, in relation to very diſtant ſtrangers! and how near to equivalent were thoſe ideas, in the eſtimation of the ancient tranſlators, though to us widely diſſimilar!

No. XV. GENEALOGICAL ANCESTORS.

“ The Arabians have contrived a compendious mode of verifying their lines of deſcent. From among their later anceſtors, they ſelect ſome illuſtrious man, from whom they are univerſally allowed to be deſcended. This great man, again, is as univerſally allowed to be deſcended from ſome other great man; and thus they proceed backwards to the founder of the family.” Niebuhr, vol. ii. p. 209, *Engliſh tranſlation.*

“ Thus, as no Arab doubts that *Daui Seid* and *Davi Barkad*, were deſcendants of *Al Bunemi, Al Bunemi* of *Haſſan ibn Ali:* alſo, *Khaſſem alk bir* of the *Iman Hadi*, and the *Iman Hadi* of *Hoſſein ibn Ali:* it is eaſy to the reigning families at Mecca, Sana, &c. to prove themſelves deſcendants of Mahomet, by means of theſe heads of their families.” *French edition, quarto*, p. 142.

As the Arabs do, ſo did the Jews—“ The book of the genealogy of Jeſus Chriſt, the ſon of David, the ſon of Abraham” (Matt. i.) two illuſtrious men ſelected; ſo that David being acknowledged as the ſon of Abraham, whoever is ſon of David, is ſon of Abraham alſo; thus proceeding backwards to the founder of the family. This firſt verſe of Matthew, therefore, appears to be altogether conformable to Eaſtern uſages. As does alſo the anſwer to the queſtion, “ *Whoſe ſon* is Chriſt?—the ſon of David,” Matt. xx. 42.

No. XVI. On the KING's MOTHER.

NOTHING is more pleaſant and agreeable, than to eſtabliſh the conjectures of learning and ingenuity; as a favourable opportunity for this purpoſe, and at the ſame time to illuſtrate a paſſage of ſcripture, I extract from the learned Work of Mr. Raphael Baruh, his ſentiments on the paſſages, 1 Kings, xv. 1, 2, 7, 8; collated with 2 Chronicles, xiii. 1, 2, 31, 23.

“ There is a very remarkable variation in this Collation, in the name of king *Abijam* (or *Abijah*)'s mother: in the book of Kings ſhe is called *Maaca*, the daughter of *Abſalom*, and even in Chronicles, ch. xi. 20, ſhe is alſo called by this ſame name; but in this paſſage, *Chronicles* calls her by the name of *Micayau*, the daughter of *Uriel*, of *Gibea*.

“ To ſolve this difficulty, I beg leave to offer, that the title אם המלך [am he melek, king's mother] and that of הגבירה [he gebirch, tranſlated *queen*, 2 Kings, x. 13; 2 Chron. xv. 16] deſcribe one and the ſame thing: I mean, that the phraſe, *and his mother's name was, &c.* when expreſſed on a king's acceſſion to the throne, at the beginning of his hiſtory, does not always imply, that the lady whoſe name is then mentioned, was the king's [natural] mother; I apprehend, that (אמו) *the* king's mother, when ſo introduced, is only a title of honour and dignity, enjoyed by one lady, ſolely, of the royal family at a time, denoting her to be the firſt in rank, chief ſultana, or queen dowager, whether ſhe happened to be the king's [natural] mother, or not. This remark ſeems to be corroborated by the hiſtory of king *Aſa*, 1 Kings, xv. 9; and 2 Chron. xv. 16: who was *Abijah*'s ſon. In the book of Kings, at his acceſſion, this ſame *Maaca, Abſalom's* daughter, is ſaid to be his mother, and *Aſa* afterwards deprived her of the dignity of גבירה (*gebireh*) or chiefeſt in rank, on account of her idolatrous proceedings; but it is certain, that *Maaca*, was his grandmother, and not his mother, as here deſcribed; therefore, if we look upon the expreſſion of the *king's mother*, to be only a title of dignity, all the difficulty will ceaſe; for this *Maaca* was really *Abija*'s mother, the dearly beloved wife of his father, *Rehoboam*, who, for her ſake, appointed her ſon, *Abija*, to be his ſucceſſor to the throne; but when *Abija* came to be king; that dignity of *the king's mother*, or the firſt in rank of the royal family, was for ſome reaſon, perhaps for ſeniority, given to *Micayau*, the daughter of *Uriel*, of *Gibea*; and afterwards, upon the death of *Micayau*, that dignity devolved to *Maaca*, and ſhe enjoyed it, at the acceſſion of *Aſa*, her grand-ſon, who afterwards degraded her for her idolatry. This I ſubmit as a rational way of reconciling all theſe paſſages, which ſeem ſo contradictory and repugnant to each other.

"The better to prove this aſſertion, let it be obſerved, that in 2 Kings, xxiv. 12, it is ſaid, "And *Jehoiachim*, the king of *Judah*, went out to the king of *Babylon*, he and *his mother*, and his ſervants, and his princes, and his officers; and the king of *Babylon* took him," *&c.* and, ver. 15, "and he carried away *Jehoiachim* to *Babylon*, and the *king's mother*, and the king's wives, and his officers," *&c.* And Jeremiah, xxix. 2, mentioning the ſame circumſtances, ſays, "After that, *Jeconiah*, the king, and *the queen*, and the eunuchs, the princes of *Judah*, &c. departed from *Jeruſalem*;" now it is evident, that *queen*, in this verſe, cannot mean the king's wife, as it would ſeem, by the tranſlators' rendering always the word (ה נבירה he *gebireh*) *queen*; but means the lady that is inveſted with that dignity, of being called the *king's mother*; the phraſe ה נבירה (he *gebireh*) in *Jeremiah*, correſponding with אם ה מלך (AM HE MELEK, the king's mother) and אמו (AMU, his mother) in *Kings*. The Vulgate tranſlates the word גבירה *(gebireh)* 1 Kings, xi. 19, and 2 Kings, x. 13, *Reginæ*; 1 Kings, xv. 13, *Princeps*; 2 Chron. xv. 16, *Depoſuit Imperio*; Jer. xxix. 2, *Domina*; ibid. xiii. 18, *Dominatrici*;—and the [English] tranſlators always render it *queen*.

"That king's mother was a title of dignity, is obvious, by 1 Kings, ii. 19, "*Bath-ſheba*, therefore, went in to king *Solomon*, to ſpeak unto him for *Adonijah*; and the king roſe to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the *king's mother*; and ſhe ſat on his right hand;" for it was better to ſay, "And cauſed a ſeat to be ſet for *her*;" but he ſays "for the *king's mother*;" and, perhaps, it was on this occaſion that *Bath-ſheba* was firſt inveſted with the honour of that dignity."

Theſe conjectures of Mr. B. are placed beyond a doubt, by the following extracts:

"The *Oloo Kani* (not *Oloo Kanai*) is not governeſs of the Crimea. This title, the literal tranſlation of which is "GREAT QUEEN," ſimply denotes a dignity in the Harem, which the Khan uſually confers on one of his ſiſters; or, if he has none, on one of his daughters, or relations. To this dignity are attached the revenues ariſing from ſeveral villages, and other rights." BARON DU TOTT, vol. ii. p. 64.

"On this occaſion, the king crowned his mother Malacotawit; conferring upon her the dignity and title of ITEGHE, the conſequence of which ſtation I have often deſcribed;"—*i. e.* as king's mother, regent, governeſs of the king when under age, &c. &c. BRUCE'S TRAVELS, vol. ii. p. 531.

"Guſho had confiſcated, in the name of the king, *all the queen* [*i. e.* the ITEGHE, or king's mother]'*s villages*, which made her believe, that this offer of the king to bring her to Gondar, was an inſiduous one. In order to make the breach the wider, he had alſo prevailed upon *the king*'s [natural] *mother* to come to Gondar, and inſiſt, with her ſon, *to be crowned*, and take the title and ſtate of ITEGHE. The king was prevailed upon to gratify his [natural] mother, under pretence, that the ITEGHE had refuſed to come upon his invitation; but this, as it was a pretence only, ſo it was expreſsly a *violation of the law of the land*, which permits of but ONE ITEGHE, and *never allows the nomination of a new one, while the former is in life, however diſtant a relation ſhe may be to the then reigning king*. In conſequence of this *new* coronation, two large villages, Tſhemmera and Tocuſſa, which belonged to the Iteghe as appendages of her royalty, of courſe devolved upon the king's own mother, newly crowned, who ſending her people to take poſſeſſion, the inhabitants not only refuſed to admit her officers, but forcibly drove them away, declaring they would acknowledge no other miſtreſs but their old one, to whom they were bound by the laws of the land." BRUCE's TRAVELS, vol. iv. p. 244.

From theſe extracts, we perceive, (1) that the title and place of "king's mother," is of great conſequence; and in reading Mr. BRUCE, we find the *Iteghé* interfering much in public affairs, keeping a ſeparate palace and court, poſſeſſing great influence, authority, &c. (2) That while any *Iteghé* is living, it is contrary to law to crown another; which accounts at once for *Aſa's Iteghé*, or king's mother, being his grandmother, the ſame perſon as held that dignity before he came to the crown. (3) That this title occurs alſo in other parts of the Eaſt: and is given without conſideration of natural maternity. (4) It ſhould ſeem, that "queen," in our ſenſe of the word, is a title and ſtation unknown in the royal harem. If it be taken at all, it is by that wife who firſt brings a ſon after the king's coronation: ſuch ſon being preſumptive heir to the crown, his mother is ſometimes entitled, "ſultana queen,"—or "prime ſultaneſs;" but not with our Engliſh ideas annexed to the title queen. (5) That this perſon is called indifferently, "queen," or "*Iteghé*," or "king's mother;" even by Mr. BRUCE, whence ariſes the ſame ambiguity in our extracts from him, as has been remarked in ſcripture.

This illuſtration alſo ſets in its proper light, the interference of the "queen," in the ſtory of Belſhazzar, Dan. v. 10; who, by her reference to former events, appears not to have been any of the wives of Belſhazzar; neither, indeed, could any of his wives have come to that banquet (ſee Eſther, iv. 16) or have appeared there under thoſe circumſtances, even had ſuch an one known Daniel, or if intelligence of what paſſed at the banquet had been carried into the harem, both of which ideas are very unlikely: whereas, the queen evidently ſpeaks with much influence, if not with authority; and was a proper perſon to be informed, and conſulted alſo, on any emergency; beſide, as her palace was ſeparate and diſtant from the king's (though perhaps it was in Babylon) it allows for the interval of confuſion, conjecture, introduction of the wiſe men, &c. &c. before the queen's coming.—Accounts muſt have been carried to her, and her coming from her own palace to the king's, muſt have taken up time. In order, therefore, to determine who was this "queen," which has been a *deſideratum* among learned men, it is not enough to know, who might be Belſhazzar's wife, or wives, at the time: but alſo who was *Iteghé*, or king's mother, before he came to the crown. Had this enquiry been conducted on theſe principles, I apprehend it had been more conformable to the manners of the Eaſt, and had prevented many conjectures, which have proved but loſs of time and induſtry.

No. XVII. RABSHEKAH's INSOLENCE.

IT muſt be owned, there is ſomething extremely inſolent in the ſpeeches of Rabſhekah to Hezekiah, and his loyal ſubjects (2 Kings, xviii.); his boaſtings, both as to matter and manner, appear to have been of the moſt unlimited kind, and to have wanted for no amplification in the capacity of the ſpeaker to beſtow on them: he boaſts of his maſter's power in the higheſt terms, and even beyond what fidelity, as a ſervant to the king of Aſſyria, might have required from him. I ſuppoſe his ſpeeches are recorded, as being in a ſtrain ſomewhat unuſual, and it will not be eaſy to find their equal: nevertheleſs, I think I may offer to the reader the following portrait, which may well be conſidered as companion to that of Rabſhekah: if it may not equal that in expreſſion, it falls little ſhort of it, and at any rate is amuſing, as a repreſentation of Eaſtern manners and train of thought.

It ſhould be remarked, that Rabſhekah was ſpeaking openly, in defiance to enemies: Hyat Saib was converſing in his own reſidence. If, when ſpeaking in private, he was thus eloquent, what had been his eloquence, had he alſo been employed in a meſſage of defiance?

Hyat Saib, the jemadar, or governor of Bidanore—"Having exhauſted his whole ſtring of queſtions, he turned the diſcourſe to another ſubject—no leſs than his great and puiſſant lord and maſter, HYDER, of whom he had endeavoured to impreſs me with a great, if not terrible idea; amplifying his honour, his wealth, and the extent and opulence of his dominions; and deſcribing to me, in the moſt exaggerated terms, the number of his troops, his military talents, his vaſt, and, according to his account, unrivalled genius; his amazing abilities in conquering and governing nations; and, above all, his amiable qualities, and ſplendid endowments of heart, no leſs than underſtanding.

"Having thus, with equal zeal and fidelity, endeavoured to impreſs me with veneration for his lord and maſter, and for that purpoſe attributed to him every perfection that may be ſuppoſed to be divided among all the kings and generals that have lived ſince the birth of Chriſt, and given each their due, he turned to the Engliſh government, and endeavoured to demonſtrate to me, the folly and inutility of our attempting to reſiſt his progreſs, which he compared to that of the ſea, to a tempeſt, to a torrent, to a lion's pace and fury—to every thing that an Eaſtern imagination could ſuggeſt as a figure proper to exemplify grandeur, and irreſiſtible power. He then vaunted of his ſovereign's ſucceſſes over the Engliſh, ſome of which I had not heard of before, and did not believe; and concluded by aſſuring me, that it was Hyder's determination, to drive all Europeans from Indoſtan, which, he averred, he could not fail to do, conſidering the weakneſs of the one, and the boundleſs power of the other.—He expended half an hour in this manner and diſcourſe." CAMPBELL'S TRAVELS TO INDIA, part iii. p. 49.

No. XVIII. HINTS ON THE BOOK OF JOB, AS A POEM.

TO many readers, it will, doubtleſs, ſeem, at firſt ſight, ſufficiently ſingular to ſelect, in explanation of Scripture, a Fragment, which relates to the telling of a ſtory from the Arabian Nights' Entertainments: but when we are looking for pictures of manners, we muſt take them from where they happen to occur: we cannot vary the repreſentations of travellers to ſuit our purpoſes and wiſhes, but muſt be careful that our inferences from them be juſt, as well as applicable.

In a public room at Nineveh—"I perceived the little man ſtep forth from the crowd, and begin to pronounce a ſort of prologue; it appeared, from his cadences, to be metrical, and ſeemed, by the little impreſſion it made on his auditors, to have nothing particular to recommend it.

"At

“ At length, however, he pauſed, and, hemming ſeveral times to clear his pipes, began again to hold forth. ‘ He is going to tell a ſtory,’ ſaid the interpreter. The attention of all was fixed upon him, and he proceeded with a modulation of tones, a variety of action, and an energy of expreſſion, that, I think, I have never heard, or ſeen excelled: his action was, indeed, ſingularly admirable; I could perceive that he was occaſionally ſpeaking in the tones of a man, and a woman; the linguiſt occaſionally interpreted what the ſtory-teller was ſaying: and I ſoon began to ſuſpect, that it was a ſtory I had read more than once in the Arabian Nights, though altered, and in ſome meaſure dramatized by the ſpeaker. The ſtory was that of the Little Hunch-back, choaked by a bone: in this character, the ſtory-teller repreſented his death; then, ſuddenly he ſtarted up, and began the moſt doleful lamentation of a woman, and exhibited ſuch a ſcene of burleſque diſtreſs, as I never witneſſed; all burſt into torrents of laughter; and the orator, *according to cuſtom*, BROKE OFF IN THE MIDDLE OF AN INTERESTING SCENE.”

Col. CAMPBELL alſo relates, that he heard told, in the ſame manner, “ the ſtory of a miſer, taken in the act of viſiting his gold, under the appearance of having ſtolen it.” In the moſt intereſting period of this ſtory, too, the narrator quitted it; and, indeed, it appears to be the cuſtom of the ſtory-tellers of the Eaſt, to break off their ſtory in the moſt intereſting part, in order that the report of its merit may draw a very large auditory the next day, to hear the concluſion. This cuſtom ſeems to be unvaried (CAMPBELL, p. 61, part ii.) even “ in the height and torrent of his ſpeech, he broke ſuddenly off, ſcampered out of the door, and diſappeared.”

It has always ſeemed to me, that ſomewhat of this ſuddeneſs of concluſion, is the practice of the ſpeakers in the book of Job: they rarely, if at all, complete their argument in one ſpeech; but they advance it to a certain point, and ſtop, without drawing the inference—they reſume alſo the ſame argument, and add to it, or prolong it; yet cannot be ſaid to come to any logical concluſion, or to the abſolute determination of the point which they endeavour to maintain.

The firſt paragraph of this extract, farther informs us, firſt, that the PROLOGUE was *metrical*, though the ſtory was proſe; and, ſecondly, that it ſeemed of little conſequence to the auditory; whence, probably, it was leſs finiſhed than other parts, as it was expected to receive leſs attention.

In this it ſeems to reſemble the prologue to the book of Job: except, that the prologue to Job is in proſe, while the work is in metre; which peculiarity has made ſome learned men ſuſpect, either the genuineneſs of this prologue, or, that it was added to the poem in after ages. But, if it was then as it is now, the uſage to vary, or to neglect ſuch introductory prefaces, then ſuch opinion fails; and the prologue may be juſtly eſteemed as ancient as the piece itſelf.

As the book of Job is certainly dramatic in its form, I have often wiſhed to hear three or four good ſpeakers recite the arguments of each perſon, reſpectively: ſuch recital, would, probably, bring to light, beauties not commonly ſeen in this performance, conſidered ſimply as a poem.

The dramatic, or dialogue form, is ſo very natural to poetry, that it ſeems hardly neceſſary to prove, that it is in uſe in the Eaſt; nevertheleſs, by way of confirmation, I ſhall offer the following extract from NIEBUHR, which may alſo, at the ſame time, ſupport the opinion of thoſe who think that Job was a real perſonage, his afflictions real afflictions, and his ſtory matter of fact, as to its foundation, though wrought into its preſent form by the ſkill and management of whoever compoſed it as a poem. As it ſeems uſual to ſelect real occurrences for ſubjects of poetry, why not the ſufferings and deliverance of that eminent and famous example of patience, as the ſubject of a poem, at once conſolatory and divine, learned and religious?

"The Arabians often ſing the exploits of their ſchiechs. Not long ſince, the tribe of Khaſael having obtained a victory over the pacha of Bagdad, *made a ſong, in which the actions of every one of their chiefs were celebrated.* But the tribe of Khaſael, being beaten next year by the pacha, a poet of Bagdad made a parody of the Arabian ſong, in which he extolled the valour of the pacha, and his officers. In my time, the ſong of the Arabians ſtill continued to be ſung at Bagdad, and among the Bedouins. When Aſſad, pacha of Damaſcus, who had long commanded the caravans, and was beloved by the Arabians, was aſſaſſinated by order of the ſultan, the Bedouins made an elegy on his death, and ſang it openly in the towns of Syria. *That piece is in the form of a* DIALOGUE, *between ſome Arabians, the daughters of the ſchiech of the tribe of Harb, and the lieutenant of the aſſaſſinated Pacha.*" NIEBUHR'S TRAVELS, vol. ii. p. 255, *Eng. tranſ.*

No. XIX. ON THE HISTORY OF NOAH.

AMONG the events attending the late extenſion of European influence in India, few can be more ſatisfactory to the ſerious mind, than the diſcovery of thoſe ancient Indian records, which have recently become very much the objects of reſearch among our learned countrymen in that part of the globe. The farther theſe reſearches are purſued, the greater conformity of ideas and principles is diſcovered between the Indian and the Moſaic accounts: but it was with no little ſurpriſe, that the writer of this article firſt met with a *verbatim* correſpondence between the two extracts, which form the ſubject of this article; and which it would be almoſt a crime to conceal, or to paſs over, without remark. I ſhall exhibit them, ſo that the eye may at once perceive their conformity, or their variation.

MOSAIC HISTORY. *Gen.* ix.	INDIAN HISTORY. *Padma-purán.*
18. And the ſons of NOAH, that went forth of the ark, were SHEM, and HAM, and JAPHETH. 19. Theſe are the three ſons of NOAH, and of them was the whole earth overſpread.	1. To SATYAVARMAN, that ſovereign of the *whole* earth, *were* born three ſons; the eldeſt SHARMA; then C'HARMA; and *thirdly*, JYA'PETI by name.
	2. *They were* all men of good morals, excellent in virtue and *virtuous* deeds, ſkilled in the uſe of weapons, to ſtrike with, or to be thrown; brave men, eager for victory in battle. 3. But SATYAVARMAN being continually delighted with devout meditation, *and* ſeeing his ſons fit *for dominion*, laid upon them the burden of government;
20. And NOAH began to be an huſbandman, and he planted a vineyard,	4. *While* he remained honouring and ſatisfying the gods, and prieſts, and kine.
21. And he drank of the wine, and was drunken, and he was uncovered within his tent;	One day, by the act of deſtiny, the king having drunk mead,
22. And HAM ſaw the nakedneſs of his father, and told his two brethren without.	5. Became ſenſeleſs, *and* lay aſleep naked: then was he ſeen by C'HARMA, and by him were his two brothers called, 6. *To whom he ſaid,* What has now befallen? In what ſtate is this our ſire?

23. And Shem and Japheth took a garment, and laid it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father, and their faces were backward, and they ſaw not their father's nakedneſs.

24. And Noah awoke from his wine, and knew what his younger ſon had done unto him, and he ſaid,

25. Cursed be Ham, [the father of Canaan] a servant of servants shall he be unto his brethren.

Gen. x. 25.—" Peleg," *i.e.* division, " for in his days, was the earth divided."

By thoſe two was he hidden with clothes, and called to his ſenſes again and again.

7. Having recovered his intellect, and perfectly knowing what had paſſed,

He cursed C'harma, *ſaying*,

Thou shalt be the servant of servants.

8. *And*, ſince thou waſt a laughter in their preſence, from laughter ſhalt thou acquire a name.

Then he gave to Sherma, the wide domain on the ſouth of the ſnowy mountains,

9. And to Jya'peti, he gave all on the north of the ſnowy mountains; but he [Satyavarman] by the power of religious contemplation, attained ſupreme bliſs.

Asiatic Researches, vol. iii. p. 263.

Such is the ſcrupulouſly accurate tranſlation of Sir William Jones: but as that of Lieutenant Wilford, which gave occaſion to the above, differs, though but little, I ſhall add that alſo.

" It is related in the *Padma-puran*, that Satyavarman, whoſe miraculous preſervation from a general deluge is told at length in the *Matſya*, had three ſons, the eldeſt of whom was named Jya'peti, or lord of the earth; the others, C'harma and Sharma (which laſt words, are, in the vulgar dialect, uſually pronounced C'ham and Sham; as we frequently hear *Kiſhn* for Chrishna). The royal patriarch, for ſuch is his character in the *Purans*, was particularly fond of Jya'peti, to whom he gave all the regions to the north of *Himalaya*, or the ſnowy mountains, which extend from ſea to ſea, and of which Caucaſus is a part: to Sharma, he allotted the countries to the ſouth of thoſe mountains; but he curſed C'harma; becauſe, when the old monarch was accidentally inebriated with a ſtrong liquor made of fermented rice, C'harma laughed; and it was in conſequence of his father's imprecation, that he became a ſlave to the ſlaves of his brothers." Asiatic Researches, vol. iii. p. 67.

I remark, firſt, the names of the perſons mentioned: I do not know the meaning of the name *Satyavarman*, or *Satyavrata*, given to Noah, but I find " his patronymic name (in India) was *Vaivaſwata*, or child of the ſun:" alſo, " me NUH," wherein we clearly trace the name *Noah*, or rather *Nuech* (Heb. נח) with the prefix me, as *Manoah* (Heb. מנוח meNUECH) where the ſimilarity is cloſer, by means of the u being retained. The name, C'harma, being pronounced *C'ham*, is exactly conformable to the Hebrew חם cham. And, Sharma pronounced *Sham*, is like enough to *Shem*: ſo is Jya'peti to Japheth: though it muſt be owned, the *Jäpetos* of the Greeks ſeems ſtill nearer, in appearance, at leaſt. This remark is pleaſing, becauſe in the names received from antiquity, by means of the Greek writers, no traces allied to the Moſaic names of theſe patriarchs appear, except in the name Jäpetos for Japheth: indeed, the name given to Noah here, is evidently a title, I ſuppoſe of dignity: ſo that we may well acquieſce in the Moſaic appellation, as the *perſonal* name of this patriarch.

II. The character of theſe perſons, comes next to be conſidered: *Noah*, is here repreſented as a king; this is alſo the character he bears in the *puran*, entitled, the

Matſya, or *fiſh*: and hence we ſee, how (comparatively) eaſy it was for him to build a large veſſel, to aſſemble creatures, to collect herbs, arts, ſciences, writings, &c. whereby all the knowledge, &c. of the old world, might be preſerved. In the Indian hiſtory, all the three brothers have good characters: but it muſt be confeſſed, this ſeems rather the praiſe of after-times, unleſs it be attributed to them as part of their general character as kings. Noah alſo appears in this Indian record, to have been a very pious man: and the concluſion, that " he, by the power of religious contemplation, attained ſupreme bliſs," deſerves notice: eſpecially, by thoſe who recollect, that *Ouranos* (Heaven) is a title in ſome Greek writings, which has been ſuppoſed appropriate to Noah; but whether as a name of reſpect, or of deriſion, has been doubted. Nothing, however, now prevents us from accepting it as originally a title of honour, and given in alluſion to his piety.

III. The occaſion of this accident:——Moses ſays, " *Noah* planted a vineyard, and drank of the wine."—Sir Wm. Jones's tranſlation ſays, he drank " mead." Mr. Wilford's ſays, he drank " a ſtrong liquor made of fermented rice:" either way, and by whatever means it was, it ſhould ſeem the old monarch was *ſurpriſed*, and was not aware of the effect that would enſue, on drinking this liquor.

IV. The ſtories agree perfectly, as to the circumſtances of Ham, and his brothers: but Moses ſays, it was " in the tent" (אהלה) probably in private—ſo that Ham was at once intruſive, and unfilial: or, was this the formerly royal tent, *e. gr.* that in which the old king uſed to ſit, to adminiſter juſtice?—though not now engaged in that duty, but having reſigned the government to his ſons. I think the general appearance of the ſtory determines againſt Mr. Parkhurst (Heb. Dict. אהל) that it was NOT a " tent conſecrated to divine worſhip;" and that Noah did NOT " retire thither in expectation of a *prophetic dream*:" for the Indian account rather apologizes for his misfortune, by ſaying, it was " by the act of deſtiny:" and had it been merely a prophetic impulſe, his ſons could not have had occaſion to " call him to his ſenſes again and again:" ſince the ſpirits of the prophets are certainly ſubject to the prophets, ſo far, at leaſt, as to avoid indecency. It alſo determines againſt the idea which has been ſtarted, that, " ſeeing the nakedneſs of his father," was intimacy with his father's wife.

V. The ſpeech of Ham does not appear in Moses, but in the Indian hiſtory only: on the other hand, the very great care of Shem and Japheth in going backward, ſo repeatedly inſiſted on by Moses, is omitted in the Indian ſtory: both agree, that Noah knew what had paſſed, and when perfectly recovered, he uſed a prophetic curſing to Ham, which both record in the ſame words. Lieut. Wilford's narrative ſays, " He (Ham) became a ſlave to the ſlaves of his brothers:" was he actually thus degraded, *perſonally?*—it is certain, we read every where more of his ſons, than of himſelf; as in the affairs of Egypt, &c.—Or, was this prophecy in a ſtate of progreſſive fulfilment (as it is now, I ſuppoſe) and the father is put for his poſterity as their head, and as himſelf taking ſuch ſteps, and being ſuch a character, as would lead to the entire, and ultimate fulfilment of it?

VI. I could wiſh the name which Ham acquired by laughter, had been mentioned, and explained to us. I notice the circumſtance, becauſe we ſo often find in the ſcriptures, names given or taken from particular circumſtances, &c. which here we find was an ancient cuſtom. This is omitted by Moses.

VII. This extract ſettles the precedency of the three brothers, placing decidedly Shem as the elder: which corrects the pointing of the paſſage, Gen. x. 21. " Unto

Shem, the brother of Japheth the elder:"—which, certainly now ſhould be read, the elder brother of Japheth—as he appears to be elſewhere, chap. vi. 10.

VIII. This extract alſo determines, that NOAH divided the earth among his ſons: a circumſtance which has been *collected* from the Moſaic account, but not ſo clearly, as to be beyond uncertainty. It is remarkable, that HAM's ſhare is not mentioned: HAM's poſterity peopled Africa: an inheritance, certainly leſs deſirable than thoſe beſtowed by NOAH on SHEM (the ſouth of Aſia) or on JAPHETH (the north of Aſia). N.B. Neither America nor Europe ſeem to be hinted at: unleſs, perhaps, in the expreſſion, "Japheth ſhall be ENLARGED" (Gen. ix. 37) *firſt*, by diſcovering Europe; *ſecondly*, by diſcovering America: which appears to have been peopled, either from Europe, or from the North of Aſia: ſo that, perhaps, the country occupied by the deſcendants of Japheth, is much more extenſive (enlarged) than that of Shem; and very much more than that of Ham.

Some other thoughts ariſe in my mind on theſe paſſages, but they are not ripe for publication. I conclude this Number, by the following reflections:

1. Noah appears in the Indian ſtory, to have been a king; though not mentioned by Moſes as ſuch: were all thoſe patriarchs before Noah kings alſo, though not ſo mentioned? By their line of deſcent, this ſhould be ſuppoſable.

2. The character given of the perſons in this Indian record, I think, demonſtrates that it can by no means be coeval with NOAH, but is a tranſcript, with variations, from a more ancient original: for example, the ſons of NOAH were "fit for dominion."—Does not the tranſcriber, as it were, expound this idea, by ſaying, "they were of good morals and valiant"—which might be reckoned the two great branches of the duties of a king, in his time? but, againſt whom could SHEM, and HAM, and JAPHETH, be "eager for victory," but againſt their own deſcendants, or near relatives; unleſs it be ſaid, ſuch was their character previous to the deluge?

So, in the character of NOAH, who remained "honouring and ſatisfying the gods"—Now, in fact, NOAH and his three ſons are the moſt ancient gods known—"and prieſts"—Now this is an idea, which hardly agrees to NOAH; ſince he was himſelf a royal prieſt, and a "preacher of righteouſneſs:" unleſs it means that he inſtituted eſtabliſhments for the ſupport or education of perſons for the prieſthood—"and kine"—This ſuperſtition is certainly later than NOAH; and ſeems like a thought of ſubſequent ages, *e. gr.* ſuppoſe the original might ſay, "NOAH was a very devout perſon;" ["NOAH" ſays Moſes, Gen. vi. 9, "was a juſt man, and perfect in his generation; and NOAH walked with God."] Now, theſe three branches of devotion (relating to gods, prieſts, and kine) being beſt known to the tranſcriber, he inſtances in them, what he thought might illuſtrate the devotion of NOAH.

3. From what original was this ſtory taken? Nobody ſuppoſes, that the Moſaic account is coeval with NOAH: is it not likely, that from ſome more ancient original, MOSES took ſo much as he thought good; and that the Indian tranſcriber alſo took, from a ſimilar record, other parts, as he thought good; ſo that by uniting the two narrations, we advance nearer toward completing the original? If ſo, then, this principle entirely ſets aſide the idea, that writing was firſt communicated to MOSES on mount Horeb, as ſome maintain: ſince, beſide that this tranſcript itſelf is thought to be nearly as old as MOSES, it is probably a copy from ſome original, authorized by the ſons and ſucceſſors of the great ſecond father of the human race.

N.B. We cannot determine by the Extract, whether the bleſſing of SHEM and JAPHETH be preſerved; the tranſlation extending no farther than I have inſerted: if it be not preſerved in the Indian records, then the Moſaic copy has the greater pre-eminence over them.

No. XX.

No. XX. INDIAN HISTORY OF THE DELUGE.

IT was not my original intention ſo to do, but I think ſome farther extracts from what thoſe parts of Indian hiſtory hitherto tranſlated afford, reſpecting Noah, may properly follow the former Number. It ſhould be remembered, that as this ſtudy has not long occupied us as a nation, there are, doubtleſs, many diſcoveries yet remaining to be made.

The following is a literal tranſlation, by Sir W. Jones, from the *Bhagavat*; it is the ſubject of the firſt *Purâna*, entitled, *Matſya*, or *Fiſh*. All theſe extracts are from the firſt volume of the Aſiatic Reſearches:

1. " Desiring the preſervation of herds, and of *Bráhmans*, of genii and virtuous men, of the *Védas*, of law, and of precious things, the lord of the univerſe aſſumes many bodily ſhapes; but, though he pervades, like the air, a variety of beings, yet he is himſelf unvaried, ſince he has no quality ſubject to change.

2. " At the cloſe of the laſt *Calpa*, there was a general deſtruction occaſioned by the ſleep of Brahma'; whence his creatures in different worlds were drowned in a vaſt ocean.

3. " Brahma', being inclined to ſlumber, deſiring repoſe after a lapſe of ages, the ſtrong demon Hayagri'va came near him, and ſtole the *Védas*, which had flowed from his lips.

4. " When Heri, the preſerver of the univerſe, diſcovered this deed of the Prince of *Dánavas*, he took the ſhape of a minute fiſh, called *ſap'hari*.

5. " A holy king, named Satyavrata, then reigned; a ſervant of the ſpirit which moved on the waves, and ſo devout, that water was his only ſuſtenance.

6. " He was the child of the ſun, and, in the preſent *Calpa*, is inveſted by Nara'yan in the office of *Menu*, by the name of Sra'ddhade'va, or the God of Obſequies.

7. " One day, as he was making a libation in the river *Critamálá*, and held water in the palm of his hand, he perceived a ſmall fiſh moving in it.

8. " The king of *Dravira* immediately dropped the fiſh into the river together with the water, which he had taken from it; when the *ſap'hari* thus pathetically addreſſed the benevolent monarch:

9. " How canſt thou, O king, who ſheweſt affection to the oppreſſed, leave me in this river-water, where I am too weak to reſiſt the monſters of the ſtream, who fill me with dread?"

10. " He, not knowing who had aſſumed the form of a fiſh, applied his mind to the preſervation of the *ſap'hari*, both from good-nature and from regard to his own ſoul; and having heard its very ſuppliant addreſs, he kindly placed it under his protection in a ſmall vaſe full of water; but, in a ſingle night, its bulk was ſo increaſed, that it could not be contained in the jar, and thus again addreſſed the illuſtrious Prince:

11. " I am not pleaſed with living miſerably in this little vaſe; make me a large manſion, where I may dwell in comfort."

12. " The king, removing it thence, placed it in the water of a ciſtern; but it grew three cubits in leſs than fifty minutes, and ſaid,

13. " O king, it pleaſes me not to ſtay vainly in this narrow ciſtern: ſince thou haſt granted me an aſylum, give me a ſpacious habitation."

14. " He then removed it, and placed it in a pool, where, having ample ſpace around its body, it became a fiſh of conſiderable ſize.

15. " This abode, O king, is not convenient for me, who muſt ſwim at large in the waters; exert thyſelf for my ſafety, and remove me to a deep lake."

16. " Thus addreſſed, the pious monarch threw the ſuppliant into a lake, and when it grew of equal bulk with that piece of water, he caſt the vaſt fiſh into the ſea.

17. " When the fiſh was thrown into the waves, he thus again ſpoke to Satyavrata:

18. " Here the horned ſharks, and other monſters of great ſtrength will devour me; thou ſhouldſt not, O valiant man, leave me in this ocean."

19. " Thus repeatedly deluded by the fiſh, who had addreſſed him with gentle words, the king ſaid:

20.

20. "Who art thou, that beguileſt me in that aſſumed ſhape? Never before have I ſeen, or heard of, ſo prodigious an inhabitant of the waters, who, like thee, has filled up, in a ſingle day, a lake, a hundred leagues in circumference!

21. "Surely, thou art BHAGAVAT, who appeareſt before me; the great HERI, whoſe dwelling was on the waves; and who now, in compaſſion to thy ſervants, beareſt the form of the natives of the deep.

22. "Salutation, and praiſe to thee, O firſt male, the lord of creation, of preſervation, of deſtruction! Thou art the higheſt object, O ſupreme ruler, of us, thy adorers, who piouſly ſeek thee.

23. "All thy deluſive deſcents in this world, give exiſtence to various beings: yet I am anxious to know, for what cauſe that ſhape has been aſſumed by thee?

24. "Let me not, O lotos-eyed, approach in vain the feet of a deity, whoſe perfect benevolence has been extended to all; when thou haſt ſhown us, to our amazement, the appearance of other bodies, not in reality exiſting, but ſucceſſively exhibited."

25. "The Lord of the univerſe, loving the pious man who thus implored him, and intending to preſerve him from the ſea of deſtruction, cauſed by the depravity of the age, thus told him how he was to act:

26. "In ſeven days from the preſent time, O thou tamer of enemies, the three worlds will be plunged in an ocean of death; but, in the midſt of the deſtroying waves, a large veſſel, ſent by me, for thy uſe, ſhall ſtand before thee.

27. "Then ſhalt thou take all medicinal herbs, all the variety of ſeeds, and, accompanied by ſeven ſaints, encircled by pairs of all brute animals, thou ſhalt enter the ſpacious ark, and continue in it, ſecure from the flood, on one immenſe ocean, without light, except the radiance of thy holy companions.

28. "When the ſhip ſhall be agitated by an impetuous wind, thou ſhalt faſten it with a large ſea-ſerpent on my horn; for I will be near thee: drawing the veſſel, with thee and thy attendants.

29. "I will remain on the ocean, O chief of men, until a night of BRAHMA' ſhall be completely ended.—

30. "Thou ſhalt then know my true greatneſs, rightly named the ſupreme God-head; by my favour, all thy queſtions ſhall be anſwered, and thy mind abundantly inſtructed."

31. "HERI, having thus directed the monarch, diſappeared; and SATYAVRATA humbly waited for the time which the ruler of our ſenſes had appointed.

32. "The pious king, having ſcattered toward the Eaſt the pointed blades of the graſs *darbha*, and turning his face toward the North, ſat meditating on the feet of the god who had borne the form of a fiſh.

33. "The ſea overwhelming its ſhores, deluged the whole earth; and it was ſoon perceived to be augmented by ſhowers from immenſe clouds.

34. "He, ſtill meditating on the command of BHAGAVAT, ſaw the veſſel advancing, and entered it with the chiefs of *Bráhmans*, having carried into it the medicinal creepers, and conformed to the directions of HERI.

35. "The ſaints thus addreſſed him: "O king, meditate on CE'SAVA; who will, ſurely, deliver us from this danger, and grant us proſperity."

36. "The god, being invoked by the monarch, appeared again diſtinctly on the vaſt ocean, in the form of a fiſh, blazing like gold, extending a million of leagues, with one ſtupendous horn;

37. "On which the king, as he had before been commanded by HERI, tied the ſhip with a cable, made of a vaſt ſerpent; and, happy in his preſervation, ſtood praiſing the deſtroyer of MADHU.

38. "When the monarch had finiſhed his hymn, the primeval male, BHAGAVAT, who watched for his ſafety on the great expanſe of water, ſpoke aloud to his own divine eſſence, pronouncing a ſacred *Purána*, which contained the rules of the *Sánc'hya* philoſophy:

39. "But it was an infinite myſtery, to be concealed within the breaſt of SATYAVRATA; who, ſitting in the veſſel with the ſaints, heard the principle of the ſoul, the Eternal Being, proclaimed by the preſerving power.

40. "Then HERI, riſing together with BRA'HMA from the deſtructive deluge, which was abated, ſlew the demon HAYAGRI'VA, and recovered the ſacred books.

41. "SATYAVRATA, inſtructed in all divine and human knowledge, was appointed in the preſent *Calpa*, by the favour of VISHNU, the ſeventh MENU, ſurnamed VAIVASWATA:

42. "But the appearance of a horned fiſh to the religious monarch was *Máyá*, or deluſion; and he who ſhall devoutly hear this important allegorical narrative, will be delivered from the bondage of ſin."

The general hiſtorical intent of this poem, is ſufficiently obvious, and needs no illuſtration; but as the mode of expreſſion uſed in it is ſo totally different from our own, I ſhall ſuggeſt a few remarks, that may be of uſe: firſt deſiring the reader to peruſe the ſame hiſtory, as related in Geneſis, chapters vi. vii. viii.

Ver. 3. The ſtealing of the *Vedas*, or ſacred books containing the inſtitutes of piety and morals, &c. is equivalent to—"The wickedneſs of man was great on the earth," Gen. vi. 5.

4. The preſerver of the univerſe diſcovered the deed of the prince of demons:—ſo HERI ſlew the demon HAYAGRIVA, v. 40.—The idea of evil ſpirits, is ancient in India.

5. SATYAVRATA (or *Menu, i.e. Noah)* was a ſervant of the ſpirit which moved on the waves—Gen. i. 2.

25. The lord of the univerſe intending to preſerve him from the ſea of deſtruction, cauſed by the depravity of the age, *vide* v. 3, ſaid—in SEVEN days—Gen. vii. 4.

27. Take herbs, ſeeds, pairs of brute animals, &c. &c.—Gen. vii. 2, 9.

28. The horn ſeems to be here uſed, as in many places of ſcripture, as an emblem of power: *i.e.* in plain language—"confide in my omnipotence."

32. The pious king ſat meditating on the *feet* (the ſmall—the viſible—the inferior portion) of God.

33. The ſea deluged the whole earth, it was augmented by ſhowers from immenſe clouds—Gen. viii. 2; vii. 20.

36. The god appeared in the form of a fiſh, with a ſtupendous horn—

42. The appearance of the horned fiſh—was, "*Máyá*"—a deluſion:—rather a figurative repreſentation. This verſe explains the whole machinery of this poem; the author tells us plainly, that the whole is not ſerious hiſtory, but part is hiſtory, part is allegory. The hiſtorical part, then, is perfectly coincident with the Moſaic narration; and has ſeveral expreſſions in common with it, which ſeem to prove, that it was drawn from the ſame ſource, though it be far leſs faithful. The allegorical part is, that of the encreaſing fiſh: deſigned, I ſuppoſe, to prefigure the gradual encreaſe of the waters of the deluge; which, from being at firſt only enough to ſerve a ſmall fiſh, ſhould become an immenſe expanſe of waves: in this ſenſe, it is analogous to the warning given to Noah—Gen. vi. 13, 17.

The mention of "ſeven days" in the Moſaic Hiſtory, has uſually been thought to have an alluſion to the ſabbath: has it the ſame alluſion here? and is not the antiquity of that inſtitution here alluded to, and conſequently referred to antediluvian times?

Is the temperance of Noah, v. 5, *oppoſed* to the voluptuouſneſs of mankind in general, previous to the deluge?

N.B. As to the antiquity of theſe writings, Sir WM. ſays, p. 340, "The laws aſcribed to MENUH [and received *orally* from him, vol. ii. p. 114] in whatever age they might have been firſt promulgated, could not have received their preſent form, above *three thouſand years* ago." The Brahmans attribute them to the firſt age of the world.

From theſe two fragments may be ſeen, how unfounded are Lord BOLINGBROKE's cavilling remarks, on the prophetic curſe of *Noah*; and how erroneous is that opinion, which denied the univerſality of the deluge, becauſe of the ſuppoſed ignorance of that event in India.

No. XXI. Of JOSEPH's CUP.

THERE has been a difficulty noticed in reſpect to Joseph's cup, which has ſeemed to ſome perſons conſiderable, Gen. xliv. 1. In our tranſlation, it is ſaid, not only that Joſeph "drank out of that cup," but, alſo, "whereby indeed he *divineth*." Now, as divination is by no means a ſtudy which reflects any honour on the character of Joſeph, but might well be ſpared from it, thoſe perſons who are jealous of the patriarch's honour, give another rendering to the paſſage—"and for which he would *ſearch accurately*." So, v. 5, inſtead of "know you not, that ſuch a man as I can certainly *divine*?" they render "I would *ſearch carefully*" i. e. for the cup. Without intending the leaſt reflection on theſe ideas, I humbly propoſe a ſomewhat different meaning.

Dining one day with a relation, I took particular notice of a SILVER CUP uſed as a ſalt-cellar, which was a preſent to her from a friend, who had received it from Mr. , formerly governor of Madras. This cup is three inches long, and two inches and a third wide at the brim: which, at bottom, is diminiſhed to an inch and three-quarters long, and an inch and one third wide. It has two handles, one at each end; and is ornamented with compartments, filled with flowers, &c. in relief, on the ſides; the centre compartments containing Arabic inſcriptions, in relief alſo. It is an inch and a half in depth. It is cut off obliquely at the corners.

I found, upon enquiry, that it was, and perhaps it ſtill is, the cuſtom, for the town of Madras (I ſuppoſe not the European part of it) to make every new governor, as a token of reſpect, a preſent of a ſimilar cup, out of which to drink his arrack after dinner; I imagine, the governor's name and titles compoſe the Arabic inſcriptions on it; as I found by the partial reading of it by Hadje Selim, that it related to a great man, but he could not read the whole. It ſtruck me, then, that ſuch, in all probability, was Joseph's cup:—*i. e.* it was like this—ſmall—fit for the hand to cover, and ſlip away—(turned bottom upward, it exactly fills the hand) thereby rendering Benjamin's theft plauſible;—it was a cup uſed at table, in the cheerful hours of drinking, after the meal was ended; ſo that Benjamin was ſuppoſed to have abuſed the hoſpitality and confidence of Joseph;—it was a cup of privilege, or ſuch as the town could not be ſuppoſed to furniſh the fellow of it at any ſhop; ſo that Benjamin could not pretend he had *bought it*; but the whole town muſt have been witneſſes, that this was their preſent to their governor, and been intereſted accordingly.

Theſe obſervations premiſed, let us inſpect the hiſtory in *Geneſis*; the word (נחש *nacheſh*) ſignifies, *to view, to eye, to obſerve attentively*—*i. e.* in ſhort, to DISTINGUISH one thing from another; which is the uſe of *viewing*, and *eyeing attentively*:—what, therefore, prevents us from regarding the paſſage as meaning—"And *diſtinguiſhing* he is DISTINGUISHED by it?" *q. d.* "he is eminently diſtinguiſhed by this cup—this is his particular cup; nobody elſe dare have ſuch an one; it appertains to his office; and therefore he highly values it." So in Joſeph's reprimand, *q. d.* "what a ſad ſet of country ruſtics you are, could you not perceive, that this formed one of the *diſtinctions* appertaining to my ſtation?" The other acceptations of the word *nacheſh*, may all be reſolved into the idea of *diſtinguiſhing*: as *augury*, &c. in the caſe of Balaam.

I might now flatter myſelf, that we ſhall hear no more of Joſeph's divination: perhaps, I might add, on this ſubject, that a knowledge of the cuſtoms and manners of antiquity in the Eaſt might even aſſiſt our derivation of Hebrew words, or improve our knowledge of the ſignification of their roots; but I cloſe this Number by an extract, which proves that a particular cup, as an appendage to his office, was neither peculiar to the governor of the metropolis of Egypt, nor to the governor of Madras.

“ One day Ras Michael [who was governor of the province of Tigré, and the greateſt man in the kingdom], dining with *Kaſmati Gita*, the queen's brother, who was governor of Samen, and drinking out of a common glaſs decanter, called *Brulhé*, when *it is the privilege and cuſtom of the governor of Tigré to uſe a* GOLD CUP, being aſked, why he did not claim his privilege? he ſaid, “ *All the gold he had was in heaven*;” alluding to the name of the mountain *Samayat*, where his gold was ſurrendered, which word ſignifies heaven. The king, who liked this kind of jeſts, of which Michael was full, on hearing this, *ſent him a* GOLD CUP, with a note written, and placed within it, “ Happy are they who place their riches in Heaven;” which Michael directed to be engraved by one of the Greeks upon the cup itſelf. What became of it I know not; I ſaw it the firſt day he dined after coming from council, at his return from Tigré, after the execution of *Abba Salamana*; but I never obſerved it at Serbraxos, nor ſince. I heard indeed a Greek ſay he had ſent it as a preſent to a church of St. Michael in Tigré.” Bruce's Travels, vol. ii. p. 657.

No. XXII. Of the ANGARII.

UNDER the Article Angariare are given ſome inſtances of the uſe of the word, and a general idea of its import may be gathered from them; but I ſuppoſe a yet more accurate conception may be formed, from the following portrait of one of theſe *angarii*, as preſented by Col. Campbell:

“ As I became familiariſed to my Tartar guide, I found his character diſcloſe much better traits than his firſt appearance beſpoke, I began inſenſibly to think him a very entertaining fellow. Perceiving that I was very low-ſpirited and thoughtful, he exhibited manifeſt tokens of compaſſion; and taking it into his head that I was actually removed for ever from my friends and my family, he ſpoke in a ſtyle of regret and feeling that did honour to his heart: and, to ſay the truth, he did every thing in his power to alleviate my feelings, converſing with me, either by means of the interpreter, or in broken *lingua Franca*; ſupplying all my wants cheerfully and abundantly, changing horſes with me as often as I pleaſed, and going ſlow or galloping forward juſt as beſt ſuited my inclination or humour.

“ The firſt object he ſeemed to have in view on our journey, was to impreſs me with a notion of his conſequence and authority, as a meſſenger belonging to the Sultan. As all thoſe men are employed by the firſt magiſtrates in the country, and are, as it were, the links of communication between them, *they think themſelves of great importance to the ſtate*; while the great men, whoſe buſineſs they are employed in, make them feel the weight of their authority, and treat them with the greateſt contempt; hence they become habitually ſervile to their ſuperiors, and, by natural conſequence, *inſolent* and *overbearing* to their inferiors, or thoſe who, being in their power, they conceive to be ſo.

“ As carriers of diſpatches, their *power and authority, wherever they go, are in ſome points undiſputed*; *and they can* COMPEL *a ſupply of proviſions, horſes, and attendants*, wherever it ſuits their occaſion; *nor dare any man reſiſt their right to take the horſe from under him* to proceed on the Emperor's buſineſs, be the owner's occaſion ever ſo preſſing.

"As ſoon as he ſtopped at a caravanſerai, he immediately called luſtily about him, in the name of the Sultan, demanding, in a menacing tone of voice, freſh horſes, victuals, &c. on the inſtant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briſkneſs of the women, and the terror of the children (for the caravanſerais are continually attended by numbers of the very loweſt of the people): but no quickneſs of preparation, no effort could ſatisfy my gentleman; he would ſhow me his power in a ſtill more ſtriking point of view, and fell to belabouring them with his whip, and kicking them with all his might." **Campbell's Travels**, part ii. pages 92, 94.

If ſuch was the behaviour of this meſſenger, whoſe character opened ſo favourably, what may we ſuppoſe was the brutality of thoſe who had not the ſame ſenſibility in their compoſition? and what ſhall we ſay to that meekneſs, which directed to go double what ſuch a deſpot ſhould require?—"if he *angaries* thee to go a mile with him—go two." Matt. v. 41.

No. XXIII. Of CARAVANSERAIS, or EASTERN INNS.

THE former article mentioned a *Caravanſerai*;—which kind of ſtructure being expreſſed in our tranſlation by the word *inn*, it may be proper to explain the nature and form of ſuch buildings. But I ſhould premiſe that all caravanſerais are not alike: ſome are ſimply places of reſt (by the ſide of a fountain, if poſſible) which, being at proper diſtances on the journey, are thus named, though they be mere naked walls: others, have an attendant, who ſubſiſts either by ſome charitable donation, or the benevolence of paſſengers; and others are more conſiderable eſtabliſhments, where families reſide and take care of them, and furniſh many, or moſt, neceſſaries, *i. e.* of proviſions.

Conformably to theſe ideas, the Scripture uſes at leaſt two words to expreſs a caravanſerai; though our tranſlators have rendered both by *inn*. Luke, ii. 17, *there was no room for them in the* INN (χαταλυματι) "the place of untying," *i. e.* of beaſts, &c. for reſt. Luke, x. 34, *and brought him to the* INN (πανδοχειον) whoſe keeper is called in the next verſe *pandokeius*: this word properly ſignifies a receptacle *open to all comers*. The ſame word in Hebrew ſeems to import both theſe kinds of places——Gen. xlii. 27, "when he gave his aſs provender in the *inn*" (ב מלון Be MeLUN).

It may reaſonably be ſuppoſed that a caravanſerai in a town ſhould be better furniſhed than one in the country, in a retired place, and where few travellers paſs: I rather, therefore, incline againſt Mr. Harmer, Obſ. vol. iii. p. 248, to think that the inn, whereinto the good Samaritan is repreſented as conducting his charge, was meant to be deſcribed as of an inferior kind; if ſo, then we may, reaſonably, take the other word, "the reſting place," as denoting a larger edifice: and this will account for the evangeliſt Luke's mention of there being no room (τοπος) in it: *q. d.* "though it was large enough for ſuch common occaſions as uſually occurred in the town of Bethlehem, yet now every apartment in this receptacle was occupied: ſo that no privacy fit for a woman in the ſituation of Mary could be had:"—eſpecially as Col. Campbell has informed us "they are continually attended by numbers of the very loweſt of the people"—very unfit aſſociates for Mary!

"Caravanſerais were originally intended for, and are now pretty generally applied to, the accommodation of ſtrangers and travellers; though, like every other good inſtitution, ſometimes perverted to the purpoſes of private emolument, or public job. They are built at proper diſtances through the roads of the Turkiſh dominions, and afford to the indigent or weary traveller *an aſylum from the inclemency of the weather*; are in general built of the moſt ſolid and durable materials; have commonly one ſtory above the ground floor, the lower of which is arched, and ſerves for warehouſes to ſtore goods, for lodgings, and for ſtables, while the upper is uſed merely for lodgings; beſides which, they are always accommodated with a fountain, and have cook's ſhops and other conveniences to ſupply the wants of lodgers. In Aleppo, the Caravanſerais are almoſt excluſively occupied by merchants, to whom they are, like other houſes, rented." CAMPBELL'S TRAVELS, part ii. p. 8.

This favourable account of caravanſerais applies to thoſe on the main roads only, where the Turkiſh government has eſtabliſhed them: on roads leſs public, the accommodations are wretched enough.

The neareſt conſtruction of inns among us, to a caravanſerai, as I conceive, appears in ſome of our old inns, where galleries, with lodging rooms in them, run round a ſquare court, or yard; but then, as travellers in the Eaſt always carry with them their own bedding, furniture, and kitchen utenſils, it is evident our inns are better provided than the beſt Eaſtern caravanſerais. It is neceſſary to keep this in mind: becauſe we muſt not ſuppoſe that Joſeph and Mary travelled without taking proper utenſils with them; or that they could have procured in this *inn*, any thing beyond proviſions and lodging. Perhaps, even, they could not have procured proviſions: but of the poverty of theſe Eaſtern *inns*, we ſhall obtain a pretty good idea from the following extract:

"There are no *inns* any where; but the cities, and commonly the villages, have a large building called a *Kan*, or *Kervanſerai* which ſerves as an *aſylum for all travellers*. Theſe houſes of reception are always built *without the precincts of towns*, and conſiſt of four wings round a ſquare court, which ſerves by way of incloſure for the beaſts of burthen. The lodgings are *cells*, where you find nothing but *bare walls*, duſt, and ſometimes ſcorpions. The keeper of this *Kan* gives the traveller the key and a mat; and he provides himſelf the reſt. He muſt, therefore, carry with him *his bed, his kitchen utenſils, and even his proviſions*: for frequently *not even bread is to be found in the villages*. On this account the Orientals contrive their equipage in the moſt ſimple and portable form. The baggage of a man, who wiſhes to be completely provided, conſiſts in a carpet, a mattreſs, a blanket, two ſaucepans with lids, contained within each other, two diſhes, two plates, and a coffee pot, all of copper well tinned; a ſmall wooden box for ſalt and pepper; a round leathern table, which he ſuſpends from the ſaddle of his horſe; ſmall leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Chriſtian); a pipe, a tinder-box, a cup of cocoa nut, ſome rice, dried raiſins, dates, Cyprus cheeſe, and, above all, coffee-berries, with a roaſter, and wooden mortar to pound them. I am thus particular, to prove that the Orientals are more advanced than we, in the art of diſpenſing with many things; an art which is not without its uſe. Our European merchants," ſays he, "are not contented with ſuch ſimple accommodations." VOLNEY'S TRAVELS, vol. ii. p. 419. *Eng. Edit.*

I muſt beg the reader to bear this account in mind: for we ſhall find that he is not a *poor* man in the Eaſt who poſſeſſes the quantity of utenſils mentioned above. One would hope that at *Bethlehem*, the houſe of bread, it was not difficult to procure that neceſſary of life.

I find travellers in the Eaſt uſe two words, *kane* and *caravanſerai*, to denote theſe kinds of buildings: is not *kane* the inferior building, and anſwering to the *pandokeion* of *Luke*, x. 34?

No. XXIV. BONES UNBURIED.

THERE is a remarkable expreſſion of the pſalmiſt David (Pſ. cxli. 7) which certainly appears to have much of the poetic heightening in it, and which even its author, in all probability, did not mean ſhould be accepted *literally*, which yet, nevertheleſs, appears to be capable of a literal acceptation, and to be ſometimes actually a fact. The pſalmiſt ſays, "Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth." This ſeems to be ſtrong Eaſtern painting, and almoſt figurative language; but that it may be ſtrictly true, the following extract demonſtrates:

"At five o'clock, we left *Garigana*, our journey being ſtill to the eaſtward of north; and, at a quarter paſt ſix in the evening, arrived at the village of that name, *whoſe inhabitants had all periſhed with hunger the year before*; *their wretched bones being all unburied, and ſcattered upon the ſurface of the ground, where the village formerly ſtood. We encamped among the bones of the dead, no ſpace could be found free from them*; and on the 23d, at ſix in the morning, full of horror at this miſerable ſpectacle, we ſet out for Teawa; this was the ſeventh day from Ras el Feel. After an hour's travelling, we came to a ſmall river, which ſtill had water ſtanding in ſome conſiderable pools, although its banks were deſtitute of any kind of ſhade." BRUCE'S TRAVELS, vol. iv. p. 349.

The reading of this account thrills us with horror; what then muſt have been the ſufferings of the ancient Jews at ſuch a ſight; when to have no burial, was eſteemed among the greateſt calamities? when their land was thought to be polluted, in which the dead (even criminals) were in any manner expoſed to view; and to whom, the very touch of a dead body, or part of it, was eſteemed a defilement, and required a ceremonial ablution?

No. XXV. OF THE EASTERN CHAMBERS FOR DWELLING.

"IN one of the halls of the ſeraglio at Conſtantinople," ſays DE LA MOTRAYE, "the eunuch made us paſs by *ſeveral little chambers, with doors ſhut, like the cells of monks, or nuns*, as far as I could judge by one that another eunuch opened, which was the only one I ſaw, and by the outſide of others."—"N.B. In comparing the chambers of the Grand Seignior's women, to the cells of nuns, we muſt except *the richneſs of their furniture, their uſe*, &c." Vol. ii. p. 170.

"*Aſſan Firally* Bachaw—being ſummoned by his friends—came out of a little houſe near the towers, where he had been long *hidden in his harem*, which, had it been ſuſpected by the *Mufti*, he had not denied his *fetfa* to the Emperor, for ſeizing his perſon, *even there*."—"The harems are ſanctuaries, as *ſacred* and *inviolable*, for perſons purſued by juſtice, for any crime, debt, &c. as the Roman catholic churches in Italy, Spain, Portugal, &c. Though the Grand Seignior's power over his creatures is ſuch, that he may ſend ſome of his eunuchs *even there*, to apprehend thoſe who reſiſt his will." DE LA MOTRAYE, vol. i. p. 242. *Note.*

"The harems of the Greeks, are *almoſt as ſacred as thoſe of the Turks*; ſo that the officers of juſtice dare not enter, without being ſure that a man is there, contrary to the law; and if they ſhould go in, and not find what they look for, the woman may puniſh, and even kill them, without being moleſted for any infringement of the law:

on the contrary, the relations would have a right to make repriſals, and demand ſatisfaction for ſuch violation." De la Motraye, vol. i. p. 340.

Thoſe who have not ſeen the cells of monks, or nuns, in foreign countries, may conceive of a long gallery, or other ſpacious apartment, as a large hall, &c. into which the doors of the cells open: theſe cells conſiſt of one room to each perſon; but, frequently of two rooms, one of which is uſed for ſleeping in. Agreeably to this, it appears, that in the Eaſt alſo, we muſt firſt paſs through a long hall, or gallery, before we can enter the peculiar chamber of any one woman of the harem.

I wiſh, firſt, to apply this mode of dwelling to the circumſtance threatened by the prophet *Micaiah*, to his opponent, *Zedekiah*, 1 Kings, xxii. 25, "Thou ſhalt go into an inner chamber, to hide thyſelf." Our tranſlators have put in the margin, "from chamber to chamber"—The Hebrew is (חדר ב חדר CHEDER BE CHEDER) chamber within chamber; which exactly agrees with the deſcription I have extracted: but I believe it is entirely new, to conſider this threat as predicting, that *Zedekiah* ſhould fly for ſhelter to a harem [as we find *Aſſan Firally* Bachaw had done]; that his fear ſhould render him, as it were effeminate, and that he ſhould ſeek refuge, where it was not uſual for a man to ſeek it; where the "officers of juſtice," nor even thoſe of conquerors, uſually, penetrated:—there is an additional diſgrace, a *ſting* in theſe words, if this be the intention of the ſpeaker, ſtronger than what has hitherto been ſeen in them.

Is not ſomething like this related of *Benhadad*, 1 Kings, ix. 30, "*He fled*," and was ſo overcome with fear, that he hid himſelf in "*a chamber within chamber?*" As it is very characteriſtic of braggarts, and drunkards (ſee verſes 16, 18, &c.) to be mentally overwhelmed, when in adverſity—may we ſuppoſe, that *Benhadad* was now concealed in the harem? The following circumſtances do not militate againſt ſuch a ſuppoſition:

That the word *cheder*, means a woman's chamber, appears from Judges, xv. 1, where Sampſon ſays, "I will go to my wife into her chamber" (החדרה). See alſo Cant. iii. 4.

Does not this repreſentation alſo illuſtrate the ſtory of *Michal*'s ſtratagem to ſave *David*? 1 Kings, xix. 12, &c. in which, obſerve, that to effect his purpoſe, Saul ſent meſſengers; but theſe meſſengers treated the harem of *Michal* (the king's daughter) with too much reſpect to enter it, at firſt; being afreſh authoriſed by Saul, they entered even into her chamber—and during the delay occaſioned by their reſpect, *David* eſcaped. How urgent was this order of Saul, which thus, in the perſon of his daughter, violated the propriety and decorum due to the ſex!

This almoſt ſanctity of the harem, agrees alſo with the ſtory of *Jael* and *Siſera*:—for, doubtleſs, Siſera expected the greateſt ſecurity, in retiring into the peculiar private tent of *Jael*: and, certainly, if the harems of the Greeks (a conquered and deſpiſed nation) are now "almoſt as ſacred as thoſe of the Turks," the private tent of the wife of Heber, the Kenite, might have been eſteemed a ſanctuary, ſufficiently ſecure from intruſion, among the Iſraelites, with whom ſhe was in alliance.

It is not without heſitation, I propoſe to elucidate, by means of this conſtruction of cells, the account of *Sampſon* and *Dalilah* (Judges, xvi. 9) becauſe I entertain every reſpect for thoſe authorities which explain that ſtory by means of an alcove for the bed to ſtand in, in the chamber. Neverthelеſs, as I think, upon cloſe inſpection, there are ſome incidents in that ſtory, which are beſt accounted for on the plan ſuggeſted by the above extracts, I ſhall ſubmit the whole to the reader:

(1) It ſhould ſeem, that the "liers in wait," ver. 9, were "WITH HER *in the chamber* (ישב לה בחדר) *i. e.* ſhe and they were ſo full of expectation the *firſt time*, that they were in the outer chamber of the two which compoſed the cell, or ſomewhat

analogous to ſuch an apartment. (2) But, it appears, v. 12, that the phraſe is ſomewhat abated in its ſtrength; it is now ſimply, "they were in the chamber:" (בחדר) *i. e.* their hopes were leſs than before; and they waited, at neareſt, now, in an adjoining room, perhaps, in the hall, into which the cell might open. (3) The third time, they had ſo little idea of ſucceſs, that they would not come at all: but it is ſcarce poſſible, that *Sampſon* now ſlept *in the alcove*, and that THERE, *Dalilah* employed her weaving implements (doubtleſs, cumberſome enough) to bind his head: but this might ſeem to *happen* by mere accident, or caſualty, and without occaſioning ſuſpicion, if he ſlept in a ſeparate chamber where *Dalilah* was uſed to employ herſelf in weaving. (4) The fourth time ſhe ſucceeded; "and while he ſlept upon her knees, ſhe *called for a man*, and cauſed *Sampſon* to be ſhaved," &c. I ſubmit to conſideration, whether the idea of chamber within chamber, does not better ſuit this hiſtory than that of an alcove, ſeparating (or ſeparated from) part of the chamber? whether it does not allow more conveniencies for concealment, and is not more conformable to that decency, of which the appearance, at leaſt, was neceſſary to delude *Sampſon*, and to prevent the conſequences of his wrath, if he had diſcovered his enemies in their ambuſh? &c. &c.

If I were certain that the ſtalls where cattle are fatted, or cows milked, &c. in the Eaſt, reſembled in their plan and conſtruction thoſe in uſe round London, I would ſuggeſt, whether this idea of cells opening into a large hall, or, &c. might not contribute ſomewhat toward a better underſtanding of Amos, iv. 3, where we meet with a word which has been rendered "*palace*," as well by our own tranſlators, as by others: which, nevertheleſs, Schultens, in a MS. quoted by Parkhurst (Heb. Dict. הרם) renders "*ſhambles*," from the ſignification of a ſimilar word in Arabic; and in this rendering Mr. P. acquieſces. Surely theſe two ideas are ſufficiently diſtant! Let us inſpect the paſſage:

The prophet is comparing the women of Samaria to kine, each in her ſtall (*i. e.* her cell or chamber) "*The Lord ſhall take you away, and ye ſhall go out at the breaches* [OPENINGS, "*interruptiones*," Montanus] *i. e.* either the doors of the cells, anſwering to the *entrances* of the ſtalls; or breaches made in their dwellings by the aſſaults of the enemy, *and ye ſhall throw yourſelves into the palace*," *i. e.* the gallery, the hall, or, &c. into which the doors or paſſages of the cells opened: this ſeems to be a very correſponding repreſentation; and if the word (הרמונה) which occurs only in this place, muſt ſignify "the ſhambles" rather than "*the palace*," it can be only figuratively, and not properly; but, I repeat, this view of the paſſage ſeems to reſt on a mode of building houſes for cattle, which, though common here, may not be the cuſtom of the Eaſt.

As a confirmation of the idea that David, when ſuppoſed to be ſick, was alſo ſuppoſed to be hid in the harem, the chamber of Michal, I ſubjoin the following, from Baron du Tott; in which we find a ſick prince confined to an apartment in that part of his palace:

"Krim Gueray [the Cham of the Crimea] was ſo weak, he ſcarcely could appear in public; but the artful phyſician declared it a ſalutary criſis, deſcribed the ſymptoms as they followed, and warranted a cure. Krim Gueray, however, *was confined to his harem*; and I was juſtly terrified at his ſituation. I had loſt all hope, and never expected more to ſee the Cham, when he ſent for me, to come and ſpeak to him. *I was introduced into his harem, where I found ſeveral of his women, whoſe grief, and the general conſternation, had made them forget to retire. I entered the apartment where the Cham lay.* . . . . . ." Baron du Tott, vol i. part iii. page 209.

No. XXVI. TITLES.

IF in reading the following paſſage, I have ſmiled, and if the reader ſhould ſmile too, I preſume it may be pardonable in us both: it confirms the neceſſity of the precepts, "NOT to be called of men, Rabbi, Rabbi;" and, "NOT to be called Many Maſters:" precepts, whoſe import, as well in the Weſt as the Eaſt, has certainly never been taken too ſtrictly. The title of "Many Maſters" has a ſufficiently ſingular ſound to us, but not more ſo than others which the Eaſt has invented and adopted; witneſs the following: "In ſpeaking to the Grecian patriarchs, they give them the title of Παναγιοτιτησας, *i.e.* your ALL HOLINESS; the metropolitans are called Μακαριοτησας, your BEATITUDE; and the prieſts Πανιεροτισας, your OLD AGE, to ſignify their wiſdom; and this title is given even to prieſts which are young."—DE LA MOTRAYE, p. 257.

No. XXVII. PROVISIONS AS EXPENCES.

TO us, who are ſo uſed to a circulating medium, that we refer all our expences to it, and by that calculate our diſburſements, it would ſeem odd if a nobleman ſhould expreſs the coſt of his table by the quantity of proviſions conſumed at it: nevertheleſs, this method of keeping accounts, though unuſual among us, is cuſtomary in the Eaſt. Thus we find *Nehemiah* (chap. v. 17) calculating his expences, not by the money he paid, but by the proviſions conſumed by his gueſts, &c. "Moreover, there were at my table a hundred and fifty of the Jews and rulers, beſide thoſe that came unto us from among the Heathen round about us. Now what was prepared for me daily, was—one ox and ſix choice ſheep:—alſo fowls were prepared for me; and once in ten days, ſtore of all ſorts of wine: yet for all this required I not the bread of the governor, becauſe the bondage was heavy on this people." Here the principal articles are enumerated, but others are omitted; and ſuch is ſtill the mode of expreſſing the expence of houſekeeping, among the great. So, for inſtance, DE LA MOTRAYE informs us of the ſeraglio at Conſtantinople: "One may judge of the numbers who live in this palace, by the prodigious quantity of proviſions conſumed in it, yearly; which ſome of the *battchis*, or cooks, aſſured me, amounted to more than 30,000 oxen, 20,000 calves, 60,000 ſheep, 16,000 lambs, 10,000 kids, 100,000 turkeys, geeſe and goſlings, 200,000 fowls and chicken, 100,000 pigeons; without reckoning wild fowl, or fiſh, of the laſt of which he only named 130,000 *calcam-bats*, or turbots."—p. 170.

This immenſe *dreſſing* of proviſions certainly exceeds what all the archives of all the royal kitchens of Europe can produce: it may remind ſome readers of the famous feaſt of Nevil, archbiſhop of York, to which modern times can find no parallel.

It ſhould, however, be recollected, that *Solomon*'s table expences fall little ſhort, in proportion, of thoſe of the Grand Seignior: for "*Solomon*'s proviſion, for one day, was thirty meaſures of fine flour, and threeſcore meaſures of meal; ten fat oxen, and twenty oxen out of the paſtures; and a hundred ſheep; beſides harts, and roe-bucks, and fallow-deer, and fatted fowl," 1 Kings, iv. 22. Now this, reckoned into yearly expences, makes—of fine flour, nearly 11,000 meaſures; of meal, nearly 22,000 meaſures; of oxen, nearly 11,000, and of ſheep, 36,500. When we include the "*beſides*," *i. e.* harts, deer, &c. we may form ſome eſtimate of the great coſt at which he lived; eſpecially if we reflect on the little meat, in proportion, eaten in the Eaſt, and that his other expences, ſalaries, &c. are not included in this eſtimate. We ſhould reflect, too, that flocks and herds were, and are, the riches of the Eaſt.—Does not this give a ſpirit to *Solomon*'s obſervation: “As goods increaſe, ſo are they increaſed who *eat them*; and what profit has the proprietor of them, except the beholding them with his eyes?”.

We may, now, alſo ſee the import of the expreſſion “the prophets (FOUR HUNDRED AND FIFTY) did eat at Jezebel's table,” 1 Kings xviii. 19.—*i. e.* not at the table where Jezebel herſelf dined; but were fed from her kitchen. But I ſuppoſe ſomething more intimate is meant, when it ſaid Mephiboſheth ſhould eat at David's table, “as one of the king's ſons:” yet we find the king's ſons, themſelves, did not *always* eat with the king.—See the ſtory of Saul and David, 1 *Sam.* xx. 24.

No. XXVIII. COINED MONEY.—THE TRIBUTE MONEY.

IT has uſually been thought, that the coining of money, or ſtamping it with any impreſſion, authoritatively promoting its currency, is not a cuſtom of deep antiquity; and the inſtance of Abraham, Gen. xxiii. 16, who “weighed out to Ephron the ſilver” he had mentioned, in payment for the ſepulchre of Machpelah, has been uſually conſidered as *deciſive, in proof* that this money was not in any manner coined; nevertheleſs, the following extract may ſerve to ſhow, that ſome doubt may be thrown even upon that which has hitherto been ſo generally accepted as undeniable:

“The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refuſed there: the *merchant draws out his ſcales, and weighs it*, as in the days of Abraham, when he purchaſed his ſepulchre. In conſiderable payments, *an agent of exchange* is ſent for, who counts paras by thouſands, rejects pieces of falſe money, and weighs all the ſequins, either ſeparately or together.”—VOLNEY's TRAVELS, vol. ii. p. 425.

Does not this mention of “an agent of exchange” give a new idea to the expreſſion in Geneſis, “current money with the merchant,” *i. e.* ſuch as was approved by a competent judge, appointed to this buſineſs, and whoſe office it was to detect fraudulent coin, &c. if offered in payment? Does the mention of this kind of money imply that counterfeit, or baſe, money, was then, as well as now, in circulation, or that there was money in being which ought *not* to be current with the merchant? was that ſuch as had no authoritative mark or coinage upon it? At any rate, it ſhould ſeem the inference that this money was not coined, becauſe it was weighed, is not concluſive.

Being now on the ſubject of Money, we may here, with as much propriety as any where elſe, remark a much *deeper* inference than is uſually diſcovered in the queſtion of our Lord to the ill-deſigning Phariſees: “Whoſe IMAGE and ſuperſcription is this?” for we ought to obſerve, that few, or none, of the early and *truly* Aſiatic coins, had any image or repreſentation of the king upon them; that none, extant, of the Jewiſh coinage, have any other than the pot, or jug (of manna, ſay ſome) or the vine, or ſheaf of corn, and the date when coined; but no image of any perſon, or power, (which the Jews would have held *unlawful*) as the Roman coinage univerſally had. When, therefore, our Lord commands, “Show me the tribute-money,” and aſks, “Whoſe IMAGE is this?” by attributing currency to the image of Cæſar, and appropriating this coin to the payment of his tribute, they acknowledge his authority and power, thereby anſwering their own queſtion: and this inference appears ſtill more forcibly, when we recollect the utter averſion of the Jewiſh nation from images, at this time, and that the figures on the ſtandards of the Roman legions nearly occaſioned an inſurrection.—In this view, the idea of IMAGE is ſtronger than that of SUPERSCRIPTION;

though, in fact, one accompanied the other, the ſuperſcription, or *epigraphus*, being the emperor's titles, uſually inſerted around his image.

“ *They* [the Turks] *ſtamp nothing on their money* (which is all of gold and ſilver, and conſiſts in the ſorts aforeſaid) *but the emperor's name, and the year in which it was coined.* They receive, nevertheleſs, foreign coins, with figures of living things, which ſeems *contrary to their law.*”—De la Motraye's Travels, vol. i. p. 154.

Here we find the Turks receiving, through commercial policy, what the Jews were forced to receive, and to paſs current, by reaſon of their ſubjection to the Roman emperors. It is alſo common, in the Eaſt, for coins to have ſome ſentence upon them, ſuch as “ God is great,” &c. Now the Roman coins had no ſuch inſcription, but were purely Heathen, and ſolely preſented the image and ſuperſcription of Cæſar.

It deſerves notice, that all the three Evangeliſts who record this ſtory, inſert the word “ IMAGE,” (and, indeed, they uſe coincidentally the ſame words) which ſeems to confirm the idea above ſuggeſted. See Matt. xxii. 20; Mark, xii. 16; Luke, xx. 24.

Niebuhr gives us (Introduction, p. 27) an account which deſerves inſertion, for its curioſity:—“ The face of the coin, No. 4, is marked with a figure of Chriſt, an apoſtle, or ſaint,”—and around it is an Arabic inſcription. “ This piece was ſtruck in a country partly ſubject to Chriſtians, partly to Mahometans. The figure, and the croſs, upon it, gave it value in payment among the Chriſtians; while the name of the *Caliſe*, and the Arabic inſcription, rendered it current among the Mahometans.” He tells us, p. 190, “ The coins of Yemen, like thoſe of Turkey, Perſia, and India, have only an inſcription, but no figure.” “ The merchants of Mocha, finding it too troubleſome to count all their money, receive payment of great ſums by weight, and the *Seraf*, or broker of the Imam, often examines the weights of the other brokers, or merchants.”—*Fr. edit.* p. 191. Was this the fact in the caſe of Abraham?—“ current money with the *Seraf*.”

No. XXIX. INFORMATION BY SIGNS.

AMONG the many differences between our own cuſtoms and thoſe of the Orientals, few are more remarkable than the opinions adopted by each on the mode of conveying ideas. Accuſtomed to the free intercourſe of converſation, to the expreſſion by words, of our thoughts as they riſe within us, we relate every thing *verbatim*; and except a ſentiment be openly conveyed by ſpeech, we attribute no blame to thoſe who do not regard it, or underſtand it. On the ſame principle, the orders we give to our ſervants are directed to them in words, and according to our words we expect their obedience: but the caſe is altogether different in the Eaſt; gravity and ſilence, eſpecially before ſuperiors, are there ſo highly eſteemed, as denoting reſpect, that even many of the moſt important orders that a maſter can give, or a ſervant receive, are given and received in profound ſilence. This mode of behaviour is the baſis of the repreſentation adopted in the 123d Pſalm, which, as it is but ſhort, I ſhall tranſcribe:

A SONG OF DEGREES.

1. Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens!
2. Behold, as the eyes of ſervants *look* unto the hand of their maſters,
As the eyes of a maiden to the hand of her miſtreſs;
So our eyes wait upon the Lord our God, until that he have mercy upon us.
3. Have mercy upon us, O Lord! have mercy upon us!
For we are exceedingly filled with contempt.
4. Our ſoul is exceedingly filled with the ſcorning of thoſe who are at eaſe,
And with the contempt of the proud.

I think an illuſtration of this part of Scripture, more happy than the following, can hardly be expected. I know, indeed, that ſome have ſuppoſed the *chaſtening* hand of the maſter, or miſtreſs, to be that to which the ſervant attends; but it ſhould be noted that the Pſalmiſt is not complaining *to* the perſon who chaſtiſes him, but of the contempt and ſcorn (not ſtrictly perſecution) of the proud, &c.

"One can hardly imagine the reſpect, civility, and ſerious modeſty, that is uſed among them [the Eaſtern Ladies] when they are viſited by any one, as I have been informed by ſome ladies of the *Franks*, who have been with ſeveral. No nuns or novices pay more deference to their abbeſs or ſuperior, than the *maid ſlaves to their miſtreſſes*: they are waited on, as are likewiſe their ſhe-viſitors, with a ſurpriſing order and diligence, *even at the leaſt wink of the eye, or motion of the fingers, and that in a manner not perceptible to ſtrangers*, as I have ſaid of the men elſewhere."—De la Motraye's Travels, vol. i. page 249.

"Nobody appears on horſeback but the Grand Seignior, in the ſecond court, and they obſerve *ſo reſpectful a ſilence, not only in the palace, when the Grand Seignior is in it, but the court-yards* (notwithſtanding the great number of people who come there, eſpecially into the firſt, where, generally, a number of ſervants wait for their maſters, who are either at the Divan, or in ſome other part of the *Seraglio*) *that, if a blind man ſhould come in there, and did not know that the moſt* COURTLY *way of ſpeaking, among the Turks, is in a low voice, and by* SIGNS, *like mutes, which are generally underſtood by them, he would believe it uninhabited*; and I have heard them ſay, in reference to other nations, that two *Franks*, talking merely of trifles, make much more noiſe than a hundred *Turks* in treating about affairs of conſequence, or making a bargain: and they add, in ſpeaking againſt our manner of ſaluting, by pulling off our hats, and drawing our feet backward, that we ſeemed as if we were driving away the flies, and wiping our ſhoes; and they extol their cuſtom of putting their right-hand upon their heart, and bowing a little, as being much more natural and reaſonable. When they ſalute a ſuperior, they take the bottom of his *caftan*, or veſt, that hangs down to his ankles, and bending down, they lift it about two feet, and kiſs it."—De la Motraye's Travels, vol. i. page 170.

Baron Du Tott gives a remarkable inſtance of the authority attending this mode of commanding, and of the uſe of ſignificant motions:——"The cuſtomary ceremonies on theſe occaſions were over, and Racub [the new Viſir] continued to diſcourſe familiarly with the Ambaſſador, when the *Muzur-Aga* (or High Provoſt) coming into the hall, and approaching the Pacha, whiſpered ſomething in his ear; and we obſerved that all the anſwer he received from him was *a ſlight horizontal motion with his hand*; after which, the Viſir, inſtantly reſuming an agreeable ſmile, continued the converſation for ſome time longer. We then left the hall of audience, and came to the foot of the great ſtair-caſe, where we remounted our horſes: here, *nine heads, cut off, and placed in a row* on the outſide of the firſt gate, completely explained the SIGN *which the Viſir had made uſe of in our preſence*."—Vol. i. page 30.

I think theſe extracts prove, that not only in private and domeſtic concerns, but alſo in thoſe of public importance, inferiors in the Eaſt do actually "look to the hands of their ſuperiors," and receive orders from them. The Orientals have even a kind of language for the fingers, and, by various poſitions of them, they give ſilent orders to their domeſtics, who are watching to receive them.

But this article has an aſpect ſtill more important on an uſage, repreſented in Scripture as nothing uncommon, though it appears ſtrange to us.

I find no account of any ſuch attendants on the court of Judea, as dumb men, or mutes, but it is certain that the Grand Seignior has a number of ſuch perſons; "who," ſays Knolles, p. 1487, "will vnderſtand any thing that ſhall be acted vnto them by *ſignes* and *geſtures*; and will themſelves, by the geſture of their eyes, bodies, hands, and feet, deliuer matters of great difficultie, to the great admiration of ſtrangers."

From this and ſimilar accounts, taken together, I would infer—that language by ſigns is a common and ordinary occurrence in the Eaſt;—that, the moſt difficult matters are thus related; and very probably by means of the mutes (in the Turkiſh ſeraglio, eſpecially) matters, not always of the moſt agreeable nature, are communicated to thoſe whom they concern.

The reſult of the whole is, that when the prophets were divinely directed to ACT a portion of the information they were to give to the people, they did little or nothing more than what was done every day, in the countries where they reſided: this kind of behaviour was familiar to the ſpectators, and though calculated to excite their curioſity and attention, yet it was not, by its *novelty* or *ſingularity*, either beyond their underſtanding, or their application of it to themſelves or circumſtances; nor did it ſeem to them (as it might to us, who are not uſed to ſuch mode of communicating ideas) either ſtrange, or crazy.

When Iſaiah ſays, he and his children are for *ſigns*—when Jeremiah found his girdle marred, as a *ſign*—when Ezekiel was a *ſign* to the people, in not mourning for the dead, chap. xxiv.—in his removing into captivity, and digging through the wall, chap. xii.—theſe and ſimilar actions, were not only well underſtood, but they were one *cuſtomary* manner of information, and had the additional advantage of being in daily uſe among the people to whom they were addreſſed.

No. XXX. ANATHEMA MARANATHA.

THE expreſſion uſed by the apoſtle, 1 Corinthians, xvi. 22, "Let him be *Anathema Maranatha*," is ſo remarkable, that it has attracted general notice. It is uſually underſtood to be a Syriac phraſeology, ſignifying "let him be accurſed, when the Lord comes." It certainly was not now for the firſt time uſed as a new kind of curſing by the apoſtle, but was the application of a current mode of ſpeech to the purpoſe he had in contemplation. Perhaps, therefore, by inſpecting the manners of the Eaſt, we ſhould find the true import of this ſingular paſſage: the neareſt approach to it that I have been able to diſcover, is in the following extract from Mr. BRUCE, vol. i. p. 112; and though, perhaps, this does not come up to the full power of what the apoſtle meant, yet probably it gives us the idea which was commonly attached to the phraſe among the public, and which would have been underſtood by it, on a ſubject of ordinary occurrence.

Mr. B. had been forced by a pretended ſaint, in Egypt, to take him on board his veſſel, as if to carry him to a certain place—whereas Mr. B. meant no ſuch thing—but, having ſet him on ſhore at ſome little diſtance from whence he came, "we ſlacked our veſſel down the ſtream a few yards, filling our ſails and ſtretching away. Upon ſeeing this, our ſaint fell into a deſperate paſſion, curſing, blaſpheming, and ſtamping with his feet; at every word crying "SHAR ULLAH!" *i. e.* "MAY GOD SEND, AND DO JUSTICE!"

This appears to be the ſtrongeſt execration this paſſionate perſon could uſe, *q. d.* "To puniſh you adequately, is out of my power: I remit you to the vengeance of GOD!"—Is not this the import of *Anathema Maranatha*, and a confirmation of the explanation given to that expreſſion under its article in the Dictionary?

No. XXXI.

No. XXXI. PUNISHMENT BY BEING POUNDED IN A MORTAR.

THERE is a remarkable paſſage, Prov. xxvii. 22, "Though thou ſhouldeſt bray a fool in a mortar among wheat, with a peſtle, yet will not his fooliſhneſs depart from him." The mode of puniſhment evidently referred to in this paſſage has been made the ſubject of enquiry, by a correſpondent of the Gentleman's Magazine, who ſigns R. W. and whom I conjecture to be a very reſpectable miniſter among the Diſſenters. In anſwer to his enquiries, another correſpondent aſſured him, there *were no traces of any ſuch cuſtom*, as extant in the Eaſt. But, beſide what probability ariſes in the affirmative, from the alluſive manner of ſpeech adopted by Solomon, I could wiſh to ſtrengthen the fact by poſitive teſtimony, as I am unwilling that any mode of expreſſion in Scripture ſhould be ſuppoſed incapable of elucidation, or be deprived of the full import of what the ſimile, the writer of it has adopted, implies.

"Fanaticiſm has enacted, in Turkey, in favour of the Ulemats [or body of lawyers] that their goods ſhall never be confiſcated, nor themſelves put to death, *but by being bruiſed in a mortar*. The honour of being treated in ſo diſtinguiſhed a manner, may not, perhaps, be ſenſibly felt by every one;—examples are rare;—yet the inſolence of the Mufti irritated Sultan Oſman to ſuch a degree, that he ordered *the mortars to be replaced*, which, having been long neglected, had been thrown down, and almoſt covered with earth. This order alone produced a ſurpriſing effect: the body of Ulemats, juſtly terrified, ſubmitted."—Baron du Tott, vol. i. page 28.

"As for the guards of the Towers [who had let prince Coreſkie, a priſoner, eſcape] ſome of them were empayled, *and ſome were pounded or beaten to pieces in great mortars of yron, wherein they doe vſually pound their rice, to reduce it to meale.*"—Knolles's History of the Turks, p. 1374.

This quotation ſeems to be the very caſe in point; only that Solomon ſeems to ſuppoſe the fool was pounded *together with* the wheat—whereas, in this, the guards were beaten to death, certainly, without any ſuch accompaniment.

"The Mahometans conſider this office as ſo important, and entitled to ſuch reverence, that the perſon of a Pacha, who acquits himſelf well in it, becomes inviolable, even by the Sultan: it is no longer permitted to ſhed his blood. But the Divan has invented a method of ſatisfying its vengeance on thoſe who are protected by this privilege, without departing from the literal expreſſion of the law, *by ordering them to be pounded in a mortar*, or ſmothered in a ſack, *of which there have been various inſtances.*"—Volney's Travels, vol. ii. page 250.

Mr. Parkhurſt (Heb. Dict. p. 407) refers to Complete Syſtem of Geography, vol. ii. p. 16, which probably is a *fourth* teſtimony on this ſubject.

No. XXXII. CEREMONIOUS WASHING.

"THE Kemmont [a ſect of Chriſtians] were once the ſame as the Falaſha. Their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put ear-rings almoſt as big as ſhackles, in the ſame manner as do the Bedowiſe in Syria and Paleſtine. Their language is the ſame as that of the Falaſha, with ſome ſmall difference of idiom. They have great abhorrence to fiſh, which they not only refrain from eating, but cannot bear the ſight of; and the reaſon they give for this is, that Jonah the prophet (from whom they boaſt they are deſcended) was ſwallowed by a whale, or ſome other ſuch great fiſh. They are hewers of wood, and carriers of water, to Gondar, and are held in great deteſtation by the Abyſſinians. They hold, that, having been once baptized, and having once communicated,

nicated, no ſort of prayer, or other attention to divine worſhip, is neceſſary. *They waſh themſelves from head to foot, after coming from market, or any public place, where they may have touched any one of a ſect different from their own, eſteeming all ſuch unclean.*" **Bruce**, vol. iv. page 275.

This deſcription will remind the reader of the notice taken by the Evangeliſt Mark (chap. vii. 4) of the ceremonial waſhings of the Phariſees: "For the Phariſees, and all the Jews, except they waſh their hands oft, eat not: holding the tradition of the elders. And when they come from market, except they waſh, they eat not."

It may be at leaſt amuſing to trace the ideas of interpreters on the force of the original words (πυγμη νιψωνται) which is, ſay ſome, to waſh "with the fiſt," *i.e.* "by rubbing water on the palm of one hand with the doubled fiſt of the other." Lightfoot explains the phraſe "by waſhing the hand as far as the fiſt extended," *i.e.* up to the wriſt; and Theophylact, long ago, extended its meaning ſtill farther, "up to the elbow." We need little to fear that this extenſion of Theophylact ſhould be too great, if theſe Kemmont might be the commentators; for they, it ſeems, waſh themſelves *from head to foot, after coming from market*. May we not query, whether ſome of the ſtricter kind of Phariſees did not thus *entirely* waſh themſelves, though the Evangeliſt only notices what was general and notorious, or, rather, what he thought beſt adapted to the ideas of the foreigners for whoſe uſe he wrote, and for whom he was under the neceſſity of explaining the phraſes relating to this matter, as "defiled, *i.e.* unwaſhed—hands?" verſe 2. So he glances at their "waſhing of cups and pots, brazen veſſels, and tables," which *might be* waſhed all over; whatever be taken as the import of the word *baptiſm*, in this place. We ſee alſo, in this inſtance, how conſiſtent is the idea of perſons being exceſſively ſcrupulous in ſome things, while exceſſively negligent in others: as theſe Kemmont, though ſuper-accurate in waſhing themſelves, think attendance upon divine worſhip unneceſſary: in which, alſo, they remind us of the Phariſees, who neglected "the weightier matters of the law, juſtice, mercy, and truth," Matt. xxiii. 23.

No. XXXIII. PRIVATE MESSAGES.

THERE is a circumſtance in the hiſtory of Ehud (Judges, iii. 15, &c.) which is well illuſtrated by an occurrence noticed by Mr. **Bruce**; I mean, that in the words, ver. 19, "Ehud ſaid, 'I have a ſecret errand unto thee, O king!' who ſaid, 'Keep ſilence!' *and all that ſtood by him, went out from him.* And Ehud came unto him," &c.—This ſeems to imply, that the delivery of ſuch meſſages was nothing uncommon, but that the king's people knew their duty, and, upon the mention of ſuch a thing, quitted the preſence of their own accord, and as good manners directed them. The idea of the frequency of ſuch meſſages accounts alſo for the non-ſuſpicion of the king, or of his attendants, reſpecting this behaviour of Ehud: in fact, this part of this hiſtory aſſumes much more the air of an ordinary occurrence, after having read the paſſage from Mr. Bruce, than before, and renders the whole ſtory, in fact, ſo much the *eaſier*, as there can be no doubt that Ehud laid his plan in ſtrict attention to the manners of the times, and conducted it, alſo, in correct conformity to the modes then in uſe in the king's court; ſo as might beſt enſure his purpoſe, prevent ſuſpicion of it, and might moſt effectually render the detection of it unavailing.

"I drank a diſh of coffee, and told him, that I was bearer of a *confidential meſſage from Ali Bey of Cairo, and wiſhed to deliver it to him, without witneſſes, whenever he pleaſed. The room was accordingly cleared, without delay,* excepting his ſecretary, who was alſo going away, when I pulled him back by the clothes, ſaying, 'Stay, if you pleaſe; we ſhall 'need you, to write the anſwer.' We were no ſooner left alone, than I told the Aga, that....

that . . . . I wiſhed to put it in his power (as he pleaſed or not) to have witneſſes of delivering the ſmall *preſent* I had brought him from Cairo," &c. Bruce's Travels, vol. i. page 153.

No. XXXIV. HISTORY OF KING SAUL AND HIS FAMILY.

THE different manners in which a ſtory may be told, while, nevertheleſs, it preſerves the ſame individual truth at the bottom of each relation, form a very curious object of notice in the contemplation of the human mind. Many different ideas may be uſed to denote the ſame ſentiment of the mind; and many different combinations of expreſſion may be employed to ſignify that ſentiment. Hence, in part, ariſes the uncertainty of tradition; and hence the importance of *written* hiſtory; which having once been accurately recorded, preſents to every perſon, capable of reading it, the ſame facts, told in the ſame manner, and in the ſame ſpirit, throughout every age of time, and every part of the world.

As it is not often that tradition, tolerably accurate, can be confronted with the real hiſtory it deſcribes, I ſhall, in this Number, take an opportunity to that purpoſe; and, while tranſcribing this hiſtory, I cannot but regard it at once as a confirmation (not that confirmation is really wanting) of the Bible hiſtory; as a genuine inſtance of the *variations* of tradition from that preciſion which belongs to truth, even while, at the ſame time, it approaches near to truth; and of the unlike modes which different narrators have employed in repreſenting facts which are evidently the ſame.

Before I proceed in this Number, I muſt deſire the reader to peruſe attentively the early chapters of the Firſt Book of Samuel; in which he will find the ſame hiſtory related, as I ſhall now preſent to him, from the ſecond volume of the Asiatic Researches, p. 119, &c. It is a tranſlation, from the *Perſian* language, of an Abridgment of the Hiſtory of the *Afghàns*, a people of India.

" The *Afghàns*, according to their own traditions, are the poſterity of Melic Ta'lu't (king Saul) who, in the opinion of ſome, was a deſcendant of Judah, the ſon of Jacob; and, according to others, of Benjamin, the brother of Joseph.

" In a war which raged between the Children of *Iſrael* and the *Amalekites*, the latter, being victorious, plundered the *Jews*, and obtained poſſeſſion of the Ark of the Covenant. Conſidering this [as] the God of the *Jews*, they threw it into fire, which did not affect it. They afterwards attempted to cleave it with axes, but without ſucceſs: every individual who treated it with indignity, was puniſhed for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they faſtened it upon a cow, which they turned looſe in the wilderneſs.

" When the prophet Samuel aroſe, the Children of *Iſrael* ſaid to him, ' We have ' been totally ſubdued by the *Amalekites*, and have no king. Raiſe to us a king, that ' we may be enabled to contend for the glory of God.' Samuel ſaid, ' In caſe you ' are led out to battle, are you determined to fight?' They anſwered, ' What has ' befallen us, that we ſhould not fight againſt infidels? That nation has baniſhed us ' from our country and children.' At this time the angel Gabriel deſcended, and delivering a wand, ſaid, ' It is the command of God, that the perſon whoſe ſtature ' ſhall correſpond with this wand, ſhall be king of *Iſrael*.

" Melic Ta'lu't was at that time a man of inferiour condition, and performed the humble employment of feeding the goats and cows of others. One day, a cow under his charge, was accidentally loſt. Being diſappointed in his ſearches, he was greatly diſtreſſed, and applied to Samuel, ſaying, ' I have loſt a cow, and do not

‘ poſſeſs the means of ſatisfying the owner. Pray for me, that I may be extricated from this difficulty.’ SAMUEL, perceiving that he was a man of lofty ſtature, aſked his name. He anſwered TA'LU'T. SAMUEL then ſaid, ‘ Meaſure TA'LU'T with the wand which the angel GABRIEL brought.’ His ſtature was equal to it. SAMUEL then ſaid, ‘ GOD has raiſed TA'LU'T to be your king.’ The Children of *Iſrael* anſwered, ‘ We are greater than our king. We are men of dignity, and he is of inferior condition. How ſhall he be our king?’ SAMUEL informed them, they ſhould know that GOD had conſtituted TA'LU'T their king, by his reſtoring the Ark of the Covenant. He accordingly reſtored it, and they acknowledged him their ſovereign.

“ After TA'LU'T obtained the kingdom, he ſeized part of the territories of JALU'T, (or GOLIAH) who aſſembled a large army, but was killed by DAVID. TA'LU'T afterwards died a martyr in a war againſt the Infidels; and GOD conſtituted DAVID king of the *Jews*.”

After this, ſays the ſtory, the ſons of Saul were eminent for learning and valour; till at length they were received by Mahomet, and paſſing into the ſervice of ſeveral Eaſtern princes, ſeated themſelves on the mountain of Solomon, and gave ſeveral monarchs to the throne of Delhi. Their ſects are numerous.

Here we have clearly mentioned, the loſs of the Ark, 1 Sam. chap. iv.—the preſumption of the Philiſtines—the fall of Dagon—the cattle which brought the Ark to Bethſhemeſh—the application of the people to Samuel for a king—the deſcription of the perſon of Saul—the loſs of the aſſes (cow)—and his ſeeking of them—the behaviour of the ſons of Belial to him—the valour of David—the death of Saul—and the appointment of David to the kingdom of Iſrael.

In fact, this is a tolerable abridgment of the hiſtory, as recorded in Samuel: it reſembles it in many particulars, yet varies from it in many; and is upon the whole curious, as a corroborative teſtimony to it, but in a very different *dialect* from it.

In reading this, and ſimilar tales, gathered from diſtant traditions, or relations, it is almoſt impoſſible the obſervation ſhould eſcape our notice, how much SUPERIOR are the ſimple narrations of Scripture, to whatever is current elſewhere: what additional authority they derive from their ſimplicity, their unlaboured, unaſſuming manner of relating events; what *nature* there is in them, what genuine veriſimility. No perſon, whoſe taſte and judgment is unpolluted, undepraved, can heſitate a moment in chooſing which ſyſtem of hiſtory to prefer, as a narration moſt likely to be correct, even ſuppoſing the non-exiſtence of other *criteria* by which to determine the queſtion.

Let this reflection ſtand as an *apology* (in fact, it is the *reaſon*) for the inſertion of a few articles in the Dictionary, which are of a romantic and traditionary caſt. They are uſeful, as bringing us acquainted with the ideas, the modes of expreſſion, and the peculiarities, of Eaſtern nations; more uſeful ſtill, as they form a general and corroborative teſtimony to the leading principles, or facts, of Holy Writ; and moſt uſeful, if they *certify* the reader, that, after every reſearch and inveſtigation, the Bible ſtands UNRIVALLED, in point of authority, of authenticity, of punctuality, of power, and of evidence, as well internal as external.

No. XXXV. SAUL's JOURNEY AFTER THE ASSES.

THE foregoing Number very naturally introduces thoſe remarks which will occur to the reader on peruſal of the preſent, which ſeems to be almoſt a literal deſcription of the equipage and journey of Saul, when in ſearch of his father's aſſes: 1 Sam. ix.—I ſuppoſe we generally look on the countries' names through which Saul paſſed, as of little moment; but they acquire importance, when conſidered as an inſtance of Providential direction to Samuel, the prophet. It appears, that Saul was NOT a perſon of that very inferior condition which the extract in the former Number repreſented him as being; but that he had an attendant with him. He ſeems to have been provided pretty much like the Tartars of the following extract. "For all the bread in our veſſels is ſpent;" ſo that they carried their bread with them. Whether this was the flour of millet, or of corn, is not mentioned. Moſt probably, alſo, Saul thought as little as the Tartars do, of the importance of the courſe he ſhould take in this expedition, but, like them, he travelled till the ſun declined, and when it aroſe he reſumed his journey. Such kind of travelling ſearches we find, by the Baron, are no rarities in the Eaſt; and it may be, that Saul was not the only one thus employed at this time, though the only one thus directed. Will this expedition determine the time of year wherein Saul was anointed by Samuel? Was it at the cloſe of Autumn, advancing towards Winter? for ſuch, we find, is the time for Tartar journeys. However that was, we may ſafely conclude, that this apparently uncertain ramble of Saul had nothing of extraordinary in it, except its *ſuperior* direction and termination.

"Each proprietor has *his own mark*, which is burnt into the thighs of horſes, oxen, and dromedaries, and painted with colours on the wool of ſheep. The latter are kept near the owner's habitation, but the other ſpecies unite in herds, are, towards the Spring, driven to the plains, where they are left at large till the Winter. *At the approach of this ſeaſon, they ſeek and drive them to their ſheds*; and this ſearch was the buſineſs of the Noguais we had met.

"What is moſt ſingular, in this ſearch, is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, *yet does not know which way to direct his ſearch, nor troubles himſelf about it. He puts up, in a bag, ſix pounds of the flour of roaſted millet, which is ſufficient to laſt him thirty days.* This proviſion made, he mounts his horſe, ſtops not till the ſun goes down, then clogs the animal, leaves him to graze, ſups on his flour, goes to ſleep, wakes, and continues his route. He neglects not, however, *to obſerve*, as he rides, *the mark of the herds he happens to ſee. Theſe diſcoveries he communicates to the different Noguais he meets, who have the ſame purſuits, and, in his turn, receives ſuch indications as help to put an end to his journey.*" BARON DU TOTT, vol. i. part iii. page 4.

No. XXXVI. NUMBERS IN EASTERN ARMIES.

FEW things in hiſtory are more ſurpriſing than the great numbers which are recorded as forming the Eaſtern armies; and the Scripture accounts of the armies that invaded Judea, or were raiſed in Judea, have often excited the wonder of their readers. To parallel theſe great numbers by thoſe of other armies, is not ALL that is requiſite to render them acceptable to the inquiſitive; we muſt alſo ſhow how ſo ſmall a province as the Holy Land really was, could furniſh ſuch great armies of fighting-men, and the uncertainty of the proportion of theſe fighting-men to the whole of the nation, in reſpect to which many uncertain conjectures have been formed.

This enquiry is of more importance than it appears to be at firſt ſight, becauſe it is well known that Joſephus, in his accounts of the ſame facts, often gives ſmaller numbers. In the ſtory of *Abijah*, we read in ſome MSS. 40,000 inſtead of 400,000. The queſtion is, Which is wrong? ſince it has been concluded both could not be right.— Beſides this, the anſwers to thoſe who queſtion the poſſibility of the Holy Land maintaining ſo great a population as the armies mentioned implies, have hitherto uſually taken the proportion which Europe furniſhes, of fighting-men, to the maſs of its inhabitants; and very erroneous concluſions (as I conceive) have been drawn from ſuch calculations.

I muſt own, nevertheleſs, the ſubject of the numbers recorded in all ancient writings, and, by parity of reaſon, in the Scriptures, ſeems, more than many others, to juſtify ſuſpicion of errors in our preſent copies, and requires much attention and information to ſet it in its juſt light: eſpecially when ſuch numbers are very great.

Having premiſed this, I proceed now to attempt two particulars: *firſt*, by means of inſtances of numerous armies which have been occaſionally raiſed, to ſhow what *may* be done when power commands, or military glory calls: *ſecondly*, to ſhow that the compoſition of Aſiatic armies is ſuch as to render credible thoſe numbers which expreſs their groſs amount; and to ſhow that no juſt inference, in reſpect to the general population of a country, can be drawn from the numbers ſtated as compoſing its armies on certain occaſions.

As to the firſt particular, the accounts of the armies of Semiramis, of Xerxes, and of Darius, are in every body's hands, but are not without ſuſpicion of having been enlarged, either by miſreport, or by errors in copyiſts: theſe I decline, therefore, but ſubmit the following to the reader's attention. It is the account given us by KNOLLES, in his "Hiſtory of the Turks," of the contending armies of *Bajazet* and *Tamerlane*, and is no bad ſpecimen of the "I will" of military power, of the cares and anxieties attending on the ſtation of command, and of the feelings of great minds on great occaſions:

"So, marching on, Tamerlane at length came to Bachichich, where he ſtaid to refreſh his army eight daies, and there againe took a generall muſter thereof, wherin were found (as moſt write) *foure hundred thouſand horſe*, and *ſix hundred thouſand foot*; or, as ſome others that were there preſent affirme, *three hundred thouſand horſemen*, and *fiue hundred thouſand foot of al nations*. Vnto whom he there gaue a generall pay, and, as his manner was, made vnto them an oration, informing them of ſuch orders as he would haue kept, to the end they might the better obſerue the ſame: with much other militarie diſcipline, whereof he was very curious with his captains. At which time, alſo, it was lawfull for euery common ſoldier to behold him with more boldnes than on other daies, foraſmuch as he did for that time, and ſuch like, lay aſide his imperial majeſtie, and ſhew himſelfe more familiar vnto them. . . . ." Page 215.

. . ." *Malcozzius* hauing made true relation vnto *Baiazet*, was by him demanded, 'whether of the two armies he thought bigger or ſtronger?' for now *Baiazet* had aſſembled a mightie armie of *three hundred thouſand men*, or, as ſome report, of *three hundred thouſand horſmen*, and *two hundred thouſand foot*. Whereunto *Malcozzius*, hauing before craued pardon, anſwered, 'That it could not be, but that *Tamerlane* might in reaſon haue the 'greater number, for that he was a commander of farre greater countries.' Wherewith proud *Baiazet* offended, in great choller replied, 'Out of doubt, the ſight of the Tartarian hath made this coward ſo affraid, that he thinketh euery enemie to be two." 216.

. . ." All which *Tamerlane*, walking this night vp & down in his campe, heard, and much reioiced to ſee the hope that his ſoldiers had alreadie in general conceiued of the victorie. Who after the ſecond watch returning vnto his pauilion, & there caſting himſelf vpon a carpet, had thought to haue ſlept a while: *but his cares not ſuffring him ſo to do, he then, as his manner was, called for a booke, wherein was contained the liues of his fathers and anceſtors, and of other valiant worthies, the which he vſed ordinarily to read, as he then did*: not as therwith vainly to deceiue the time, but to make vſe thereof, by the imitation of that which was by them worthily done, & declining of ſuch dangers as they by their raſhnes or ouerſight fel into." Page 218. . . . . [Vide the ſame kind of occupation of *Ahaſuerus*, Eſther vi, 1.]

. . . "My will is,' ſaid *Tamerlane*, 'that my men come forward vnto me as ſoone as they may, for I will aduance forward with *an hundred thouſand footmen*, fiftie thouſand vpon each of my two wings, and in the middeſt of them *fortie thouſand* of my beſt horſmen. My pleaſure is, that after they haue tried the force of theſe men, that they come vnto my avauntgard, of whom I wil diſpoſe, & *fifty thouſand horſe more* in three bodies, whom thou ſhalt command: which I will aſſiſt with 80,000 horſe, wherein ſhal be mine own perſon; hauing 100,000 footmen behind me, who ſhal march in two ſquadrons: and for my arereward I appoint 40,000 horſe, and fiftie thouſand footmen, who ſhall not march but to my aid. And I wil make choice of 10,000 of my beſt horſe, whom I wil ſend into euery place where I ſhal thinke needfull within my Armie, for to impart my commands." KNOLLES's Hiſtory of the Turks, page 218.

But it may be ſaid, "ſuch mighty empires may well be ſuppoſed to raiſe forces, to which the ſmall ſtate of Judea was incompetent;" and this may ſafely be admitted. But what was, in all probability, the nature and *compoſition* of the Jewiſh, as of other Eaſtern, armies, we may learn from the following relations; which contribute to ſtrengthen the credibility of the greater numbers mentioned as having formed them. I ſhall firſt offer what Baron DU TOTT has told us of the armies raiſed by the Chan of the Crimea; and then, as ſtill more deſcriptive of Aſiatic armies, eſpecially of thoſe raiſed on the ſpur of the occaſion, the remarks of M. VOLNEY:

"It may be preſumed that the ruſtic frugal life which theſe paſtoral people lead, favours population, while the wants and exceſſes of luxury, among poliſhed nations, ſtrike at its very root. In fact, it is obſerved, that the people are leſs numerous under the roofs of the Crimea, and the province of Boodjack, than in the tents of the Noguais. The beſt calculation we can make, is from a view of the military forces which the Cham is able to aſſemble. We ſhall ſoon ſee this prince raiſing *three* armies at the ſame time; one of *a hundred thouſand men*, which he commanded in perſon; another of *ſixty thouſand*, commanded by the Calga; and a third of *forty thouſand*, by the Nooradin. He had the power of raiſing *double the number*, without prejudice to the neceſſary labours of the ſtate." DU TOTT, vol. i. page 113.

"The invaſion of NEW SERVIA, which had been determined on at Conſtantinople, was conſented to in the aſſembly of the Grand Vaſſals of Tartary; and orders were expedited, throughout the provinces, for the neceſſary military ſupplies. *Three horſemen* were to be furniſhed by *eight families*, which number was eſtimated to be ſufficient for the *three* armies, which were all to begin their operations at once. That of the Nooradin, conſiſting of forty thouſand men, had orders to repair to the Little Don; that of the Calga, of ſixty thouſand, was to range the left coaſt of the Boriſthenes, till they came beyond the Orela; and that which the Cham commanded in perſon, of a hundred thouſand, was to penetrate into New Servia." DU TOTT, vol. i. p. 150.

"*Sixty thouſand men*, with them, are very far from being ſynonymous with *ſixty thouſand ſoldiers*, as in our armies. That of which we are now ſpeaking affords a proof of this: it might amount, in fact, to forty thouſand men, which may be claſſed as follows: —Five thouſand Mamlouk cavalry, *which was the whole effective army*; about fifteen hundred Barbary Arabs, on foot, and no other infantry; for the Turks are acquainted with none; with them the cavalry is every thing. Beſides theſe, each Mamlouk having in his ſuite *two* footmen, *armed with ſtaves*, theſe would form a body of ten thouſand valets, beſides a number of ſervants and *ſerradgis*, or attendants on horſeback, for the Bey and Kacheſs, which may be eſtimated at two thouſand: all the reſt were ſutlers, and the uſual train of followers.—Such was this army, as deſcribed to me in Paleſtine, by perſons who had ſeen and followed it." VOLNEY'S TRAVELS, vol. i. page 124.

"The Aſiatic armies are *mobs*, their marches ravages, their campaigns mere inroads, and their battles bloody frays. The ſtrongeſt, or the moſt adventurous party, goes in ſearch of the other, which not unfrequently flies without offering reſiſtance: if they ſtand their ground, they engage pell-mell, diſcharge their carbines, break their ſpears, and hack each other with their ſabres; for they rarely have any cannon; and when they have, they are but of little ſervice. *A panic frequently diffuſes itſelf without cauſe:* one party flies; the other purſues, and ſhouts victory: the vanquiſhed ſubmits to the will of the conqueror, and the campaign often terminates without a battle." VOLNEY'S TRAVELS, vol. i. page 126.

It appears, by theſe extracts, that the numbers which compoſe *the groſs* of an Aſiatic army, are very far from denoting the *true number of ſoldiers* which compoſe that army: in fact, when we deduct thoſe whoſe attendance is of little advantage, it may be not very diſtant from truth, if we ſay nine out of ten are ſuch as, in Europe, would be forbid the army; and I would not abſolutely deſpiſe the ſuggeſtion, that when we read 40, inſtead of 400, only the true fighting corps of ſoldiers are reckoned and ſtated. However that may be, I think we have ſeen enough to juſtify the poſſibility of ſuch numbers as the Scripture has recorded, being aſſembled for the purpoſes of warfare; of which purpoſes plunder is not one of the leaſt in the opinion of thoſe who uſually follow a camp. I think, too, we may be pretty certain that no concluſive eſtimate of the population of a kingdom can be drawn from ſuch aſſemblages, under ſuch circumſtances; and, therefore, that no calculation ought to be hazarded on ſuch *data*.

No. XXXVII. DAVID's ENUMERATION OF JUDAH AND ISRAEL.

THE former Number has endeavoured to account for the great multitudes ſtated in Scripture, as forming the armies of certain Kings, &c. In the preſent Number, I ſhall borrow the remarks of Mr. BARUH, in order to account for the apparent differences of the groſs amount in the enumeration of the people by order of David, 2 Sam. xxiv. 1—25; and 1 Chron. xxi. 1—27: and this I do the more readily, becauſe I apprehend it is at once ſatisfactory and ingenious, and becauſe it may operate as a caution to us againſt regarding as errors what may appear difficult, till due conſideration (acquiring the right key of the ſubject) opens the whole, and ſets US right in OUR conceptions of it:

"There are two variations, in theſe accounts, that deſerve ſpecial notice: one is, as to the numbers of *Iſrael* and *Judah*; and the ſecond relates to the ſum of money paid by king David to *Arnan*, the *Jebuſite*, for his field, to build upon it an altar whereon to ſacrifice to God. All the other variations will be found, upon examination, not to be corrections, but only additions and illuſtrations of ſome particulars of this hiſtory.

"It is ſaid in *Samuel*, that *Joab* found the *Iſraelites* to be eight hundred thouſand men, and the men of *Judah* five hundred thouſand; whereas *Chronicles* ſays, that *Joab* found *Iſrael* to be one million one hundred thouſand, and thoſe of *Judah* only four hundred and ſeventy thouſand. Such diſcordant accounts would ſeem to authoriſe a ſuſpicion of corruption; and ſome critics, perhaps, may be apt haſtily to conclude, that *Chronicles* meant to correct the correſponding paſſage in *Samuel*, ſince the reſpective number of the men of *Iſrael* and *Judah*, as given by *Chronicles*, ſeems more natural and proportionable, than that given by the author of *Samuel*. But, notwithſtanding this unfavourable appearance, I hope I ſhall be able to ſhow, that *Chronicles*, even in this remarkable inſtance, does not correct, but only ſupplies deficiencies, and explains the account recorded in *Samuel*. Let it be obſerved, that it appears by *Chronicles*, chap. xxvii. that there were twelve diviſions of generals, who commanded monthly, and whoſe duty was to keep guard near the king's perſon, each having a body of troops conſiſting of twenty-four thouſand men, which, jointly, formed a grand army of two hundred and eighty-eight thouſand; and as a ſeparate body of twelve thouſand men naturally attended on the twelve princes of the twelve tribes, mentioned in the ſame chapter, the whole will be three hundred thouſand; which is the difference between the two accounts, of eight hundred thouſand, and of one million one hundred thouſand. [Vide *Alichot Holam*, p. 181, whence I have deduced this natural ſolution, as to the number of *Iſrael*.] As to the men of *Iſrael*, the author of *Samuel* does not take notice of the three hundred thouſand, becauſe they were in the actual ſervice of the king, as a ſtanding army; and therefore there was no need to number them; but *Chronicles* (as a worthy and learned friend of mine obſerves) joins them to the reſt, ſaying expreſsly, כל ישראל 'all thoſe of *Iſrael* 'were one million one hundred thouſand;' whereas the author of *Samuel*, who reckons only the eight hundred thouſand, does not ſay כל ישראל 'all thoſe of *Iſrael*,' but barely ותהי ישראל 'and *Iſrael* were,' *&c.* It muſt alſo be obſerved, that, excluſive of the troops before mentioned, there was an army of obſervation on the frontiers of the *Philiſtines'* country, compoſed of thirty thouſand men, as appears by 2 Sam. vi. 1, which, it ſeems, were included in the number of five hundred thouſand of the people of *Judah*, by the author of *Samuel*; but the author of *Chronicles*, who mentions only four hundred and ſeventy thouſand, gives the number of that tribe excluſive of thoſe thirty thouſand men, becauſe they were not all of the tribe of *Judah*, and therefore does not ſay כל יהודה 'all 'thoſe of *Judah*,' as he had ſaid כל ישראל 'all thoſe of *Iſrael*,' but only ויהודה 'and 'thoſe of *Judah*;' and thus both accounts may be reconciled, by only having recourſe to other parts of Scripture, treating on the ſame ſubject, which will ever be found the beſt method of explaining difficult paſſages.

"The above variations are in appearance ſo glaringly contradictory, that, if the ſtanding army of two hundred and eighty-eight thouſand men, and the army of obſervation of thirty thouſand, had not been recorded in Scripture, by which the difficulties are ſolved [for, as to the other twelve thouſand, it is reaſonable to ſay, that they were not taken notice of by *Samuel*, becauſe they were alſo in the king's ſervice, or as attendants to the twelve princes of the tribes, or as officers upon the king's lands and revenues] ſuch modern critics who take a delight in finding ſeeming defects, blemiſhes, and corruptions, in our copies of the ſacred books, might, with great plauſibility, produce the preſent collation, as an irrefragable inſtance to ſupport their poſition. But let us, for a moment, ſuppoſe that thoſe circumſtances, though real facts, had not been recorded, how would the ſtate of the queſtion then reſt? Thoſe critics would plume themſelves on what they would call the irreſiſtible force of ſuch contradictory inſtances; but all their boaſting would be grounded on the baſeleſs fabric of a viſion, I mean, on our ignorance of thoſe particulars, which, if known, would immediately reconcile the variations. The inference I would draw from this obſervation is, that many difficulties may appear inſurmountable, which might eaſily be ſolved, had the ſacred writers been more explicit in recording of circumſtances, which, perhaps, they have omitted, as being well known in their time; and, therefore, critics ſhould be more cautious, than peremptorily to pronounce all ſeeming variations to be a proof of corruption, ſince our preſent inability to reconcile them is no certain proof of any blemiſh or defect."

No. XXXVIII.

No. XXXVIII. CIRCUMSTANCES PREPARATORY TO THE EXODUS.

WHEN the cuſtoms and manners of diſtant countries differ greatly, or totally, from our own, it is not eaſy for perſons to whom accounts of them are of recent acquaintance, to perceive thoſe connections and correſpondencies which, to one verſed in ſuch accounts, are ſo evident, that he hardly thinks neceſſary to advert to them. Nevertheleſs, for the ſatisfaction of readers who may wiſh to ſee authorities for ſome aſſertions, whoſe novelty renders them at firſt ſight *ſtrange* or *peculiar*, I ſhall inſert a few articles, which, otherwiſe, perhaps, might have been diſpenſed with.

(I.) Under Aaron III, *Dict.* it is ſaid that Moſes and Aaron appear to be "acknowledged by Pharaoh as proper perſons to remonſtrate &c. on behalf of Iſrael." This has appeared *new* to ſome; but the following extract juſtifies this idea: for, ſurely, if "the black ſlaves of Tripoli" have their chief, the Iſraelites might have their's alſo, whether they were conſidered as artizans, or as ſervants, domeſtic or regal.

"*At* Cairo, and in *all the other cities of the Eaſt*, every trade has *a* HEAD, *who is entruſted with authority over them*, knows every individual of the body to which he belongs, and is in ſome meaſure anſwerable for them to government. Thoſe heads of the trades preſerve order among the artizans, who are a numerous body. Even the women of the town, and thieves, have each a head, in the ſame manner; not that thief or robber is a profeſſion licenſed by law; but the head is appointed to facilitate the recovery of ſtolen goods. At Tripoli, in Barbary, *the black ſlaves chooſe a chief, who is acknowledged by the regency*; and is a mean by which the revolt or elopement of thoſe ſlaves is often prevented." Niebuhr's Travels, vol. i. page 84.

(II.) Leſt the idea of the antiquity of caravans to [Mecca or other] places of pilgrimage, in Arabia, as ſuggeſted in the following Number, ſhould alſo ſeem to require ſupport by authority, let the following extract (which is confirmed by the unanimous accounts of travellers) be conſidered; for if it be regarded merely as a varied relation, by tradition, of what Moſes has told us, Gen. xxi. 19, yet it muſt be owned the *antiquity* of this ſtory, among the Arabians, is far deeper than our reſearches hitherto have been able to penetrate:

"The Arabs venerate the Kaba, *as having been built by Abraham*; *and having been his houſe of prayer*. Within the ſame incloſure is the well of *Zemzem*, valued for the excellence of its water, and no leſs for its miraculous origin. They ſay, Hagar, when baniſhed by her maſter, ſet little Iſmael down here, while ſhe ſhould find ſome water to quench his thirſt. Returning after an unſucceſsful ſearch, ſhe was ſurpriſed to ſee a ſpring burſting up from the ground between the child's legs. That ſpring is the preſent well of *Zemzem*." Niebuhr's Travels, vol. ii. p. 35. *Engliſh edit.*

(III.) In confirmation of the idea, that the Land of Goſhen was a part of the Lower Egypt, I ſubjoin the following extract; and when it is recollected that the land about the city of Mizr itſelf is every way unfit for paſture, and yet that the Iſraelites poſſeſſed numerous flocks, and that, in fact, their cattle were their riches, it will ſtrengthen the concluſion that only *a part* of Iſrael worked, and dwelt at Mizr, *at the ſame time*; for if all had been there, who could have taken care of their cattle left behind? of their women and children? &c. &c. This renders the delay at Succoth indiſpenſable, in proportion to its diſtance from Goſhen, and precludes every poſſibility of that *hurry* which appears at firſt ſight in the hiſtory. If raw hides were exported from Egypt anciently, as now, was not that one ſource of commerce to the Iſraelites?

“ Raw hides are ſtill a conſiderable object in the Egyptian trade: about 80,000 hides of buffaloes, camels, cows, and oxen, are exported yearly. Near 10,000 go to Marſeilles, and a ſtill greater number to Italy. The buffaloe hides, being thicker and heavier than the others, are chiefly tranſported to Syria. *As the paſtures of Lower Egypt are excellent,* the hides of their cattle, in conſequence of their being ſo well fed, are of the very beſt quality for leather. A prodigious quantity of thoſe cattle are killed in the months of the ſacrifices, that is, while the pilgrims are aſſembled at their devotions at Mecca.”—NIEBUHR's TRAVELS, vol. i. page 96.

(IV.) In ſupport of the opinion that the village now exiſting ſouth of *Cairo* was the ancient Mizr, or Egypt (*i. e.* the CITY of that name) I extract the following remarks, from M. VOLNEY's Travels, vol. i. page 233:

“ This capital does not, in this country, bear the name of *El-Kahira*, given it by its founder: the Arabs know it only by that of MASR; which has *no known ſignification*, but which ſeems to have been *the ancient Eaſtern name of the Lower Egypt*. N.B. This name of *Maſr* has the ſame conſonants with that of *Miſr*-im, uſed by the Hebrews; which, on account of its plural form, ſeems properly to denote the inhabitants of the Delta; while thoſe of the Thebais are called *Beni Kous*, or children of *Kous*.” [This is confirmed by a note of Dr. SHAW, p. 340, *folio edit.*] N.B. The *Cuſh*, moſt probably, of Scripture.

(V.) As the characters and manners of the cities of the Eaſt ſeem to be equally permanent as their ſituation, in farther ſupport of the opinion that Miſr *el Attik* [*old* Mizr] was the city which our tranſlators have rendered “ Egypt,” we obſerve, in the extract below, at leaſt one of the particularities which characterized the ancient Egyptian metropolis; and evident traces of the ſame diſpoſition, if not of the ſame ſkill, as diſtinguiſhed Jannes and Jambres, thoſe *worthy* opponents of Moſes:—we behold their diſciples and ſucceſſors, but that they equal their maſters and predeceſſors, we cannot ſay.

“ Of all the different ſpecies of public exhibitions, the only one they know, *and which is common at Cairo* ALONE, is that of ſtrollers, who ſhow feats of ſtrength, like our rope-dancers, *and tricks of ſlight-of-hand, like our jugglers.* We there ſee ſome of them eating flints, others breathing flames, ſome cutting their arms, or perforating their noſes, without receiving any hurt, *and others devouring ſerpents.* The people, from whom they carefully conceal the ſecrets of their art, *entertain a ſort of veneration for them, and call theſe extraordinary performances,* WHICH APPEAR TO HAVE BEEN VERY ANCIENT IN THESE COUNTRIES, by a name which ſignifies PRODIGY, *or* MIRACLE.” VOLNEY's TRAVELS, vol. ii. page 415.

That ſerpents are ſufficiently plentiful in Egypt, and therefore that the magicians of that country could be at no loſs in procuring what they wanted for their juggling tricks, appears from Dr. SHAW's relation, p. 430, *folio edit.* “ I have been informed that there are *more than forty thouſand perſons in Kairo*, and the neighbouring villages, who live upon no other food than lizards and ſerpents.”

(VI.) Aſſuming now, on the ſtrength of many apparent reaſons, that the caravan of Iſrael was delayed at Succoth till the whole people were aſſembled, let us enquire to what place we may beſt refer this ſtation. Certainly, we may conclude it would be (1) where ſuch aſſemblages were cuſtomary; (2) at a convenient diſtance from the royal reſidence, from whence Iſrael was ſo lately expelled; (3) on the road toward the wilderneſs, whither Iſrael propoſed going; (4) in a convenient ſpot for water, food for cattle, &c. &c.—Such a ſpot, we find, is uſed at this very day.

“ Four leagues *eaſtward* from Cairo is *Birket-el-Hadgi*, or the Pilgrim's Pool, a pretty conſiderable lake, which receives its water from the Nile. There is nothing to render this place remarkable, except *at the time of the ſetting out of the caravan* for Mecca, *when the pilgrims encamp near it* for a few days, as they do alſo upon their return. On the 20th of

May, 1762, two days before the departure of the caravan, I had the curioſity to viſit this camp, but found little about it worth viewing: I ſaw, indeed, a very few elegant tents; but every thing elſe ſhockingly naſty, diſorderly, and paltry."—NIEBUHR's TRAVELS, vol. i. page 65.

As to the delay of the Iſraelitiſh caravan, let us hear M. VOLNEY, TRAVELS, vol. i. page 215:

"That caravan which I accompanied, in 1783, conſiſted of about three thouſand camels, and five or ſix thouſand men. N.B. It remained *upwards of forty days aſſembled*, deferring its departure for various reaſons; among others, on account of the unlucky days, in which reſpect the Turks are as ſuperſtitious as the Romans formerly were. [Vide FRAGMENT, No. I.] At length it ſet out, on the 27th of July, and arrived, the 29th, at Suez, having journeyed twenty-nine hours by the route of the Haoutat Arabs, a league farther to the South than the Lake of the Pilgrims."

To explain the phraſe "route of the Haoutat Arabs," it ſhould be remarked, that "each tribe has its particular road, to avoid diſputes," p. 15. Did not Amalek thus maintain its road? Exod. xvii. 8.

I have thus given authorities, which trace a cloſe conformity of circumſtances between the ancient and the modern route from Egypt to the Wilderneſs;—partly, as deſirous to corroborate ſentiments already advanced; partly, to eſtabliſh others about to be offered; and, eſpecially, to ſatisfy any who wiſh for authorities in confirmation of ſuch minuter particulars as are apt to be overlooked by thoſe to whom they are familiar.

No. XXXIX. THOUGHTS ON THE EXODUS OF ISRAEL, AND THE PASSAGE OF THE RED SEA. (With a Plate.)

THERE ſeem to be a few previous ideas connected with this ſubject, which are not, I believe, uſually adverted to, though neceſſary to be conſidered, when it is mentioned: as (1) The *true* reaſon which actuated Moſes in his conduct, no doubt, was the ultimate deliverance of Iſrael from bondage; but what is the nature of that *apparent* reaſon which he gives to Pharaoh, Exod. v. 1, 3, "to go three days' journey into the deſert, for the purpoſe of a feſtivity and ſacrifice?"—This, perhaps, requires elucidation; and when we recollect that ſimilar undertakings are actually eſtabliſhed, and accompliſhed every year, from Egypt, by the caravan to Mecca, &c. the queſtion naturally ariſes, Whether ſuch a cuſtom be as ancient as Moſes?—Did Moſes reaſon with Pharaoh ſomewhat after this manner: "We ſee other people journey through your dominions, and many of your ſubjects alſo from your dominions, to perform their worſhip in what they eſteem a peculiarly ſacred place; but you do not ſuffer us to enjoy that liberty: we alſo, deſire the ſame permiſſion as they receive, and propoſe to form a caravan of Iſraelites, who may worſhip the God of their fathers, in a place, and in a manner, of his appointment, and ſecure from the profane interference of by-ſtanders?"

To ſee the force of the hint included in this ſuppoſition, obſerve, that pilgrimages to certain famous cities and temples are of the moſt ancient date in Egypt, and, in fact, ſeem to be interwoven with the original eſtabliſhments and inſtitutions of that country; as appears from the accounts of HERODOTUS, &c. and they are in vogue at this day, ſays SAVARY.—(2) That the pilgrimage to Mecca, in particular, though *now* the moſt famous, was by no means firſt inſtituted by Mahomet: he found it already eſtabliſhed, as a cuſtomary thing, and he only directed its object to ſuit his purpoſes (in fact, it is not directed to the tomb of Mahomet) its antiquity is, beyond a doubt, very great.—Moreover (3) the antiquity of the *Kaaba* of Iſhmael is alſo undoubtedly very great; and though we may reject the ſtory of the well *Zemzem*, and that of the miraculous deliverance of Iſhmael (inſtead of Iſaac) from the knife of Abraham, as the Arabs pretend, yet that Iſhmael *might* dwell at Mecca, or in the country adjacent, is unqueſtionable: nor is it impoſſible that he *might* wiſh to ſee the chief of his family and deſcendants annually, at a certain period of the year; or inſtitute ſome kind of political, religious, or commercial, meeting of the tribes we now call Arabs; which, after his death, they might continue. That Iſhmael might be fond of ſome ſuch ſociety, is, poſſibly, indicated in the expreſſion, Gen. xvi. 12, "He ſhall dwell in the preſence of all his brethren." *Vide* HARMER, vol. i. page 100.—(4) As the Arabs, I believe, do not carry the antiquity of the *Kaaba* beyond the date of Iſhmael, &c. we might conſider whether the time between Iſhmael and Moſes be ſufficient for the eſtabliſhment of ſuch an inſtitution? Might the tribes of Arabs ſettled in Egypt in the days of Moſes, and uſing this pilgrimage, be ſufficiently numerous, &c. to be obſerved, and to become a precedent? Was the race of "kings that knew not Joſeph," ſtranger Arabians (for certainly they were not the ancient Egyptians, whom Joſeph had governed) whoſe people were in the habit of thus annually viſiting, and confederating with, their former compatriots? It has been thought they were from Mount Hor. It ſhould be remembered, that commerce, no leſs than devotion, contributes to form theſe caravans. Now, we are ſure caravans for commerce were cuſtomary long before the time of Moſes, for to ſuch an one was Joſeph ſold. Did not, then, caravans for commerce, in thoſe days, as they do at preſent, furniſh the means of devotion at particular places? and did not ſuch caravans either ſet out from, or paſs through, the land of Egypt, ſo that their nature and purpoſes were very well known to Pharaoh?

Secondly, we obſerve the means uſed for the liberation of Iſrael:—Theſe were what are uſually called the Plagues of Egypt: on which we ſhall not at preſent remark, but merely mention them, as in their order.

Thirdly, of the PLACES named, and of the EVENTS of the journey of the Iſraelites.

(1) Of that Egypt from whence the Iſraelites departed. The word "EGYPT" is in the original, MISR; the "land of Egypt" is the land of Mizr; and the "Egyptians" are called *Mizr-im*. Here ſeems, then, to be a diſtinction: 1. MIZR, *i. e.* the town, or city, of *Mizr*: 2. the land, or country, of which this city was the capital.

It hardly admits of doubt that the *Mizr* of Moſes ſtood where now ſtands MISR-*el-Atik*, its feeble remains, ſouth of the city which we call Cairo. But the Arabs, preſerving the ancient appellation, now call Cairo itſelf *Mizr*; and the town to the ſouth of Cairo they call MIZR-*el-Attik*, OLD *Mizr*: which ſeems to mark the ſpot, with ſufficient exactneſs, where we are to look for the *Mizr* of Holy Writ.

It is neceſſary to conſider Mizr (Egypt) as a town, or city, becauſe, otherwiſe, the various interviews of Moſes and Pharaoh muſt, occaſionally, have conſumed more time than is allowed to them by the circumſtances of the hiſtory. For inſtance, Pharaoh called for Moſes and Aaron "by night:"—now this was *after* midnight, for "*at* midnight the Lord ſmote the firſt-born;" and yet that very night the Iſraelites began to move away, and probably by, or before, day-break, they had wholly quitted the city of *Mizr*. But this muſt be underſtood only of thoſe who reſided, at that time, in, or near *Mizr*; for, as the property of the Iſraelites conſiſted in cattle, certainly their cattle were not fed in that city, but in the land of Goſhen; and this ſeems to be hinted at by the mention of a *ſecond* place from whence the Iſraelites departed, Exod. xii. 37, "and the children of Iſrael journeyed from Rameſes to Succoth:" ſee alſo, Numb. xxxiii. 3.—Where, and what, was this *Rameſes*? We are told, Exod. chap. i. 11, that the Iſraelites built, for Pharaoh, treaſure cities—*Rameſes* and *Pithom*. If *Pithom* was, as has been ſuppoſed, the ancient *Peluſium*, then it might be the extremity of Pharaoh's dominions toward the

Eaſt, and probably *Rameſes* was the extremity of his dominions toward the Weſt; for in ſuch frontier ſituations, it is natural to ſuppoſe fortified cities, or magazines, ſhould be placed. Now, in NIEBUHR's map of the mouths of the Nile, we find on the weſtern branch of that river, ſomewhat ſouth of the canal which goes to Alexandria, a diſtrict, or village, named *Ramsis:* this word is placed without any other mark, ſo that I cannot tell whether it refers to a town, or not, but it is written in the ſame character as the adjacent villages: if this may be taken as an indication of the name and ſituation of the ancient *Rameſes*, then theſe two accounts of Moſes expreſs—that all the Iſraelites, from the moſt diſtant parts of Pharaoh's dominions, aſſembled, with their property, &c. at Succoth: which, indeed, we know muſt have been the fact, but which heretofore has not been ſuppoſed to be mentioned by Moſes.

2. Succoth, then, was where the Iſraelites aſſembled; and this we may place, without heſitation, at *Birket-el-Hadj*, or *Pilgrim's Pool*, where, at this day, all the caravans aſſemble, and where that deſtined for Mecca waits the arrival of the Weſtern pilgrims. The reaſons are evident: it is at a convenient diſtance from Cairo; it furniſhes water, and vegetation; ſo that the ſame wants which occur in all caravans, inclined the ancient aſſemblage of Iſrael, as they now do the modern aſſemblage of Arabs, to make it their temporary reſidence.

It appears alſo (ſee the Plate) that *Birket-el-Hadj* is conſiderably *in advance* toward *Suez*, conſequently, the journey is ſhortened in proportion to the diſtance of this place from Cairo. We have ſeen, in FRAGMENT, No. I. that Moſes regulated the Iſraelites in the moſt accurate manner; that he appointed proper officers over them, and rendered their aſſemblage as little tumultuous as poſſible. Now, to do this, their delay at *Birket-el-Hadj* would furniſh him advantageous opportunities, and, as the various families, &c. arrived, he might directly order them to their ſtations. In fact, ſome delay is implied in the name *Succoth*, BOOTHS: for, in general, it is uſual only for the caravans to pitch their *tents* there; but if the firſt comers of the Iſraelites, thoſe expelled from Mizr, in waiting for their kinſmen, built *booths* there, they might very naturally give that name to their temporary town. It is alſo probable, that having ſo long dwelt in houſes, few of the Iſraelites who came from *Mizr* were provided with *tents*; ſo that the erection of *booths* was the moſt convenient mode of ſheltering themſelves that they could then adopt. Theſe *booths*, we are to remember, were, in reſpect of conſtruction, ſlightneſs itſelf. This account of the matter ſeems juſtified by the Hiſtory, chap. xiii. 17, "When Pharaoh *had* let the people go." So, verſe 17, "And they took their journey from Succoth, and encamped in Etham, in the edge of the Wilderneſs." As nothing particular happened at Etham, we have the leſs to ſay to it: its ſituation, as in the edge of the Wilderneſs, marks well enough whereabout we are to look for it. I ſhall only obſerve, that the nearer to the Wilderneſs, in the direct road toward the Wilderneſs, (or the northern termination of the Red Sea) we place Etham, the better we apply its deſcription, as "in the *edge* of the Wilderneſs."

The chief difficulty which now remains, is, to underſtand properly the command given, chap. xiv. 2: "TURN and encamp."—We are to ſuppoſe, then, that the Iſraelites continued their route from Etham toward the Deſert, to ſomewhere about the place marked with a turning-off in the plate: here they turned toward the ſea to their right. —"Encamp before (Heb. *in the face of)* PI-HAHIROTH." This word has uſually been taken as a proper name; yet Dr. SHAW very juſtly renders it "THE GULLET," though he did not perceive its direct application: "Encamp in the face (in front) of THE MOUTH OF THE GULLET, between *Migdol* (THE TOWER) and the ſea."—Now, to diſcover where was this *Migdol*, or *tower*, we need not ſeek any *diſtant* town, but muſt be guided by the nature of the country; at the ſame time recollecting the orders given—

“*to turn.*” I have ventured to place this tower at *Bir Suez*, “the Well of Water,” becauſe I think this well was worth protecting by a tower, there being no other freſh water, then known, in the neighbourhood: and, I ſuppoſe, nobody acquainted with the value and ſcarcity of water in the Eaſt, will imagine a tower, if inhabited, could be of uſe, or its inhabitants or garriſon ſubſiſt, without water. It was neceſſary, therefore, that, for the protection of this water for the uſe of the inhabitants at Baal-zephon, a tower ſhould ſecure it. “Over-againſt (Heb. *in the face of*) BAAL-ZEPHON”—I have placed *Baal-zephon* at *Suez*, becauſe it adjoins *Pi-hahiroth*; ſo that whatever ſtation was in the face of *Pi-hahiroth*, was alſo in the face of *Baal-zephon*: yet *Pi-hahiroth* being more extenſive than the town of *Baal-zephon*, the repetition deſcriptive of the ſtation was not entirely uſeleſs or redundant. That a town ſhould be eſtabliſhed here, anciently, appears probable, from the ſame reaſons as now maintain the town of *Suez*, notwithſtanding its numerous inconveniences. Obſerve, alſo, “Encamp between the Tower and the Sea;” *i. e.* from *Bir Suez* to the Gulf, eaſtward (ſee the plate) or from Bir Suez to the head of the ſea, ſouthward, either of which may anſwer the expreſſion: but if we ſay from Bir Suez to the Gulf, then the encamping from *Baal-zephon* to the Sea, is from *Suez*, toward the weſt, along the head of the ſea-ſhore.

As I well know that very learned travellers, including the judicious POCOCKE and the inquiſitive BRUCE, have looked farther to the South for the place of the paſſage of the Iſraelites, and have ſuppoſed they diſcovered, in the names I have juſt explained, the names of *towns* rather than of *places*; nay, that even Dr. SHAW himſelf (though his remarks gave me the firſt hint of thus applying them) alſo looked farther South, I cannot but ſubmit the foregoing explanations, with much diffidence; at the ſame time frankly owning my ſatisfaction, that, by means of M. NIEBUHR's map of this ſpot, I can trace, without any force upon the words, ſo many *identities*, which appear to me to be little, if at all, ſhort of demonſtrative; and I the rather ſeek the *eaſier* explanation of the ſtory, as I cannot acquieſce in the poſition, that difficulties were multiplied without neceſſity, or that a more troubleſome and laborious way was choſen, when one leſs troubleſome, and leſs laborious, would have anſwered the purpoſe better.

While Moſes was in this poſition, Pharaoh approached; and he might juſtly ſay “The Iſraelites were encloſed by the Deſert, and the Sea,” where they were encamped when overtaken by him, as verſe 9—ſo that, if he did not deſtroy them by his arms, they muſt inevitably periſh by famine.

We come now to the paſſage of the Sea itſelf, and ſhall do well accurately to analyſe the account given us by Moſes.—Moſes ſaid, “Fear not! STAND STILL!” Here ſeems to be an indication of intentional delay, as if the time and circumſtances were not at this moment ready or favourable. During this interval of waiting, “Moſes cried unto the Lord,” verſe 15. In this conjuncture, a ſtrong EAST wind blowing all night, divided the waters.—We obſerve that the poſition of this gulf being from South to North, this Eaſt wind was the moſt proper that could be deſired for the purpoſe of dividing the gullet in the middle, and thereby preſerving a body of water, above and below that diviſion; ſo that the waters defended the paſſage, like a wall, on their right hand and on their left, when the Iſraelites went over on dry ground. “The Egyptians purſued to the midſt of the ſea—but in the morning watch”—This point of time, no doubt, was very punctually expreſſed, to thoſe accuſtomed to count time by watches; it has loſt that punctuality to us, but yet we may pretty accurately fix its beginning at about three o'clock in the morning, about which time—the ſands, &c. of the moiſtened ſea-bottom took off the chariot-wheels of the Egyptians, and as the waters returned (the wind being abated) they overwhelmed the Egyptians; whereas the Iſraelites had paſſed during the continuance of this ſtrong Eaſt wind, which blew full in their faces.

Such ſeem to be the circumſtances of this famous paſſage: the reſult of the whole is, that Providence made uſe of natural means to accompliſh its purpoſe. The *ſtrong Eaſt wind* is expreſsly recorded. And again, in the thankſgiving ſong for this deliverance, "Thou didſt blow with thy wind."—After reflecting upon this, can it poſſibly be regarded as any diminution of the interference of the ſame Providence, to ſay, advantage was alſo taken of the *tide* in this place? What! ſhall a wind, as a natural agent, be employed, but the tide, an agent equally natural and applicable, and far more conſtant, as daily occurring on this very ſpot, and, in fact, not to be reſtrained without a miracle, ſhall *that* be prohibited? Ought we not rather to ſay, that *all* natural advantages were taken, and *by* theſe, and *over* theſe, Providence wrought. Moreover, does not the command, to "ſtand ſtill," as much relate to the abatement of the waters by the tide, as to the riſing of the wind for their diviſion? In fact, were not theſe concomitant, and coincident? ſince what is not repugnant to one, is not repugnant to the other.

This remark naturally leads to the enquiry—What are the heights of the tides uſual, NOW, on this ſpot? which queſtion is anſwered by the following obſervations, made at Suez by NIEBUHR, in 1763, and tranſlated from page 369 of the French edition:

	Day of Moon.	High Water.	Low Water.	Difference.
Sept. 4	17	0 : 45 P.M.	7 : 0 P.M.	3 feet 6 inches.
30	13	11 : 15 A.M.		
Oct. 1	14	11 : 52 A.M.	6 : 0 P.M.	3 : 0
2	15	0 : 53 P.M.	6 : 12 A.M.	3 : 0
3	16 full m.	0 : 30 P.M.	6 : 30 P.M.	3 : 6
4	17	0 : 56 P.M.	6 : 24 A.M.	3 : 6

The depth of water, at high-water, appears, at preſent, not to exceed ſeven or eight feet. But we ought, in conſidering this queſtion, to take into conſideration, the changes which have occurred in theſe parts, during the lapſe of ſo many ages. It is agreed by travellers, that the whole Arabian (or eaſtern) ſhore of the Red Sea has received an addition of land, whereby the continent (rather peninſula) of Arabia is enlarged, as appears by the map, no leſs than fifty or ſixty miles, which ſtripe of ſhore is called the *Tehama*, or flat country, to diſtinguiſh it from the hilly country, which is the original Arabia. This augmentation is going on daily, and every year increaſes the quantity of land on the eaſtern ſhore, the ſame natural cauſes being continually active, *viz.* the courſes of the winds, which blow the ſands of Arabia into the Red Sea, where they firſt form ſhallows, and afterwards augment thoſe ſhallows into iſlands. But whether the weſtern ſhore be diminiſhed in a correſpondent proportion, I do not find aſcertained.

Now, as the ſame natural cauſes affect in the ſame manner this gulf, or gullet, of the Red Sea, we muſt endeavour to make ſuch allowances for the different dimenſions of the land and water, at the time of the Exodus, from what they are at this day, as ſhall ſeem reaſonable. There is no neceſſity for preciſe accuracy on this matter: it is enough to ſay, that we muſt add *conſiderably* to the length and breadth of the water, as it appears at preſent. We muſt alſo add to its depth; becauſe the ſame ſands which, being brought by the wind, render the ſhore at firſt ſhallow, and afterwards unite that ſhore to the main land, muſt alſo render this gulf ſhallower; and this is ſo conſtantly proceeding, that perhaps a few more centuries may obliterate it as a water, and render it ſolid land.

Having well conſidered the foregoing particulars, we are, I imagine, ready for inſpection of the plate which accompanies this Fragment; and we ſhall pay attention, firſt, to the ſmaller map of the journey from Egypt to the Red Sea.

Nearly oppoſite to *Mizr-el-Attik*, on the other ſide of the Nile, are the pyramids; at which we ſuppoſe a conſiderable number of the Iſraelites were engaged in labour. To the North lay the land of Goſhen. The lines drawn from theſe extremes to *Birket-el-Hadj*, ſhow the courſes of the Iſraelites reſorting to the place of rendezvous, in order to join the main caravan. From *Birket-el-Hadj*, or Succoth, to *Etham*, the caravan takes the uſual route for the wilderneſs of Zin; but, being paſt *Etham*, it is ordered to turn towards *Baal-zephon*, [*i. e. Suez*] where, being encamped, the army of Pharaoh is ſuppoſed to come within ſight: and here the Iſraelites are evidently ſhut in, and unable to move to right or left, or forward or backward.

Inſpecting now the larger map, we ſee the ſituation of the Iſraelitiſh caravan, and of their purſuers: but Pharaoh muſt be ſuppoſed to be viſible at a far greater diſtance than he is here [for mere convenience of the plate] repreſented; and, probably, the gulf extended ſtill farther North than is denoted by the ſhaded lines, and was wider toward the Eaſt, ſo that we may conceive of the Iſraelites as croſſing at leaſt double the quantity marked; but, as geometrical preciſion is not our object, to extend the marking lines farther on the plate appeared to anſwer no good purpoſe.

The direction of the wind, and its fitneſs to divide the gulf, appears by the compaſs. —I add the following Extracts, tranſlated from NIEBUHR, p. 353, &c. *French edit.*

“ To go from Cairo to Suez requires thirty hours and three quarters, and from the Nile requires one hour more. The great caravan, which goes yearly from Cairo to Mecca, aſſembles ſome days before it ſets off, at four leagues from Cairo, on the way to *Suez*, near *Birket-el-Hadj*, a ſmall lake, which receives the water of the Nile. A great caravan, which is in haſte, may go from *Birket-el-Hadj* to *Suez* in three days: we took 28 hours 40 minutes, not reckoning the hours of reſt.

“ Every where, on the coaſt of Arabia, we meet with indications that the waters are withdrawn: for inſtance, Muſa, which all the ancient authors mention as a port of Arabia, is *now* at many leagues' diſtance from the ſea: near Loheia, and Gidda, we ſee great hills filled with the ſame kind of ſhells, and corals, as are now found living in the ſea: near Suez, are petrifications of all theſe things. I ſaw, at *three quarters of a league* weſt of the city, a heap of ſhells, with living inhabitants, upon a rock covered only at high water, and ſhells of the ſame kind, uninhabited, upon another rock of the ſhore, which was too high for the tide *now* to cover it. Some thouſand years ago, therefore, this Arabian Gulf was much larger, and extended much farther north, eſpecially that arm of it near Suez, *for the ſhore of this extremity of the gulf is very low.*

“ The breadth of the arm of the ſea, at Suez, is about 3500 feet [in its preſent ſtate]. Though it would much ſhorten the diſtance of their way, no caravan *now* croſſes this arm, nor could the Iſraelites have croſſed it, without a miracle. The attempt muſt have been much more difficult to the Iſraelites, ſome thouſand years ago, the gulf being then probably larger, deeper, and longer toward, the north.

“ At the loweſt time of the tide, I croſſed, when returning from Mount Sinai, that arm of the ſea, over to Kolſoum, upon my camel; and the Arabs, who accompanied me, were only up to their thighs in water.

“ I did not find in this ſea, ſouth of Suez, any bank or iſthmus [reef] under water: from Suez to Girondel we *ſounded*, and had at firſt four fathom and a half; in the middle of the gulf, at three leagues from Suez, we had four fathom; and about Girondel, near the ſhore, we had ten fathom.

“ The banks of the Red Sea are pure ſand, from Suez to Girondel; but lower to the ſouth, I ſaw banks of coral. Now, had the Iſraelites croſſed the ſea upon ſuch banks, they would have been greatly incommoded by them; *becauſe they are very cutting*, eſpecially to the bare feet, or to feet but ſlightly defended.”—[What then muſt it have been to the children, cattle, &c.?]

[It ſhould be remembered, alſo, that the country farther to the ſouth (where ſome have ſuppoſed the Iſraelites paſſed) is ſo very rocky, &c. that if the Iſraelites, marching on foot, with their cattle, women, children, &c. *could* have journeyed by that road, Pharaoh's chariots *could not* have ſo journeyed, but could have had few wheels left on them, by the time they reached the banks of the ſea. Not to inſiſt on the difference between croſſing a ſmaller portion of the bed of the ſea, that bed being ſand, and the water only ten or twelve feet deep, and croſſing a much longer diſtance, over a bed of coral bottom, and the water fifty feet deep at leaſt. Thoſe who ſay the magnitude of a miracle is no object to Almighty Power, I beg leave to refer to the article MIRACLE (*Dict.*) and for the preſent to aſk, Which of the ways of Divine Wiſdom with which we are acquainted, *appears* to juſtify the ſuppoſition, that any ſuper-abundance of power is exerted, in the production of any effect, more than is neceſſary to produce that effect? In what inſtance has ſuch waſte of power been detected? I believe Divine Wiſdom ſo proportions the neceſſary power, that it ſhall be amply competent to the duty charged upon it, but without that overplus whoſe infructuous reſerve, being unemployed, is mere idleneſs.]

" Euſebius relates, after ancient traditions, that the Iſraelites paſſed at *Clyſma.* The *Clyſma* of the Greeks was apparently the *Kolſoum* of the Arabs, as Bochart proves, in his Phaleg, &c. lib. ii. cap. 18, 107, 108. *Macrivi, Abulfeda,* and the preſent inhabitants of Suez, aſſure us, that Kolſoum was near Suez. The tide falls here three feet, or three feet and a half, which, conſidering the ſhallowneſs of this water, is a great proportion. Perhaps a thick fog haſtened the deſtruction of the Egyptians: I cannot decide on what was the pillar of cloud of Moſes."

Such are the notices of NIEBUHR: to theſe we add, that the Greek name *Clyſma* ſignifies *deſtruction*; and *Kolſoum* is of the like import in Arabic.—A very expreſſive appellation, ſurely, if deduced from this deſtruction of the ancient Egyptian army.

A farther confirmation of the ſuppoſition, that here was the place where the Iſraelites paſſed, may be drawn from the names of the places mentioned in the hiſtory, as *Baal-zephon, i. e.* " the God of the North."—This ſhould certainly imply, either that his temple ſtood on the northern extremity of the Red Sea itſelf, or on the northern extremity of the Gullet; either of which ſituations aſcertains the part repreſented in our map.—*Pi-hahiroth,* " the mouth of the gullet." Now there is no other gullet, in the Red Sea, to which this appellation can poſſibly agree. As to gullets in the mountains, doubtleſs, there are many; but what *accompaniments* have they to induce us to regard them as the *(hiroth)* gullet, of Moſes?

I cloſe theſe remarks by obſerving, that the geographical part of this plate is copied from NIEBUHR's plan; which extends only to where the hills, &c. are marked. The poſition of the camps, &c. are added, in order to render it ſubſervient to the purpoſes of explanation: the lines drawn acroſs the water, &c. hint at the ancient dimenſions of the gulf. NIEBUHR's plan is taken at low water.

No. XL. IMPERTINENT SALUTATION OF TRAVELLERS.

" THE Arabs of Yemen, and eſpecially the Highlanders, often ſtop ſtrangers, to aſk *Whence they came?* and *Whither they are going?* Theſe queſtions are ſuggeſted *merely by curioſity*; and it would be indiſcreet, therefore, to refuſe to anſwer." NIEBUHR's TRAVELS, vol. i. page 302.

Does not the above extract ſuggeſt the true import of that expreſſion of our Lord, which has ſeemed, to ſome, to favour a *rudeneſs* of behaviour; which, ſurely, ſo far from being congenial to the precepts and manners of the Goſpel, is inconſiſtent with them!

them?—I mean the paſſage, Luke x. 4, "Salute no man by the way."—Now the power of the word (ἀσπασησϑε) rendered "ſalute," implies, "to draw to one's ſelf—to throw one's arms over another, and embrace him cloſely."—Leſs ſtrictly taken, it ſignifies to ſalute, as rendered in our verſion; but may not the prohibition in our Lord's directions to the ſeventy, have ſome reference to ſuch a cuſtom as we find among the Arabs of Yemen? *q.d.* "Do not ſtop any man, to aſk him whence he comes, and whither he is going? Do not loiter, and goſſip with any, whom you may accidentally meet on your journey; do not ſtop ſtrangers to receive information, of no value when you have received it; but rather make all proper ſpeed to the towns whither I have ſent you, and there deliver your good tidings." Seen in this light, there is no breach of decorum, of friendſhip, or of good manners, implied in this command: but, on the contrary, merely a very proper prohibition of what, at beſt, is impertinence, and what, under the then circumſtances, would have been injurious to matters of real importance.

Is there any alluſion to ſuch intruſive inquiſitiveneſs, John iii. 8? *q.d.* "The wind travelleth in all directions; but it is of no avail to enquire of *that*, as you would of a perſon on the road, whence it comes, and whither it goes?"—or, John xvi. 5?

No. XLI. TEMPORARY MARRIAGES IN THE EAST.

Mr. **Harmer** has the following obſervation, No. lxiii. p. 513, vol. ii. on the contracts for temporary wives: "Sir J. Chardin obſerved in the Eaſt, that in *their contracts for temporary wives* (which are known to be frequent there) *which contracts are made before the Kady, there is always the formality of a meaſure of corn mentioned, over and above the ſum of money that is ſtipulated.*"

I do not know of any thing that ſhould occaſion this formality of late days in the Eaſt; it may, then, poſſibly be very ancient, as it is apparent this ſort of wife is: if it be, it will, perhaps, account for Hoſea's purchaſing a woman of this ſort, "for fifteen pieces of ſilver, and a *certain quantity of barley*," chap. iii. 2.

As the obſervations of **Baron du Tott** appear to me to illuſtrate, in ſome degree, the origin of this cuſtom, I ſhall add them: at leaſt, the account is amuſing, and may ſerve to complete the hints of Mr. **Harmer**: "I obſerved an old man ſtanding, ſingly, before his door—The lot fell upon him—The ardour of my new hoſt expreſſed his ſatisfaction; and, no ſooner had he ſhown me into a clean lower apartment, than he brought his wife and daughter, *both with their faces* UNCOVERED [vide **Abraham**, iii. *ult.*] the firſt carrying a baſon, and a pitcher, and the ſecond carrying a napkin, which ſhe ſpread over my hands after I had waſhed them." The Baron adds in a note, "We may obſerve, that the law of Namakrem, of which I have ſpoken in my Preliminary Diſcourſe, is not ſcrupulouſly obſerved by the Tartar women. We ought alſo to remark, that theſe people have many cuſtoms which ſeem to indicate the origin of thoſe that are analogous to them among us. May we not alſo trace the motive of the nuptial crown, and the comfits which are uſed at the marriages of Europeans, in the manner in which the Tartars portion out their daughters? They cover them with millet. In the origin of ſociety, ſeed-grain ought neceſſarily to be the repreſenting token of all wealth. A diſh, of about a foot in diameter, was placed on the head of the bride; over this a veil was thrown, which covered the face, and deſcended to the ſhoulders; millet then was poured upon the diſh, which, falling, and ſpreading all round her, formed a cone, with a baſe correſponding to the height of the bride. Nor was her portion complete, till the millet touched the diſh, while the veil gave her the power of reſpiration. This cuſtom was not favourable to ſmall people; and, at preſent, they eſtimate how many meaſures of millet a daughter is worth. The Turks and Armenians, who make their calculations in money, ſtill preſerve the diſh and the veil, and throw coin upon the bride, which they call ſpilling the millet. Have not the crown and the comfits the ſame origin?" BARON DU TOTT, vol. i. p. 213.

If this be conſidered as a probable origin of the cuſtom of purchaſing wives with ſeed-corn, it may, undoubtedly, be very ancient; but whether it might not have ſome relation to good wiſhes for a numerous progeny, is ſubmitted to the reader's judgment. So, among the Greeks, various fruits, as figs, or nuts, &c. were thrown by the youthful attendants upon the head of the bride, as an omen of fruitfulneſs (vide Ariſt. in Plut. and Theopompus) and as good wiſhes of this kind were uſual (ſee Rebekah's diſmiſſion, Gen. xxiv. 60) could any thing more aptly allude to them? Its antiquity may be, at leaſt, as remote under this idea, as under the other.

As the circumſtances of Hoſea's behaviour appear ſufficiently ſtrange to us, it may be worth while to add the BARON's account of marriages by *Capin*;—which agrees with the relations of other travellers into the Eaſt.

"There is alſo *another kind of marriage*, which, ſtipulating the return to be made, *fixes likewiſe the time when the divorce is to take place.* This contract is called *Capin*; and, properly ſpeaking, is only an agreement made between the parties to live together, *for ſuch a price, during ſuch a time.*" Preliminary Diſcourſe, p. 23.

It is ſcarcely poſſible to expect more direct illuſtration of the manner of the prophet's conduct (Hoſea iii) than this extract from the Baron affords: we obſerve that this mode is a regular form of marriage, and is ſo regarded generally in the Eaſt; conſequently, it could give no ſcandal, in the days of Hoſea, though it would not be very ſeemly under Chriſtian manners. I ſhall quote the paſſage—"So I bought her [my wife] to me, for fifteen pieces of ſilver, and for an homer of barley, and an half homer of barley. And I ſaid unto her, *many days ſhalt thou abide for me* [Heb. SIT *with me. Vide* FRAGMENT, No. XII.]—Thou ſhalt not play the harlot, and thou ſhalt not be for another man; ſo will I alſo be for thee." What was this but a marriage by Capin, according to the BARON's account above? And the prophet carefully lets us know, that he honeſtly paid the ſtipulated price, and was very ſtrict in his agreement, as to the behaviour of his wife, and of himſelf, during the time for which they mutually contracted. That this kind of marriage was liable to be abuſed, we may eaſily imagine; and that it was certainly glanced at, and included in our Lord's prohibition of haſty divorces, I think we need not doubt. Had a certain writer proceeded no farther, than to conſider the direction, "Let every man have [*retain*] his own wife, and every woman have [*retain*] her own huſband," 1 Cor. vii. 2, as relating to marriages of this imperfect connection, I ſuppoſe, both his work and his principles would have been the gainers by his prudence.

No. XLII. OF THE NATURE OF THE STREETS PROPOSED BY BENHADAD TO AHAB.

MR. HARMER, vol. ii. p. 259, has remarked, that "the propoſal of Benhadad, 1 Kings, xx. 34, as to the making and poſſeſſion of ſtreets in Damaſcus, was better reliſhed by Ahab, than underſtood by commentators;" ſome of whom have gueſſed the expreſſion meant, the erection of markets, or of courts of judicature, or of piazzas, or er of citadels and fortifications, &c. Mr. H. then proceeds to narrate the privileges granted to the Venetians, for their aid, by the ſtates of the kingdom of Jeruſalem; and that it was cuſtomary to aſſign *churches*, and to give *ſtreets* in their towns, to foreign nations, &c. His inſtances, however, are rather inſtances of rewards for ſervices received, than proofs of ſuch terms as conditions of peace: I ſuppoſe, therefore, it will not be diſagreeable to the reader, to ſee a paſſage ſtill more applicable to the hiſtory of Benhadad, than any of thoſe are, which Mr. Harmer has produced: it occurs in Knolles's "Hiſtory of the Turks," p. 206:

"Baiazet hauing worthily relieued his beſieged citie, returned againe to the ſiege of Conſtantinople, laying more hardly vnto it than before, building forts and bulwarks againſt it on the one ſide towards the land; and paſſing ouer the ſtraight of Boſphorus, built a ſtrong caſtle vpon that ſtrait ouer againſt Conſtantinople, to impeach ſo much as was poſſible, all paſſage thereunto by ſea. This ſtreight ſiege (as moſt write) continued alſo two yeres, which I ſuppoſe by the circumſtance of the hiſtorie, to haue been part of the aforeſaid eight yeres. *Emanuel, the beſieged Emperor, wearied with theſe long wars, ſent an embaſſador to Baiazet, to intreat with him a peace*; which, Baiazet was the more willing to hearken vnto, for that he heard newes, that Tamerlane, the great Tartarian Prince, intended ſhortly to warre vpon him. *Yet could this peace not be obtained, but vpon condition, that the emperor ſhould grant free libertie for the Turks to dwell together in one* STREET *of Conſtantinople, with free exerciſe of their owne religion and lawes, vnder a judge of their owne nation*; and further, to pay vnto the Turkiſh King a yeerely tribute of ten thouſand duckats. *Which diſhonourable conditions the diſtreſſed Emperor was glad to accept of.* So was this long ſiege broken vp, and preſently *a great ſort of Turks with their families were ſent out of Bithynia, to dwell in Conſtantinople, and a church there built for them*: which not long after was by the Emperor pulled downe to the ground, and the Turks againe driuen out of the citie, at ſuch time as Baiazet was by the mightie Tamerlane ouerthrowne and taken priſoner."

The circumſtances of theſe two ſtories are ſo much alike, that it merely now remains to notice the propriety with which our tranſlators have choſen the word *ſtreets*, rather than any other which commentators have propoſed inſtead of it.

No. XLIII. OF THE HOUSE AND HOUSEHOLDS OF THE EAST.

AS I think the following extracts may illuſtrate the paſſages to which I have referred them, I ſhall frankly ſubmit them to the reader:

"This Turk, accuſtomed to ſee me employed by the grand Seignior, entruſted me with all his intended military operations, and made no doubt but I ſhould exert myſelf in the reduction of the rebels of the Morea. The army he had collected, the command of which he deſigned for me, *was only compoſed of volunteers*; HIS DOMESTICS WERE OF THE NUMBER, and this body appeared more animated with the expectation of plunder, than the love of glory." Baron du Tott, vol. ii. p. 152, part iv.

This extract is greatly ſimilar to the account, Gen. xiv. 14; "Abraham armed his trained *ſervants*, born in his houſe, three hundred and eighteen;" as to the number of theſe, we ſhall ſee that many perſons in the Eaſt, have at leaſt as many, either in their very houſeholds, or under their orders.

There is a paſſage, Gen. xv. 2, which has greatly perplexed commentators; it ſtands thus in our tranſlation: "I go childleſs, and the ſteward of my houſe is this Eliezer, of Damaſcus:" but in the original it is thus:—"And the ſon of the ſteward of my houſe, is this Damaſcus-[*born*] Eliezer." Whence it appears, that our tranſlators, thinking it was of little conſequence *who* was the *ſon* of this ſteward, ſuppoſed the paſſage to be interpolated, by the word *ſon*, and omitted that word in their tranſlation. *Schultens* renders it, "*filius pectinationis* domus meæ;" the *ſon of combing* of my houſe," *i.e.* who keeps it in order. Parkhurſt, Heb. Dict. p. 467. Mr. PARKHURST himſelf renders it, not without difficulty, "the ſon of him who runs about my houſe [*i. e.* as overſeer] is my help," p. 860. From theſe, and ſome other differences of verſions, it appears that the paſſage is obſcure. Now, if our tranſlators had conſidered the word "*ſteward*," inſtead of the word "*ſon*," as ſupplementary, or *explanatory*, in the original, they would have been at leaſt in perfect conformity to the uſages of the Eaſt, as they appear in the following extracts; and the paſſage would have ſtood thus: "I go childleſs; and the *ſon of my houſe* (the ſteward) is this Eliezer, of Damaſcus." What is meant by the phraſe, "the ſon of my houſe," wherein has been the ſtumbling-block to tranſlators, I proceed to ſhow:

"Since the death of Ali Bey, the Beys and Cachefs, who owed their promotion *to his houſe* [that is to ſay, *of whom he had been the patron:* among the Mamlouks, *the freed man is called the* "CHILD OF THE HOUSE"] had repined, in ſecret, at ſeeing all the authority paſſed into the hands of a new faction." VOLNEY'S TRAVELS, vol. i. page 153, and the note.

"He had ſo multiplied and advanced his *free men*, that of the twenty-four Beys, which ſhould be their number, no leſs than eight were *of his houſehold*."—"At his death, which happened in 1757, *his* HOUSE, that is, *his enfranchiſed ſlaves*, divided among themſelves, but united againſt all others, continued to give the law." VOLNEY'S TRAVELS, vol i. page 112, 113.

We infer from theſe extracts, that Eliezer, who was a native of Damaſcus, had been purchaſed as a ſlave by Abraham; and had behaved ſo well, that his maſter gave him his liberty, and promoted him at length to the ſuperintendance of all his property (*vide* a ſimilar fact in the caſe of Joſeph, Gen. xxxix).—Whether Eliezer might live ſo long as to be the perſon mentioned, Gen. xxiv. 2, "Abraham ſaid unto *his eldeſt ſervant of his houſe, that ruled over all that he had*," we cannot tell: by his fidelity, he ſeems likely to have been the ſame perſon; but he is not called the "ſon of the houſe," poſſibly, becauſe Iſaac was now the natural heir of Abraham.—If it be ſuppoſed that this was *not* Eliezer, the omiſſion of his name, &c. in that hiſtory, may well countenance the ſuppoſition.

As to the numbers engaged by great men in the Eaſt, either in their houſeholds, or in other ſervices, there is no room to doubt that they are very conſiderable, and much beyond what European manners are accuſtomed to.

"The moſt powerful HOUSE is that of Ibrahim Bey, who has *about ſix hundred Mamlouks*. Next to him is Manrod, who has not *above four hundred*; but who, by his audacity and prodigality, forms a counterpoiſe to the inſatiable avarice of his rival. The reſt of the Beys, to the number of eighteen or twenty, have each of them *from fifty to two hundred*. Beſides theſe, there is a great number of Mamlouks who may be called *individual*, who, being ſprung from houſes which are extinct, attach themſelves ſometimes to one, and ſometimes to another, as they find it their intereſt, and are always ready to enter into the ſervice of the beſt bidder." VOLNEY'S TRAVELS, vol. i. page 116.

I add, tranſlated from NIEBUHR, *Deſcrip. Arab.* p. 264, "*Bel arrab ben Sultân*, brother of *Seif ben Sultân*, two ſons of *Seif ben Sultân*, and *probably many other* of the family of former Imams, live as private *individuals* in the country of the Imam; nevertheleſs, ſo ſufficiently reſpectable, that *Bel arrab* is able to maintain, by his revenues, *from three to four hundred* ſlaves:"—conſequently, he muſt have many who are "born in his houſe:"

and theſe he may alſo arm; for NIEBUHR mentions, a few lines lower, that "the ſlaves and ſoldiers of *Imam Seif ben Sultân* had been infamous robbers."

Theſe extracts ſeem, to me, to throw light on parts of the hiſtory of the patriarch Abraham; and, as ſuch, I ſubmit them to the reader.

No. XLIV. OF THE FIGURATIVE APPLICATION OF THE LOCUST.

(With a Plate.)

THERE is a remarkable paſſage, Eccleſiaſtes, xii. 5, where Solomon, deſcribing the infelicities of old age, ſays, "the graſshopper ſhall be a burden," according to our tranſlation: but it is, I believe, generally admitted, that the words ſhould be rendered "the locuſt ſhall burden itſelf." The word (חגב, CHAGAB) ſignifies a particular ſpecies of locuſt: in Arabic, the word implies to *veil*, or *hide*. It is, probably, a kind of hooded locuſt, or the leſſer yellowiſh locuſt, and is among thoſe that are eatable: it greatly reſembles our graſshopper.

To this inſect the preacher compares "a dry, ſhrunk, ſhrivelled, crumpling, craggy old man, his back-bone ſticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyſes, or bunching parts of the bones, in general enlarged:" and from this exact likeneſs, ſays my learned author (Dr. SMITH) without all doubt, aroſe the fable of *Tithonus*, who, living to extreme old age, was at laſt turned into a graſshopper.

From this poetical uſage of the locuſt, as figurative of an old man, I preſume I may be juſtified in quoting the pictorial figurative uſage of the ſame inſect, to the ſame purpoſe. In the capital collection of gems in the Florentine Gallery, plate 96, appear ſeveral inſtances of (as I ſuppoſe) this application: theſe I have copied on the plate annexed, Nos. 1, 2. As I know of no *natural* connection which the locuſt has with the lyre, or with the paſtoral pipe of Pan (the ſyrinx), I conceive that the author of theſe gems has employed a perſonification, which is concealed under this ſimilitude: the locuſt is no muſical animal; it has neither voice for ſong, nor fingers adapted to play on any muſical inſtrument: the locuſt ſimply, then, is not meant—but a *ſomebody* endeavouring to perform an impoſſibility, ſuch as that would be of a locuſt attempting to play on the lyre, or the flute. If we *aſſume* that this emblematized *ſomebody* is in fact an old man, then the deſign of this repreſentation becomes evident, and is to this effect:—old age may *attempt* to be delighted by the charms of muſical ſounds, but the attempt is unavailable, and without fruition, as its faculties are incompetent to that pleaſure.

No. 3, ſhows ſtill more explicitly the meaning of its author, which is perfectly coincident with what I conceive to be the true import of the royal preacher's expreſſions: it repreſents an old man, under the emaciated figure of a locuſt, who has loaded his ſhrunk ſtature, his drooping wings, and his ſpindle ſhanks, with a ſupplicatory ſacrifice to Venus. In this gem, the idea of an old man being ſignified by the locuſt, is conſpicuous; for he ſtands upright, ſo far as he can ſtand upright, on his hinder legs; over his ſhoulder he carries a kind of yoke, with a loaded baſket of offerings at each end (a very common inſtrument in repreſentations of ſacrifice) which he graſps carefully with his two fore-legs (the other fore-legs of the locuſt being omitted for the ſake of ſimilarity:—I do not recollect a locuſt having *only four* legs; though ſuch a ſpecies may exiſt) and he proceeds creeping, not flying, on tip-toe ſtaggering towards the column which is conſecrated, as appears by evident inſignia, to the divinity of his adoration.

Surely theſe are very remarkable coincidences of ſentiment; as will appear, if we analyſe the words of the paſſage in Eccleſiaſtes:

Shall crouch all the daughters of ſong:
And of that which is high they ſhall fear;
And alarms [ſhall be] in the way;
And ſhall drop off the almond,
or . . . . be diſmiſſed the watcher,
or . . . . be relinquiſhed vigilance;
And ſhall burden itſelf the locuſt;
And aboliſhed is enjoyment.

The Latin verſion of Pagninus certainly underſtood theſe laſt lines in the ſame ſenſe, "*& reprobabitur coitus, & onerabitur dorſum, & diſſipibatur concupiſcentia.*"

It is at leaſt curious to remark the adoption of the ſame emblem of imbecility, by perſons ſo different as the royal preacher, and the engraver of this gem: but it ſeems to favour the idea, that ſuch was a *common* figurative repreſentation; and, if ſo, may we not infer that the other parts of this deſcription of old age, by Solomon, were perfectly familiar, free, and eaſy, to the reader in his day, though to explain them thoroughly, *now*, requires no little ſhare of penetration?—If this repreſentation be thought leſs common, may be eſteemed the more curious.

No. 4 and 5, repreſent a locuſt on a flower, and on an ear of corn. I ſhould not have noticed theſe, but for the former, as it might be thought the locuſt was devouring them; but if, in No. 4, at leaſt, he be thought to be ſmelling, though with no great ſatisfaction, I apprehend his attitude may juſtify the ſuppoſition. As to the different words employed in tranſlating the verſe, it is well known the original will bear either verſion, and, in fact, they run at laſt into the ſame idea: as, "diſmiſſing the watcher," is little different from "relinquiſhing vigilance;" and that the almond may be expreſſed by the term watcher, ſee ALMOND in *Dict.*; and this, in a *figurative* deſcription, is no more than an uſual licenſe of poetry. I make no apology for adding the following:—"Barzillai was a very aged man—fourſcore years old. . . . And Barzillai ſaid unto the king, How long have I to live? Can I diſcern between good and evil? Can thy ſervant taſte what I eat, or what I drink? Can I hear any more the voice of ſinging-men and ſinging-women? . . . Let thy ſervant return, to die in my own city, and to be buried in the grave of my father, and of my mother," 2 Sam. xix. 35.

———— The ſixth age ſhifts
Into the *lean* and ſlipper'd Pantaloon,
With ſpectacles on's noſe, and pouch on's ſide;
His youthful hoſe, well ſav'd, a world too wide
For his *ſhrunk ſhank*; and his big manly voice,
Turning again toward childiſh treble, pipes
And whiſtles in his ſound. Laſt ſcene of all,
That ends this ſtrange eventful hiſtory,
Is *ſecond childiſhneſs*, and *mere oblivion*;
SANS TEETH, SANS EYES, SANS TASTE, SANS EVERY THING.
SHAKSPEARE.

But there is another, and perhaps a more difficult, application of the locuſt, as an emblem, in the following paſſage of the Revelations, chap. ix. which has generally been thought ſingular, and, indeed, has been deemed deſperate:—

"And there came out of the ſmoke, locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power. . . . and their torment was as the torment of a ſcorpion when he ſtriketh a man. And the ſhapes of the locuſts were like unto (1) horſes prepared unto battle; and on their heads were, as it were (2) crowns like gold; and their faces were (3) as the faces of men; and they had hair (4) as the hair of women; and their teeth were (5) as the teeth of lions; and they had breaſt-plates as it were (6) breaſt-plates of iron; and the ſound of their wings was as the ſound of (7) chariots, of many horſes, ruſhing to battle; and they had (8) tails like unto ſcorpions; and there were ſtings in their tails. . . and (9) they had a king over them."

To explain, in part, this repreſentation, I tranſlate the following paſſage from NIEBUHR, *Deſcrip. Arab.* page 153:—"An Arab of the Deſert near *Baſra* [*Baſſorab*] informed me of a ſingular compariſon of the locuſt with other animals. The terrible locuſt of chap. ix. of the *Apocalypſe*, not then occurring to me, I regarded this compariſon as a *jeſt* of the Bedouin [Arab] and I paid no attention to it, till it was *repeated* by another from *Bagdad*. It was thus:—He compared the head of the locuſt to that of the horſe (1, 6); its breaſt to that of the lion (5); its feet to thoſe of the camel; its body to that of the ſerpent; its tail to that of the ſcorpion (8); its horns [*antennæ*] if I miſtake not, to the locks of hair of a virgin (4); and ſo of other parts."

I have numbered theſe ſentences, that the eye may more readily perceive their correſpondencies. I believe every reader will wiſh, with me, that M. NIEBUHR had fortunately been aware of the ſimilarity of theſe deſcriptions; he might then have illuſtrated, perhaps, every word of this paſſage. It ſeems more natural to compare, in No. 5, their teeth to thoſe of lions, than their breaſts to thoſe of lions; but this is more eſpecially proper to the apocalyptic writer's purpoſe, as he already had informed us of their reſemblance to "horſes prepared for battle." As the illuſtration of this idea will explain Nos. 1, 2, 6, I ſhall conſider this more particularly, by enquiring what was the armour, &c. of horſes prepared for battle, in the Eaſt:

"The Mamalukes wearing their beards long and rough, with graue and ſterne countenance, hauing ſtrong and able bodies, vſed ſuch cunning in all their fights and battels, that after they had giuen the firſt charge with their launces, they would by and by with wonderfull actiuitie vſe their bows and arrows, caſting their targuets behind them; and forthwith the horſmans mace, or crooked ſcimitar, as the manner of the battell or place required. Their *horſes were ſtrong and couragious, in making and ſwiftneſſe much like vnto the Spaniſh Iennets*; and that which is of many hardly beleeued, *ſo docible*, that at certaine ſignes or ſpeeches of the rider, *they would with their teeth reach him vp from the ground a launce, an arrow, or ſuch like thing*; *and as if they had known the enemie, run vpon him with open mouth, and laſh at him with their heeles, and had by nature and cuſtom learned, not to be afraid of any thing.* Theſe couragious horſes were commonly furniſhed with *ſiluer bridles, guilt trappings, rich ſaddles, their necks and breſts armed with plates of yron:* the horſeman himſelfe was commonly content with a coat of maile or a *breſt-plate of yron.* The chiefe and wealthieſt of them vſed headpieces; the reſt a linnen couering of the head, curiouſly folded into manie wreathes, wherewith they thought themſelues ſafe ynough againſt any handie ſtrokes: the common ſouldiers vſed thrumb'd caps, but ſo thicke that no ſword could pierce them. . . . . The Mamalukes fought with ſuch furie, that hauing made great ſlaughter of the Aſian horſemen, they brake in amongſt them, as if it had been a raging floud, bearing all down before them." KNOLLES's HISTORY OF THR TURKS, p. 529.

I remark upon this, that if theſe horſes had "ſiluer bridles, and guilt trappings," &c. they were not unlikely to have ornaments, as it were, like crowns of gold (2): we find they had really breaſt-plates of "yron;" and by their ruſhing on the enemy, and the uſe they made of their mouths, the compariſon of them to locuſts, &c. ſeems very applicable.—Without entering into the queſtion, What theſe locuſts prefigured? I ſhall preſent to the reader, the following extracts from **Knolles**, p. 75, in which, thoſe who think that the Tartar, or the Turkiſh Nation, is meant by the locuſts, will not fail to diſcover many points of reſemblance.

“ About this time (when in the ſpace of a few yeares ſuch mutations as had not before of long beene ſeene, chanced in diuers great Monarchies and States) that the Tartars, or rather Tattars, inhabiting the large, cold, and bare countries in the North ſide of Aſia (of all others a moſt barbarous, fierce, and needie Nation) ſtirred vp by their owne wants, and the perſuaſion of one Zingis (or as ſome call him, Cangis) *holden amongſt them for a great Prophet, and now by them made their Leader*, and honoured by the name of Vlu-Chan, that is to ſay, THE MIGHTIE KING (commonly called the great Cham) *flocking together in number like the ſand of the ſea*, and conquering firſt their poore neighbours, of condition and qualitie like themſelues, and eaſie enough to be entreated with them to ſeeke their better fortune, *like ſwarmes of Graſhoppers ſent out to deuoure the world*, paſſed the high Mountaine Caucaſus, part of the Mountaine Taurus, of all the Mountaines in the world the greateſt; which beginning neere vnto the Archipelago, and ending vpon the Orientall Ocean, and running thorow many great and famous kingdomes, diuideth Aſia into two parts: ouer which great Mountaine, one of the moſt aſſured bounders of nature, that had ſo many worlds of yeares ſhut vp this rough and ſauage people, *they now paſſing without number*, and comming downe as it were into another World, full of ſuch Natures pleaſant delights as neuer were to them before ſeene, bare downe all before them as they went, *nothing beeing now able to ſtand in their way*.”

It is remarkable, that Solomon ſays, Prov. xxx. 27, “ The locuſts have NO king;” but the locuſts of the Apocalypſe have a king, and a dreadful king too; *Abaddon*,—the deſtroyer.

We may remark, that **Niebuhr**'s compariſon includes more parts of this inſect, than that of the apocalypſe does, ſo that if the author of that book has not farther amplified his deſcription, it was not for want of materials: moreover, this, like the former emblematic uſage of the locuſt, ſeems to be familiar in the Eaſt (as it was *repeated* to M. **Niebuhr**) conſequently, though hitherto difficult to us, was not ſo in the time and place of the writer.

It remains, now, in regard of this plate, only to ſay, that the upper figure is copied from Dr. **Shaw**; and repreſents the common Barbary locuſt. The lower figure is engraved from nature; being one of many which viſited this country (in the year, I think, 1754, or thereabouts); it was preſerved in ſpirits by Dr. **Combe**, from whom I received it.

In both theſe figures, the *breaſt-plate* appears ſufficiently to reſemble that which was worn by “ horſes prepared to battle,” in the days of croiſades and chivalry; and the *neck-pieces* in that of Dr. **Shaw**, are yet more eſpecially reſembling to thoſe uſed about that period. The general likeneſs of the head of the locuſt to that of the horſe, has been remarked by almoſt all who have paid attention to this branch of natural hiſtory.

No. XLV. HEIR APPARENT TO THE THRONE.

IN the Fragment No. II, I have ſtated, among other reaſons for the dates there aſſigned to Hezekiah, that it is cuſtomary for the eldeſt ſon born *after the father's acceſſion* to the throne, to ſucceed him as king: as this appears new to ſome readers, I think the following authorities may ſupport the aſſertion:

“ The word Sultan is a title given to the Ottoman Princes, *born while their fathers were in poſſeſſion of the throne*, and to thoſe of the Ginguiſſian family.

“ The epithet Sultan, therefore, is beſtowed on *him who enjoys the right of ſucceſſion*; and this, by the Turkiſh law, belongs to the eldeſt of the family. It is to be remembered, as has before been remarked, *that he muſt be born while his father poſſeſſes the throne*.” BARON DU TOTT, vol. i. p. 65.

To theſe principles, we find an Eaſtern prince appealing; and as he alſo ſtates the reaſons on which they are founded, it may not be amiſs to introduce his diſcourſe on this ſubject:

“ Zemes ſailing to Rhodes, was there honorably receiued of the Great Maſter, and all the reſt of the Knights of the Order: to whom in their publicke aſſemblie three daies after, hee openly declared the cauſes of the diſcord betwixt his brother and him: alledging for the color of his rebellion, *That although Baiazet were his elder brother, yet that he was born whilſt his father yet liued in priuat eſtate, under ſubiection and command, long before he poſſeſſed the kingdome, and ſo no king's ſonne: whereas he himſelfe was the firſt borne of his father, beeing an Emperour, and ſo not heire of his fathers priuat fortune* (as was Baiazet) *but of his greateſt honour and empire*,” &c. KNOLLES'S HISTORY OF THE TURKS, p. 442.

No. XLVI. OF USURIOUS INTEREST OF MONEY.

THAT the accumulation of compound intereſt is really a *biting* principle, I ſuppoſe will be readily granted, by all who have ever conſidered, and ſtill more by thoſe who have felt, the ſubject; for this reaſon, it is forbidden by our laws; and, in fact, is only uſed as a method of valuation on particular occaſions.

I do not recollect, that we have any mention of this cuſtom of compound intereſt in the Bible; though two words are uſed there, both ſignifying uſury: the firſt is (תרבית TEREBIT) importing ſimply, *increaſe*; the other is (נשך NESHEC) *biting* or *devouring* uſury. This word is commonly applied to the biting of a ſerpent, which at firſt produces but little effect; nevertheleſs, the venom ſoon ſpreads, and at length reaches the vitals. This has uſually been thought to relate to *compound intereſt*; but as the inference ſeems as if *drawn* from the word, and aſſimilated to a cuſtom of our own, I ſubmit as a query, whether a *lower* rate of ſimple intereſt may not be meant by the firſt word, and a more extravagant rate of ſimple intereſt, by the latter word? That the rate even of ſimple intereſt *may* be ſo extravagant, as well to deſerve the appellation *biting*, let the following quotation witneſs:

“ Nothing is more deſtructive to Syria, than the *ſhameful* and *exceſſive* USURY cuſtomary in that country. When the peaſants are in want of money to purchaſe grain, cattle, &c. they can find none but by *mortgaging the whole or part of their future crop, greatly under its value*.—The danger of letting money appear, cloſes the hands of all by whom it is poſſeſſed; and if it is parted with, it muſt be from the hope of a rapid and exorbitant gain; the moſt moderate intereſt is *twelve per cent*.—the uſual rate is TWENTY, and it frequently riſes as high even to THIRTY.” VOLNEY'S TRAVELS, vol. ii. p. 410.

Surely this rate of intereſt well deſerves the epithet *biting!* whether or not that be in Scripture peculiarly expreſſive of *compound* intereſt.

No. XLVII. OF EATING BLOOD.

NO diſcovery of late years, made more noiſe in the inquiſitive world, than the accounts given by Mr. Bruce relating to the eating of blood; and many were the ill-adviſed comments and additions to which they gave occaſion. Indeed, it was not a little owing to theſe comments (as I believe) that the publication of Mr. B.'s work was ſo long delayed: Mr. B. not chooſing to expoſe himſelf to thoſe cavils and remarks, to which every work that conſiderably attracts public notice is expoſed. I have ſelected from Mr. B. that particular incident which was related ſo very differently by reporters, from what he himſelf relates it; partly as an act of juſtice to his memory, as well as explanatory of a ſtriking paſſage in holy writ.

It is well known, that the Moſaic law forbad eating of blood; and, indeed, the prohibition appears to be conſiderably prior to the Moſaic law, and to be one of the earlieſt injunctions given to renovated mankind: Gen. ix. 4, "The life, *i.e.* the blood thereof, ſhall you not eat." This was renewed in the moſt poſitive terms, Levit. xvii. 10, and remarkably in verſes 12, and 15, where the *ſtranger* alſo is included in the prohibition, under the moſt rigorous penalty. Now, it is aſked, unleſs this cuſtom had been known to Moſes, or practiſed in his time, wherefore inſert this regulation? wherefore forbid what was never practiſed? That this is now actually (ordinarily) practiſed in Abyſſinia, we have the teſtimony of Mr. Bruce; and Mr. Hodges, in his "Travels in India," relates, that he was preſent at a *ſacrifice* among the mountaineers of Indoſtan, where thoſe aſſembled at their annual ceremony, after the head of the ox was ſeparated by the chief, with a ſabre, ate the ſtill-bleeding fleſh, and the blood which remained in it. It appears, alſo, that there are nations in Africa, whoſe ſlight manner of roaſting their food is little different from eating it raw: and if it were not perſonal to ourſelves, as a nation, it might be ſaid, that we eat ſundry kinds of fiſh, as oyſters, &c. raw; while yet we are ſurpriſed at thoſe who feed on ſnails, and at thoſe who feaſt on locuſts.—So different are the manners of mankind! and ſo *ſtartling* are their apprehenſions of the cuſtoms of others. For the reſt, let us hear Mr. Bruce:

"Not long after our loſing ſight of the ruins of this ancient capital of Abyſſinia, we overtook three travellers, driving a cow before them; they had black goatſkins upon their ſhoulders, and lances and ſhields in their hands; in other reſpects were but thinly clothed; they appeared to be ſoldiers. The cow did not ſeem to be fatted for killing, and it occurred to us all that it had been ſtolen. This, however, was not our buſineſs, nor was ſuch an occurrence at all remarkable in a country ſo long engaged in war. We ſaw that our attendants attached themſelves, in a particular manner, to the three ſoldiers that were driving the cow, and held a ſhort converſation with them. Soon after, we arrived at the hithermoſt bank of the river, where I thought we were to pitch our tent; the drivers ſuddenly tript up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her ſufferings. One of them ſat acroſs her neck, holding down her head by the horns, the other twiſted the halter about her fore feet, while the third, who had a knife in his hand, to my very great ſurpriſe, in place of taking her by the throat, got aſtride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock.

"From the time I had ſeen them throw the beaſt upon the ground, I had rejoiced, thinking that when three people were killing a cow, they muſt have agreed to ſell part of her to us; and I was much diſappointed upon hearing the Abyſſinians ſay, that we were to paſs the river to the other ſide, and not encamp where I intended. Upon my propoſing they ſhould bargain for part of the cow, my men anſwered, what they had already learned in converſation—' that they were not then to kill her, that ſhe was ' not wholly their's, and they could not ſell her.' This awakened my curioſity; I let my people go forward, and ſtaid myſelf, till I ſaw, with the utmoſt aſtoniſhment, two pieces, thicker and longer than our ordinary beef-ſteaks, cut out of the higher part of the buttock of the beaſt; how it was done, I cannot poſitively ſay, becauſe, judging the cow was to be killed from the moment I ſaw the knife drawn, I was not anxious to view that cataſtrophe, which was by no means an object of curioſity; whatever way it was done, it ſurely was adroitly; and the two pieces were ſpread upon the outſide of one of their ſhields.

" One of them ſtill continued holding the head, while the other two were buſied in curing the wound. This, too, was done not in an ordinary manner; the ſkin, which had covered the fleſh that was taken away, was left entire, and flapped over the wound, and was faſtened to the correſponding part by two or more ſmall ſkewers or pins, whether they had put any thing under the ſkin, between that and the wounded fleſh, I know not; but, at the river ſide where they were, they had prepared a cataplaſm of clay, with which they covered the wound; they then forced the animal to riſe, and drove it on before them, to furniſh them with a fuller meal when they ſhould meet their companions in the evening." Bruce's Travels, vol. iii. p. 142.

In various parts of his Travels, Mr. B. aſſerts the eating of fleſh raw, the animal being killed on the outſide of the door, for the entertainment of the company within. This raw fleſh, he ſays, is called "*brind*;" he mentions it as given even to the ſick by their friends, and explains a diſorder which it produces. He ſays, he ate of it himſelf, and (to notice the force of cuſtom) on this he lived a long time together;—in fact, the ſoldiery ſcarce has, or can have, any other food. Theſe hints are introductory to his remarks on the hiſtory of Saul (1 Sam. xiv. 33) with which I ſhall conclude this Fragment:

" We have an inſtance, in the life of Saul, that ſhows the propenſity of the Iſraelites to this crime. Saul's army, after a battle, *flew*, that is, fell voraciouſly upon the cattle they had taken, and threw them upon the ground to cut off their fleſh, and eat them raw; ſo that the army was defiled by eating blood, or living animals. To prevent this, Saul cauſed roll [to be rolled] to him a great ſtone, and ordered thoſe that killed their oxen, to cut their throats upon that ſtone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground, was not permitted as equivalent. The Iſraelites did, probably, in that caſe, as the Abyſſinians do at this day: they cut a part of its throat, ſo that blood might be ſeen on the ground, but nothing mortal to the animal followed from that wound. But, after laying his head upon a large ſtone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and ſufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have ſeen that the Abyſſinians came from Paleſtine, a very few years after this; and we are not to doubt, that they then carried with them this, with many other Jewiſh cuſtoms, which they have continued to this day." Bruce's Travels, vol. iii. page 299.

No. XLVIII. ON THE MANNER OF THRESHING IN THE EAST.

(With a Plate.)

IF I were inclined to magnify the advantages derived from the plates which accompany this Work, I think, I need hardly deſire a more deciſive inſtance, than the very ſimple one which forms the ſubject of the preſent article. I might aſk, what farmer in England underſtands thoſe expreſſions in Scripture which refer to the operation of threſhing? Who properly underſtands, for inſtance, the paſſage, Amos, ii. 13, "Behold, I am preſſed under you, as a cart *is preſſed* that is full of ſheaves"—when our tranſlators have put in the margin, the abſolutely contradictory rendering, "I will preſs your place, as a cart full of ſheaves *preſſeth*?" in one rendering, it is the cart which is preſſed; in the other rendering, the cart is that which preſſeth the place where it paſſeth: and this, as being intelligible to Engliſh readers, our tranſlators have admitted into the text, and put the truer verſion in the margin.

So, Iſaiah, xli. 15, "Behold, I will make thee a new ſharp threſhing inſtrument, having teeth; thou ſhalt threſh the mountains, and beat them ſmall, and ſhalt make the hills as chaff; thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them." Every idea here, every ſentence, was (and is) familiar to an Eaſtern farmer; but what can an Engliſhman underſtand, by "a new ſharp threſhing inſtrument, *having teeth*?" He who naturally thinks of the flail, as his threſhing inſtrument, may well be permitted to wonder in what part of this inſtrument, its *teeth* can be placed? and how it was to be uſed, when increaſed by this addition?

We have, alſo, a paſſage, Iſaiah, xxv. 10, which has little, if any, leſs contradiction between the marginal reading and the text, than that of Amos, firſt quoted: "Moab ſhall be trodden down under him, even as ſtraw is trodden down FOR the dunghill:"—The margin reads, "Moab ſhall be *threſhed*, as ſtraw is *threſhed* in Madmenah." Now, to tread ſtraw *for* the dunghill, is, I apprehend, an occupation entirely unknown in our rural economy; but, our tranſlators were aware, that to allude to the threſhing of ſtraw in Madmenah, was to delude the ruſtic by a ſeeming tranſlation, of no information to him; they, therefore, preferred that which, though it have no foundation, in fact, yet *ſeems* leſs uncouth to Engliſh ears. Tranſlators, in general, have referred the paſſage to threſhing, as appears by conſulting them: Coverdale has—"threſhed upon the ground;" the Doway tranſlation—"broken with the wain;" and Biſhop Lowth—"threſhed under the wheels of the car:" each ſomething right, and ſomething wrong; but Biſhop Lowth the neareſt to accuracy.

Very little indeed, of the real import, *the baſis*, or the value of the propoſed preſent of Ornan to King David (1 Chron. xxi. 23) can be underſtood in this country: "I give the *threſhing inſtruments* for wood;" *i.e.* to burn the ſacrifice of the oxen, &c. How many flails muſt Ornan have poſſeſſed, to be competent to this purpoſe? Could nothing better be obtained, nothing from the adjacent city, but muſt all the flails of Ornan be conſumed for this ſervice? Surely, Ornan did not hold ſuch a quantity of land, as required ſo great a number of flails for the purpoſe of threſhing the produce of it, that they might ſerve to conſume the ſacrifice of two oxen! But why ſhould we not ſuppoſe, that this offer was made for inſtant uſe, Ornan hereby hoping that not another perſon ſhould ſuffer by the peſtilence? Thus conſidered, it acquires additional propriety, as we ſhall hereafter ſee it had no trifling value.

On the ſame principle, when the prophet is ſpeaking of the cuſtomary practice of rural economy in Judea, and as exemplifying the ſkill imparted by Heaven to the ſons of men, he ſays, "His God doth inſtruct him to diſcretion, and doth teach him: for the fitches are not threſhed with a threſhing inſtrument; *neither is a cart wheel turned about* upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod. Bread-corn is bruiſed, becauſe he will not be ever threſhing it, *nor break it with the wheel of his cart*, nor bruiſe it with his horſemen. This alſo cometh from the Lord of Hoſts, who is wonderful in counſel, and excellent in working." Surely! exclaims the honeſt Britiſh reader, Who ever heard of ſuch doings?

To turn cart wheels upon bread corn! What a waſte of that valuable and neceſſary article! What a ſhame were that!

I ſuppoſe I need produce no more inſtances, in which the Agriculturiſt of England is likely to be entirely ignorant of the import of thoſe expreſſions, which deſcribe the inſtruments of his profeſſion uſed in the Eaſt: taking the above, therefore, as ſufficient, I proceed to relate the proceſs, &c. of threſhing, as given us by thoſe who have made their obſervations on the ſpot.

" The ſecond remark is concerning the manner they threſh, or rather tread, rice in Egypt, by means of a ſledge drawn by two oxen; and in which the man who drives them, is on his knees, whilſt another man has the care of drawing back the ſtraw, and of ſeparating it from the grain, that remains underneath. In order to tread the rice, they lay it on the ground in a ring, ſo as to leave a little void circle in the middle." NORDEN'S TRAVELS IN EGYPT AND NUBIA, page 80.

" In threſhing their corn, the Arabians lay the ſheaves down in a certain order, and then lead over them, two oxen, dragging a large ſtone. This mode of ſeparating the ears from the ſtraw, is not unlike that of Egypt." NIEBUHR'S TRAVELS, p. 299.

" They uſe oxen, as the ancients did, to beat out their corn, by trampling upon the ſheaves, and dragging after them a clumſy machine. This machine is not, as in Arabia, a ſtone cylinder; nor a plank with ſharp ſtones, as in Syria; but a ſort of ſledge, conſiſting of three rollers, fitted with irons, which turn upon axles. A farmer chooſes out a level ſpot in his fields, and has his corn carried thither in ſheaves, upon aſſes, or dromedaries. Two oxen are then yoked in a ſledge, a driver gets upon it, and drives them backwards and forwards [rather in a circle] upon the ſheaves, and freſh oxen ſucceed in the yoke, from time to time. By this operation, the chaff is very much cut down: the whole is then winnowed, and the pure grain thus ſeparated. This mode of threſhing out the corn, is tedious and inconvenient; it deſtroys the chaff, and injures the quality of the grain." NIEBUHR'S TRAVELS, vol. i. page 89.

" This machine [ſays Niebuhr] is called, *Nauridsj.* It has three rollers, which turn on their axles; and each of them is furniſhed with ſome irons, round and flat. At the beginning of June, Mr. *Forſkal* and I ſeveral times ſaw, in the environs of *Dsjiſe*, how corn was threſhed in Egypt. Every peaſant choſe for himſelf, in the open field, a ſmooth plat of ground, from 80 to 100 paces in circumference. Hither was brought, on camels or aſſes, the corn in ſheaves, of which was formed a ring of ſix or eight feet wide, and two high. Two oxen were made to draw over it again and again the *ſledge* (traineau) above-mentioned; and this was done with the greateſt convenience to the driver; for he was ſeated in a chair fixed on the ſledge.—Two ſuch parcels or layers of corn are threſhed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call *Meddre.* Afterwards they throw the ſtraw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the firſt layer is threſhed, they replace the ſtraw in the ring, and threſh it as before. Thus the ſtraw becomes every time ſmaller, till at laſt it reſembles chopt ſtraw. After this, with the fork juſt deſcribed, they caſt the whole ſome yards from thence, and *againſt the wind*; which driving back the ſtraw, the corn and the ears not threſhed out, fall apart from it, and make another heap. A man collects the clods of dirt and other impurities, to which any corn adheres, and throws them into a ſieve. They afterwards place in a ring the heaps, in which a good many entire ears are ſtill found, and drive over them, for four or five hours together, a dozen couple of oxen (une douzaine de couples de bœufs) joined two and two, till by abſolute trampling they have ſeparated the grains, which they throw into the air with a ſhovel (*Lubh*) to cleanſe them."

Dr. Russell tells us (Deſcript. Alepp.) that near Aleppo, in Syria, the corn is "diſlodged from its huſks by a machine like a ſledge, which runs upon two or three *rollers*, drawn by *horſes*, cows, or aſſes. In theſe *rollers* are fixed two iron *wheels*, *notched like the teeth of a ſaw, and pretty ſharp*; at once cutting the ſtraw, and ſeparating the grain."

Homer has deſcribed the method of *threſhing corn by the feet of oxen*, as practiſed in his time and country, Iliad, xx. line 495, &c. The paſſage is thus tranſlated, but not with extreme accuracy, by Pope:

> "As with autumnal harveſts cover'd o'er,
> And thick beſtrown, lies Ceres' ſacred floor,
> When round and round, with never-weary'd pain,
> The trampling ſteers beat out th' unnumber'd grain."

The ancient *Arabs*, *Syrians*, *Egyptians*, and *Romans*, *threſhed their corn*, in the ſame manner, by the feet of cattle; as may be ſeen in Bochart, vol. ii. p. 302, & 310. "The Moors and Arabs," ſays Dr. Shaw, "continue to *tread out* their corn after the primitive cuſtom of the Eaſt. Inſtead of beeves, they frequently make uſe of mules and horſes, by tying in the like manner, by the neck, three or four of them together, and whipping them afterwards round about the nedders (as they call the *threſhing-floors*, the *Lybicæ Areæ* of Horace) where the ſheaves lie open and expanded, in the ſame manner as they are placed and prepared, with us, for threſhing. This, indeed, is a much quicker way than our's, but leſs cleanly: for, as it is performed in the open air (Hoſ. xiii. 3) upon any round level plat of ground, dawbed over with cows' dung, to prevent, as much as poſſible, the earth, ſand, or gravel, from riſing; a great quantity of them all, notwithſtanding this precaution, muſt unavoidably be taken up with the grain; at the ſame time *the ſtraw*, which is their only fodder, is hereby *ſhattered to pieces*: A circumſtance very pertinently alluded to, 2 Kings, xiii. 7, where the king of Syria is ſaid *to have made the* Iſraelites like the duſt, by threſhing." Shaw's Travels, page 138, 139, *2d edition*; p. 221, *folio*.

To proceed now to the information furniſhed by our plate, we ſhall firſt notice the place where this operation is performing; *i.e.* the Threſhing-floor; which appears to be a level ſmooth area, incloſed by mud-brick walls, but having a proper opening for entrance, and having alſo, on one ſide of it, the barn, or garner, whoſe door appears in the plate.—This area may be ſuppoſed to be prepared according to the account of Dr. Shaw; or to be itſelf ſufficiently ſmooth, hard, and *bound*, to be fit for uſing, without that preparation.

At the lower corners of the plate, are the figures marked A and B, which repreſent the wain, car, cart, drag, or threſhing inſtrument, which different tranſlators have thus variouſly denominated.

Fig. A is, in reality, a *plan* of this inſtrument; but, for convenience of the plate, (a liberty hardly requiring an apology) it is *ſuppoſed* to be ſet upright, on one of its ſides. It appears to conſiſt of—a ſtrong ſquare frame, well ſecured with iron pins, &c. to keep it tight and ſteady: within this are three rollers, whoſe pins, at each end, are inſerted into the frame, and paſs through it; on each of theſe rollers are iron circular *cutters*, having ſharp edges, whoſe track is *between* that of the other cutters which compoſe the inſtrument.—N.B. It is theſe cutters which are furniſhed with teeth, as noticed by Dr. Ruſſell above; alſo Iſaiah, xli. 15.

Fig. B is an *elevation*, or ſide-view, of the ſame inſtrument; by which is ſeen, that the external ſquare frame turns *upward* in front, for the purpoſe of more ſmoothly paſſing over the ſtraw, &c. before it. The pins, which mark the inſertions of the rollers, are alſo ſeen; and from this frame riſes a ſeat, or kind of chair, for the convenience of the driver, who is to ſit upon it.

Appended to fig. A is the yoke, C, which is united to the main body of the inſtrument, by rings, and a hook, which allow of free motion, &c. while, at the other end, where it is borne by the oxen, it is alſo capable of a conſiderable freedom of motion.

Theſe two ſubjects are taken from **Niebuhr**'s Voyage in Arabia: and it will be obſerved that they differ, though but ſlightly, from that which is ſhown, in real operation, in the principal ſubject of the plate; which is taken from **Norden**'s Travels in Egypt. They both agree, however, as to the main principles and forms of their conſtruction; for, whether the ſeat be ſolid, as that of **Norden**, or has bars, as that of **Niebuhr**—whether the back rails of it turn forward, as that of **Niebuhr**, or backward, as that of **Norden**, theſe variations may occur in different countries, or in different provinces of the ſame country, or may be adopted by different farmers even in the ſame province, without impeaching the correctneſs of either delineation.

The principal ſubject of this plate ſhows the manner of uſing this machine; which has been amply explained by the extracts already given; and of which it need only be ſaid, that it offers, in a more lively manner, to the eye, what it propoſes to ſhow, than it is poſſible for the beſt written accounts to deſcribe to the mere conception of the reader.

Beyond the circle of corn in ſheaves, a man is engaged in the occupation of winnowing a quantity of corn, which is already threſhed, by throwing it up againſt the wind, which blows away the chaff, but leaves the grains of corn ſeparated.—Obſerve the form of the FAN which this figure is uſing: it appears to be a ſmall ſhovel, with a long handle; evidently unlike any kind of corn-fan, or winnowing inſtrument, uſed in England: and therefore this repreſentation of it is well adapted to correct what erroneous conceptions of the inſtrument the reader might heretofore have entertained.

I think it cannot be much amiſs, juſt to notice the number of paſſages in Scripture which may be explained, or illuſtrated, by means of this ſingle plate. I preſume it will be neither expected, nor deſired, that the plates in general ſhould be ſo copiouſly treated on; becauſe, after having attentively conſidered them, the reader will doubtleſs adapt the illuſtrations they afford to other ſubjects, or paſſages, than thoſe to which they may be immediately referred in theſe remarks: but, by way of ſpecimen of their great utility, I ſhall ſelect the preſent ſubject:

By means of this repreſentation of a THRESHING-FLOOR, we ſee the nature of the lodging of Boaz, *Ruth*, iii. 2: "He winnoweth barley to-night, in his threſhing-floor," .... where "he ate and drank (verſe 7) and his heart was merry; and where he went to lie down, at the end of the heap of corn"—either of that gathered into the adjoining garner; or, rather, as agreeable to Eaſtern manners, of that heap of corn, or ſtraw, of which **Niebuhr** ſpeaks; or of a heap of unthreſhed corn. In either caſe, the threſhing-floor afforded ſufficient and good lodging, in the fine time of the year, and every way equal, and not unlike, to that which was uſual upon the houſe-tops, which was in the open air alſo. "Get thee down to the floor," ſays Naomi to Ruth, "but diſcover not thyſelf to the man, till he ſhall have done eating and drinking."—How Ruth might remain unnoticed, in a large yard, or area, filled with piled heaps of corn, may be eaſily conceived—even if the barn, &c. in it, might not afford ſufficient concealment from the obſervation of Boaz. The ſecurity, the privacy, &c. of the place, are clearly illuſtrated by our delineation.

2 Chron. xviii. 9, "And the king of Iſrael, and Jehoſhaphat, king of Judah, ſat each of them on his throne, clothed in their robes: they ſat in *a void place*, at the

entering in of the gate of Samaria."—This *void place*, ſays the margin, was *a floor* (geren).—We perceive, by our plate, what a convenient place for ſuch an attendance, &c. was a large Eaſtern threſhing-floor; and how well it ſuits, not merely to accommodate the two kings, and their courtiers, but alſo to ſeparate them from the populace, or the groſs of the army, &c. I would not, by any means, be thought to blame our tranſlators, for uſing ſuch terms as were beſt ſuited to their readers, either here or elſewhere; for had they ſaid "threſhing-floor," in many places, the idea of a barn, and its floor, would inſtantly have occurred to their readers—as here—with its attendant difficulty, How could any barn be large enough to contain two kings, their courtiers, prophets, officers, &c.? whereas there is not only no difficulty in the original account, but there is every appearance of authenticity and veriſimility.

I think we may obſerve that circumſtances very different from what are uſually ſeen, appear, after due conſideration and inſpection, in the hiſtory given us of Gideon, Judges, vi. 11: "Gideon threſhed wheat by the wine-preſs, to hide it from the Midianites."—Now, if this was done in a place ſo large, and whoſe ſituation, &c. was well known, and, conſequently, expoſed to view, as our threſhing-floor is repreſented to be, how could he hide himſelf, his oxen, &c.? In anſwer, we ſhould note, that the original ſays, Gideon "*beat*," as with a ſtick, or ſtaff (a manner much nearer to the Engliſh mode of threſhing, than in other paſſages of Scripture, and the reſult of neceſſity, not of choice) "*corn*" (a ſmall quantity, doubtleſs) "IN *the wine-preſs*," where he might be private enough; the preſs being uſed only in the time of vintage, and at all other times offering nothing to the Midianites, worthy their rapacious inſpection. Thus concealed, while employed in his drudgery, on his ſcanty pittance, the angel diſcovered him; and his diſcourſe to him, freely taken, is, I conceive, to this effect:—"What a ſtrong arm you have! I wiſh thoſe powerful blows were equally well laid on the Midianites: it is to you, robuſt and induſtrious hard-working men, the nation muſt owe its deliverance: &c. Go in this thy might: thou ſhalt ſave Iſrael." —Later in the ſtory, Gideon ſays, "Behold, I will put a fleece of wool *in the floor*." Our tranſlators might, without riſque, have ſaid *threſhing-floor*; ſince that is the clear ſenſe of the word (גרן, GEREN) here uſed, and ſince the circumſtances of the ſtory clearly indicate a place expoſed to the open air. Obſerve, too, the power of the contradictory ſigns; and how fit a place a threſhing-floor was, to determine the reality of that interference which Gideon requeſted.

So much for the information derived from the repreſentation of the threſhing-floor. I paſs on to notice ſome particulars of the buſineſs done there. Of Threſhing, I imagine enough has been ſaid, to illuſtrate the paſſages of Scripture which allude to it; but we may turn to the paſſages that relate to Winnowing—as for inſtance,

Pſalm cxxxix. 2, "Thou compaſſeſt my path."—Margin, "Thou *winnoweſt*." To what an accurate ſcrutiny this expreſſion of the Pſalmiſt alludes, may now appear to the reader in its full force: *q. d.* "Thou art as well acquainted with all my proceedings, as he who throws up the corn, and carefully inſpects it, to clear it from dirt, &c. is with the contents of the ſhovel with which he labours, and which it is his peculiar buſineſs to ſift and to ſeparate."

How expreſſive is that paſſage in Jeremiah, xv. 7: "I will fan them with a fan in the gates of the land: I will bereave them of children; I will deſtroy my people!" or that chap. li. 2: "I will ſend unto Babylon—fanners, that ſhall fan her, and ſhall empty her land!" But more applicable ſtill, to the buſineſs of the figure ſeen in the diſtant part of the threſhing-floor, in our print, is the paſſage, Matt. iii. 12: "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." See alſo Luke, iii. 17.

The print ſeems to be a direct comment on the paſſage; ſince both the action of the perſon at work, and the ſituation of the garner, or barn, are coincident with it: the fire only, in which to conſume the chaff, being wanting.

A word or two, in relation to the oxen employed in threſhing, ſhall conclude this diſſertation. We ſee hereby the import of the phraſe, "thou ſhalt not muzzle the ox that treadeth out the corn;" which the apoſtle applies to miniſters; *q. d.* "it is not fit that he who contributes to prepare food for others, ſhould be denied a portion of ſuſtenance for himſelf." We may contraſt this precept by Hoſea, xi. 4; as it ſhould appear, that however, to this day, the oxen which tread out corn are not muzzled, in other kinds of labour they were and are muzzled—(a print of one *hood-winked,* while turning a wheel, is given by NORDEN)—"I was to them, as one that *takes off the yoke from their jaws* (or cheeks); and I *laid meat* (food) *down before them*:" certainly, then, they had been deprived of food during their labour. Micah, iv. 13, "Ariſe, and threſh, O daughter of Zion! for I will make thine horn iron, and I will make thy hoofs braſs; and thou ſhalt beat in pieces many people:"—*i.e.* as the oxen are driven "during four or five hours together," (as NIEBUHR relates, as quoted above) and tread the corn, &c. ſo ſhalt thou tread many people. Iſaiah, xxx. 24, "The oxen . . . ſhall eat clean provender, which hath been winnowed with the ſhovel, and with the *fan.*"—Now, the winnowing-fan is, perhaps, never mentioned, as uſed by the Eaſtern nations, either in ancient or modern times; at leaſt, I know of no clear quotation to that purpoſe: and the word (רחת) rendered *fan* in this paſſage, by our tranſlators, is not rendered *fan,* either by the LXX, or Vulgate; and if tranſlated "breeze," or "*wind,*" as is its true import, it will well agree with the general ſcope of the paſſage:—"clean provender, winnowed by being thrown up by the ſhovel, and ſeparated by the blowing wind:"—in perfect conformity to the cuſtomary mode of winnowing, &c. as appears from what has been already offered.

To complete this article, an enumeration of the names of the inſtruments might be added; but that is rather the province of the Etymologiſt, or the Grammarian, than of theſe remarks. Neverthelеſs, ſhould we be favoured with ſuch information, we ſhould be happy to communicate it.

No. XLIX. THE POMP OF EASTERN MARRIAGE PROCESSIONS.

AS I think the following extracts combine into one relation at leaſt as many particulars of Oriental (occaſional) pomp and ſtately manners, as moſt which can be ſelected, and at the ſame time explain or illuſtrate ſeveral paſſages (detached paſſages) of Holy Writ; I ſhall offer no apology for introducing them at large. The Orientals value themſelves on magnificence, on the number of their attendants, and the ſplendor of their equipage; if, in reading the incidental hints upon ſubjects of this kind, which occur in the Bible, we are ſurpriſed at a ſplendor and expence, ſo different from our own, we may peruſe theſe extracts with a full conviction, that what the Bible ſuggeſts, even of the royal feaſt of Ahaſuerus, or of that of Belſhazzar, is in perfect conformity to the modes of the times and places where the ſcenes of ſuch hiſtories are laid; that it is ſo far from exceeding the truth, that, in fact, it is a mere abridgment, far below what a literal account would juſtify—and certainly very much below what Eaſtern imagination might have heightened, in relating the ſame ſtories.

"This yeare (1612) they did celebrate at Conſtantinople a double nuptiall feaſt; for the marriages of Baſſa Mehemet, ſonne to the deceaſed Cicala, with the Sultans ſiſter; and of Baſſa Mechmet, Admirall at ſea, with the eldeſt daughter of his emperour. For the feaſts of yong Cicala, the Spahi made courſes on horſebacke with battleaxes and barres, in the open place neere vnto the Seraill, where they made diuers fire-workes of verie great charge, but of ſmall inuention; *and they gaue preſents to aboue* 20,000 *perſons*, beſides the charge of the banqueting ſtuffe which amounted to aboue 20,000 crownes. The pompe was DOUBLE; *for the Sultans women did celebrat that day with the greateſt ladies of the Port; and the men* SEPARATED *in other places did ſolemniſe it in like manner.* But the magnificence of the marriage of the Baſſa Admirall at ſea with Achmats eldeſt daughter, had far more luſtre at the Port. The ceremony was on the 30 of Iune, 20 daies after the other.

" The day *before the conſummation of the marriage*, they ſent the brides moueables and jewels, from the Seraill to the bridegroomes lodging, with this order and ſtate that followeth: Firſt there marched 500 Ianizaries on foot, being followed with the grand Prouoſt of Conſtantinople, and the generall Surueiour, both on horſebacke and attired in cloth of gold: the Aga or Colonell of the Ianizaries verie proudly adorned, and enuironed with ſome Ianizaries, marched alone on horſebacke: after theſe, two hundred men of qualitie well mounted, and richly attired, followed with a ſlow pace. The laſt which marcht in this pompe or ceremonie, were the Taliſmans, Centons, Emirs, and other Miniſters of Mahomets Clergie. And preſently followed after the Baſſa Achmat, Deſtarda, or high Treaſurer, who conducted the moueables, as choſen by the Sultan to be *Godfather* or Sagois to the bride, being enuironed with twelue footmen attired in long robes of gold. After him followed the moueables, apparell, and jewels, which made the brides truſſe, hauing in the head excellent muſicke after the Turkiſh manner, of Hoboyes and Kettledrums on horſebacke.

" Theſe moueables, or this truſſe, conſiſted of 27 Preſents. The firſt was *a little hat all of gold, couered with precious ſtones*, and with *pantofles* or *womens ſhoes* after the Turkiſh faſhion *of pure gold, enricht with Turquoiſes, and rubies:* A booke of Mahomets Law, the couering whereof was of Maſſie gold all ſet with diamonds; *many bracelets*, and other rare deuiſes *for women, of pure gold, with many precious ſtones:* a little coffer a cubit long, and halfe as broad, all of chriſtall of the rocke, hauing the corners of gold, in the which were to be ſeene great diamonds and huge pearles, to the value of 80,000 pounds ſterling: After this precious coffer, were carried *many ſmockes embroidered with gold and pearle, and head-bands for the*

forehead,

" Then king Ahaſuerus made a feaſt unto all his princes, and his ſervants, even Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king." Eſther, ii. 18.

Matt. xxii. 11. Luke xiv. 21.

" King Ahaſuerus made a feaſt.......... Alſo, Vaſhti, the queen, made a feaſt for the women, in the royal houſe which belonged to king Ahaſuerus," [*i.e.* a ſeparate feaſt in the harem.] Eſther, i. 9.

" Thy head is like Carmel;" *i.e.* riſing like that mountain in ſhape, and rough with jewels, as that mountain with protuberances. Cant. vii. 5.

" How beautiful are thy feet with ſhoes, O prince's daughter!" Cant. vii. 1.

" Thy cheeks are comely with rows of jewels:

" Thy neck with chains of gold.

" We will make thee borders of gold, with ſtuds of ſilver." Cant, i. 10, 11.

" Upon thy right hand did ſtand the queen in gold of Ophir: (*i.e.* cloth made of gold of Ophir.)

" The King's daughter is all glorious in her inner dreſs;

" Her clothing is of wrought gold.

" She

forehead, with many robes of cloath of gold. All this was diſtributed into 27 Preſents as we haue ſaid, and carried with great pompe by 27 men on foot.

" After theſe Preſents followed 11 caroches * full of *yong maidens, ſlaues to ſerue the bride*; theſe caroches were *couered* and *ſhut*, and either of them attended by two eunuchs Moores: after theſe followed 28 virgins ſlaues, *attired in cloth of gold*, and accompanied by 28 blacke eunuches all on horſebacke, and richly clad. After which were ſeene 240 mules, loaden, with tents of tapeſtrie, cloath of gold, ſattin, veluet, with the ground of gold, with many *cuſhions, which are the chaires the ladies of Turkie vſe*, with many other rich and ſumptuous moueables.

" The marriage day being come, the bride was conducted to her huſbands lodging with no leſſe pompe and ſtate than her moueables. The Ianizaries marched firſt as they had formerly done, being followed by the grand Prouoſt, the Surueior their Aga, and many other officers of the Port. The Emirs (who are deſcended from Mahomet, and alone carrie greene turbants) marched after to the number of 80: this name of Emir is as much to ſay as lord: They which weare them anſwer not, and obey none but their chiefe, called Mirabachi, and their voice in judgement ſtands for two: they were followed by the Taliſmans or Prieſts of Mahomets law, and by a great number which ſtudie it, and which aſpire to the offices of Cadis or Iudges, of Cadileſquiers or Mufti. The Viſiers or ſupreme Iudges of the Turks eſtate, who judge of all affaires in counſell, came after with the grand Viſier, who is Lieutenant Generall to the Turkiſh Emperor throughout his whole Empire, and keeps the ſeales of his Empire. He had on his left hand (which is the moſt honourable ranke in Turkie) the grand Mufti, or ſupreme Biſhop of their Law. The muſicke followed after on horſebacke conſiſting of thirtie men with drums and hoboies, beeing followed by eight Ægyptians, which carried Biſcaine tabors, and did a thouſand apiſh trickes. Theſe were followed by 40 muſitians, marching two and two, ſome playing of citerns, others of harps, and ſome of lutes, after the Turkiſh manner. A foole (held for a Saint amongſt them) being mufled with a cap and a cloke couered with mutton bones,

" She ſhall be brought unto the king in raiment of needlework:

" The virgins, her companions that follow her, ſhall be brought unto thee,

" With gladneſs and rejoicing ſhall they be brought.

" They ſhall enter into the King's palace." Pſalm, xlv. 9, 13, 14, 15. *Vide* alſo Iſaiah, xlix. 18. Iſaiah, lxi. 10. Jeremiah, ii. 32.

* Caroches, from the French, *caroſſes*, COACHES.

" And Ahaſuerus gave to Eſther, ſeven maidens meet to be given to her, out of the king's houſe." Eſther, ii. 9.

Vide FRAGMENT, No. XII, *page* 25.

" Who is this that cometh out of the wilderneſs, like pillars of ſmoke: (occaſioned by the duſt of her attendants) herſelf perfumed with myrrh and frankincenſe?" &c. Cant. iii. 6.

" After this came word to Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Canaan. Therefore they remembered John their brother, and went up, and hid themſelves under the covert of the mountain: where they lifted up their eyes, and looked, and, behold, there was much ado, and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them, with drums, and inſtruments of muſic, and many weapons. Then Jonathan, and they that were with him, roſe up,—and made ſlaughter of many, and the remnant fled. Thus was the marriage turned into mourning, and the noiſe of their melody into lamentation." 1 Maccabees, ix. 37—41.

anced and ſung with theſe inſtruments: 50 of the chieſe officers of the Arſenall marcht after them, and 30 men with hammers & other iron inſtruments, to breake down whatſoeuer aduanced too far in the ſtreets, and might hinder the free paſſage of 2 trees of an immenſe height, laden with diuers ſorts of fruits all of wax, carried by many men, & ſupported from the top and the midſt with ropes. After theſe trees came 20 officers belonging to Achmat Baſſa the high Treaſurer, Godfather to the bride. And he himſelf alone richly attired, & proudly mounted: after whom came 2 *great torches light, carried by many ſlaues, & then a third torch of a wonderfull bigneſſe, all couered with plats of gold, & ſhining more with precious ſtones than the flame which burnt.* The Raiſſer Aga with 50 of the princeſſes officers, followed theſe lights, & after them was carried a *great canopie of crimſon veluet, and after it another greater, couered with plates of gold, whoſe curtaines being ſhut on all ſides, hung downe to the ground.* Vnder this canopie was the princes on horſebacke, with ſome of her black eunuches, her caroch followed *couered with cloth of gold, and drawne by foure great white horſes, wonderfull beautiful.* Then followed eight other caroches, in which were a great number of the brides maids, with many Negroes gelt; and finally, 25 virgin ſlaues, choſen amongſt the faireſt, all on horſebacke, hauing their haire confuſedly hanging vpon their ſhoulders. Such was the pompe of this marriage: but many times the nuptiall feaſt is intermixt with funerall mourning. For not many daies after, the Sultans ſecond daughter, promiſed to Naſſuf Baſſa, was carried to her graue without any pompe or honour: for the Turks make no great eſteeme of women." KNOLLES's HISTORY OF THE TURKS, p. 1311.

"King Solomon made himſelf a nuptial palanquin (*i.e.* that honorable conveyance in which he meant to bring home his bride; or to go and meet his bride, as the bridegroom did in the hiſtory in the Maccabees) of the wood of Lebanon—(*i.e.* of cedar) the pillars ſilver, the ſeat gold, the covering purple, the carpet of it a love-gift, from the daughters of Jeruſalem." Cant. iii. 9, 10.

"I have compared thee, O my love! to a company of horſes in Pharaoh's chariots." Cant. i. 9.

It is certainly due to the memory of the late Mr. HARMER, to acknowledge, that he was the firſt who clearly ſaw the propriety of referring thoſe expreſſions uſed by the royal poets, which ſeem to deſcribe parts of the perſon, to the different dreſſes with which thoſe parts were reſpectively clothed. In addition to what he has produced, many particulars in this extract contribute to ſtrengthen that principle, and by the abundance of gold, pearls, and other decorations, which ſparkles throughout it, it may leſſen our wonder at the ſumptuous deſcriptions of royal apparel, &c. which occaſionally occur in Scripture.

It will be remembered, that this gold, pearls, turquoiſes, rubies, precious ſtones, diamonds, cryſtal, &c. was *a* BRIDAL *equipage*. Now, if a city were to be repreſented under Eaſtern metaphors, as a bride proceeding to her huſband, in all imaginable and even *heavenly* pomp, might we not juſtly expect to find the parts of her perſon (*i.e.* of the dreſs which covers thoſe parts) aſſimilated to the external parts of the city, her walls, her gates, &c. thoſe which firſt preſent themſelves to obſervation? [This thought is not new: Alexander ordered cities to be diſhevelled, as mourners, for the loſs of his Hepheſtion; by lowering the towers of their walls, their battlements, and the ornaments of their gates, &c. as widows are deprived of ſuch ornaments in tokens of their grief.] May not this proceſſion, and bridal magnificence, ſomewhat, at leaſt by compariſon, illuſtrate the paſſage in the Revelations, where the new Jeruſalem is compared to a bride? "I will ſhow thee the bride, the Lamb's wife:—having the glory of God—her light like to moſt precious ſtone—jaſper, cryſtal—her gates, pearls—her wall, jaſper—the foundations, precious ſtones—the ſtreets of the city pure gold, tranſparent as glaſs," &c. &c. Rev. xxi. 9, &c. I ſay, if a city be compared to a bride, ſplendidly adorned, what better points of compariſon can be ſelected? and what more correſpondent to Eaſtern ideas, than to compare her walls, &c. to parts of the dreſs and perſonal ornaments of an Eaſtern bride?

This extract alſo illuſtrates the parable of the marriage of the king's ſon, Matt. xxii. 1—14; for we find "they gave preſents to above 20,000 perſons, beſides the charge of the banquetting-ſtuff."—Now, as veſts and caftans are always among the preſents of the Eaſt, we need not wonder at the king's anger [in the parable] who having directed a caftan to be given to every gueſt, found at his feaſt a perſon who had refuſed to accept, and to wear, that gift.—"As many as ye ſhall find, invite to the marriage."—So the Turks gave to 20,000 perſons. The carrying of lights, even though this pomp was by open day-light, deſerves notice, as an apparent ſingularity.

No. L. COURTS OF THE PALACE.

"THE Embaſſadors entred the FIRST gate of the Great Turks palace. This gate is built of marble in moſt ſumptuous maner, & of a ſtately hight, with certain words of their language in the front thereof engrauen & gilt in marble. So paſſing thorow the baſe court, which hath on the right ſide *very faire gardens*, & on the left, diuers buildings ſeruing for other offices, with a little Moſchy; they came to the SECOND gate, where all ſuch as come in riding, *muſt of neceſſitie alight*: here ſo ſoon as they were entred in at this ſecōd gate, they came into a very large ſquare court, with buildings & galleries round about it, the kitchins ſtanding on the right hand, with other lodgings for ſuch as belonged to the court, and on the left hand likewiſe roomes deputed to like ſeruices. There are moreouer many halls and other roomes for reſort, *where they ſit in counſel, handling and executing the publike affaires* either of the court or of the empire, with other matters, where the Baſſa's and other officers aſſemble together. Entring in at this ſecond gate, in one part of the court, which ſeem'd rather ſome large ſtreet, they ſaw the whole companie of the Solaches ſet in a goodly ranke, which are archers keeping alwaies neere vnto the perſon of the great Turke, & ſeruing as his footmen when he rideth: they vſe high plumes of feathers, which are ſet bolt vpright ouer their foreheads. In another place there ſtood the Capitzi in like array, with black ſtaues of Indian canes in their hands: they are the porters and warders of the gates of the palace, not much differing in their attire from the Ianizaries; who ſtoode in ranke likewiſe in another quarter.

Vide Fragment, No. XXIX, page 53.

"The chief prieſts—led Jeſus to the hall of judgment—and delivered him to Pilate—they went not into the hall—but Pilate came out unto them —[*i. e.* not out of his palace into the ſtreet, but into a court (the firſt court, probably) of his palace, where the following incidents took place]: Pilate repeatedly returned into the hall of judgment, to examine Jeſus—at length he ordered a tribunal, or judgment-ſeat, to be brought out, and to be placed on an elevated pavement [a kind of terrace, perhaps, which, being raiſed above the other parts of the court, kept the prieſts, &c. ſeparated from him: it might run along the front of the judgment-hall; ſo that Pilate might eaſily bring Jeſus forth to the people in his mock-royalty dreſs—eaſily receive water, &c. to waſh his hands, as the whole paſſed within the precincts of his palace; the firſt court of which was ſufficiently well adapted to the reception of the accuſers, and their company, &c.] See the hiſtory in the Evangeliſts, eſpecially John, xix.

See

quarter. And beſide all thoſe, with many more that were out of order, as well of the court as *of the common people*, thoſe Knights of the court which accompanied the Embaſſadors thither, with other great ones alſo of like degree, were marſhalled all in their ſeueral companies. And among the reſt, the Mutfaracha's, men of all nations and all religions (for their valor the only freemen which liue at their owne libertie in the Turkiſh empire) ſtood there apparelled in damaſke veluet and cloath of gold, and garments of ſilke of ſundrie kinds and colours: their pompe was great, and the greater, for the turbants that they wore vpon their heads, being as white as whitenes it ſelfe, made a moſt braue and goodly ſhew well worth the beholding. In briefe, whether they were to be conſidered all at once, or in particular, as well for the order that they kept, as for their ſumptuous preſence, *altogether without noiſe or rumor*; they made the Embaſſadors and the reſt of their followers there preſent, eye-witneſſes both of their obedience, and of the great ſtate and royaltie of the *Othoman* court. Paſſing through them, the Embaſſadors were led into the HALL where the Baſſa's & other great men of the court were all readie to giue them entertainment: they of their traine being at the ſame time brought into a roome that ſtood apart vnder one of the aforeſaid lodgings *all hung with Turkie carpets*. Soone after (as their vſe and manner is) they brought in their dinner, couering the ground with table cloathes of a great length ſpred vpon carpets, and afterwards ſcattering vpon them a maruelous number of wooden ſpoons, with ſo great ſtore of bread, as if they had bin to feed 300 perſons: then they ſet on meat in order, which was ſerued in 42 great platters of earth, full of rice pottage of three or foure kinds, differing one from another, ſome of them ſeaſoned with hony, and of the colour of hony; ſome with ſoure milke, and white of colour; and ſome with ſugar; they had fritters alſo, which were made of like batter; and mutton beſide, or rather a daintie and toothſome morſell of an old ſodden Ewe. The table (if there had any ſuch bin) thus furniſhed, the gueſts without any ceremonie of waſhing, *ſate down on the ground* (for ſtooles there were none) and fell to their victuall, and dranke out of great earthen diſhes, water prepared with ſugar, which kinde of drinke they call Zerbet. But ſo hauing made a ſhort repaſt, they were no ſooner riſen vp, but certaine yong men, whom they call Giamoglans, with others that ſtood round about them, ſnacht it haſtily vp as their fees, and like greedie harpies rauened it downe in a moment. The Embaſſadors in the mean time dined in the hall with the Baſſas. And after dinner certaine of the Capitzies were ſent for the twelue of the embaſſadors followers,

before

See the hiſtory of the queen of Sheba and Solomon, 1 Kings, x. 5.

“ Ahaſuerus, the king, made a feaſt. . . . . to his princes 180 days. . . . . to the people ſeven days, in the court of the garden of the king's palace. The hangings were white, green, and blue, faſtened with cords of fine linen and purple, to ſilver rings and pillars of marble: the beds were of gold and ſilver, on a pavement of red, and blue, and white, and black marble. And they received drink in veſſels of gold; the veſſels being diverſe one from the other,” &c. Eſther, i. 3—8.

before appointed to do the great Sultan reuerence: by whom (their Preſents being alreadie conueied away) they were remoued out of the place where they dined, & brought on into an vnder roome, from whence there was an aſcent into the hal, where the Baſſas were ſtaying for the Embaſſadors: who ſoone after came forth, and for their eaſe ſat them downe vpon the benches, whileſt the Baſſas went into Selymus; who before this time had made an end of dinner, and was remoued in all his royaltie, into one of his chambers, expecting the comming of the Embaſſadors. All things now in readineſs, and the Embaſſadors ſent for, they ſet forward with their traine, and came to the THIRD gate, which leadeth into the priuy palace of the Turkiſh Emperor, *where none but himſelfe*, his eunuchs, & *the yong pages his minions, being in the Eunuchs cuſtodie,* hath continuall abiding: into which *inward part* of the palace *none entreth* but the Capitzi Baſſa (who hath the keeping of this third gate) and the Ceſigniers (that ſerue in the Turks meat) with the Baſſa's and ſome few other great men; and that *only when they haue occaſion ſo to do by reaſon of ſome great buſines, or ſent for by the Sultan.* Being entred in at this gate, which is of a ſtately & royal building, the Capitzi by who they were conducted ſuddenly cauſed them to ſtay, and ſent them one from another about fiue paces, in a little roome, which neuertheleſſe was paſſing delicate, all curiouſly painted ouer with diuers colours, and ſtood between the gate and the more inner lodgings. On both ſides of which roome, *when all things els were whiſt & in a deep ſilence*, certain little birds only were heard to warble out their ſweet notes, and to flicker vp and downe the green trees of the gardens (which al along caſt a pleaſant ſhadow from them) as if they alone had obtained licence to make a noiſe. *Selymus himſelfe was in great maieſtie ſet in an vnder chamber, parted only with a wall* from the roome wherein the Embaſſadours followers attended, *whereinto he might looke through a little window, the portall of his ſaid chamber ſtanding in counterpoint with the third gate aboue mentioned.* The Embaſſadors entring in, were led ſingle, and one after another, to make their reuerence vnto the Great Turke. And in the mean time certain of the Capitzi with the preſents in their hands fetching a compaſſe about before the window, muſtered them in his ſight. *All this while not the leaſt ſound in the world being raiſed, but a ſacred ſilence kept in euery corner, as if men had bin going to viſit the holieſt place in Ieruſalem.* Yet for all that, the Embaſſadors followers placed one from another (as is aforeſaid) were not aware that the great Sultan was ſo neere, looking ſtil when they ſhould haue bin led on forwards all together: howbeit they were ſet in one after another, neither did

they

Vide Dan. i. 8, &c.

"All the king's ſervants, and the people of the provinces, do know, that whoſoever, whether man or woman, ſhall come unto the king, into the INNER court, who is not called, there is one law of his to put him to death; except ſuch to whom the king ſhall hold out the golden ſceptre," &c.—Eſther, iv. 11.

"I will go in unto the king, which is not according to the law; and if I periſh, I periſh." ver. 17.

"Now it came to paſs on the third day, that Eſther put on her royal apparel, and ſtood in the inner court of the king's houſe, over againſt the king's houſe: and the king ſat upon his royal throne, in the royal houſe, over againſt the gate of the houſe. And when the king ſaw queen Eſther ſtanding in the court, ſhe obtained favour in his ſight." Eſther, v. 1, 2.

"And upon the third day, when ſhe had ended her prayer, ſhe put on her glorious apparel. . . . and took two maids with her: and upon one ſhe leaned, as carrying herſelf delicately; and the other followed bearing up her train. And ſhe was ruddy through the perfection of her beauty, and her countenance was cheerful, and very amiable, but her heart was in anguiſh for fear. Then having paſſed through all the doors, ſhe ſtood before the king, who ſat upon his royal throne, and was clothed with all his robes of majeſty, all glittering with gold, and precious ſtones, and he was very dreadful. Then lifting up his countenance that ſhone with majeſty, he looked very fiercely upon her—and the queen fainted...and the ſpirit of the king was changed into mildneſs," &c. Eſther, xv. Apochrypha.

"The

they that were ſo ſet out, return again into the roome, but hauing ſeuerally done their reuerence, were all (except the Embaſſadors, that ſtill ſtaid in the chamber) by one and one ſent out another way into the court: neither could he that came after, ſee his fellow that went before him, after he was once taken in to do his reuerence: but ſuddenly as the former was let out, the next was aduanced forward to the doore, where Iſman the Capitzi Baſſa and the Odda-Baſſa, taking him by both arms and by the necke, the one at the right hand, and the other at the left, & ſo leading him apace, by the way ſoftly felt his wriſts with their hands, leſt peraduenture he might haue ſome ſhort weapon in his ſleeue. And thus they were preſented vnto his Maieſtie: *he ſitting vpon a pallet, which the Turks call Maſtabe, vſed by them in their chambers to ſleepe and to feed vpon, couered with carpets of ſilke, as was the whole floore of the chamber alſo.* [*Vide* FRAGMENT, No. XII.] The chamber it ſelfe being not very great, was but darke, altogether without windows, excepting that one whereof we haue before ſpoken, and hauing the walls painted and ſet out in moſt freſh and lively colours by great cunning, and with a moſt delicat grace: *yet uſe they neither pictures nor the image of any thing in their painting.* The SIX *Viſier Baſſa's* before mentioned, were *ſtanding* at the left hand as they entred in at the chamber dore, *one by another in one ſide of the chamber*, and the Embaſſadors on the right hand on the other ſide ſtanding likewiſe, & vncouered. The Dragomans were in another part of the chamber, neere the place where *the Sultan ſat gorgeouſly attired in a robe of cloath of gold all embroidred with jewels:* when as the Embaſſadors followers by one & one brought before him (as is aforeſaid) *and kneeling on the ground; a Turke ſtanding on his right hand, with all reuerence taking vp the hem of his garment, gaue it them in their hands to kiſſe. Selymus himſelf all this while ſitting like an image without mouing, and with a great ſtate and maieſty keeping his countenance, dained not to giue them one of his looks.* This done, they were led back again, neuer turning their backs towards him, but going ſtill backwards vntill they were out of his preſence. So after they had all thus made their reuerence, & were departed out of the chamber, the Embaſſadors deliuered vnto Selymus, the Emperor's letters, and briefly declared vnto him their meſſage: whom he anſwering in foure words, as, *That they were to confer with his Baſſas*; preſently they were diſmiſſed. And ſo comming out of the two inner gates, they mounted on horſeback, and returned to their lodging, being accompanied by the Janizaries," &c. KNOLLES'S HISTORY OF THE TURKS, p. 833, 844.—This account is taken from the *Itinerario di Marc Antonio Pigafetta*, cap. 5. who was in the train of the embaſſadors.

"The king ſaid to the wiſe men—the SEVEN princes of Perſia and Media, who ſaw the king's face." Eſther, i. 13; Dan. v. 7.

"

Matt. xiv. 3

It is evident to me, that the hiſtorian has taken great pains ſo to deſcribe the ſituation of Eſther, when ſhe went and ſtood within view of King Ahaſuerus, as that his readers ſhould be able clearly to underſtand him; but whether any Engliſh reader, ever before, ſaw the true place and manner of the Queen's ſtanding, may be juſtly doubted. "The queen," ſays he, "*ſtood in the* INNER *court* (*i.e.* within the THIRD gate of the ambaſſadors' entrance, deſcribed by KNOLLES) *over againſt the king's houſe*, (*i.e.* that ſmaller chamber, wherein, ſays KNOLLES, ſat Selymus, the Turkiſh emperor) *and the king ſat upon his royal throne*, IN *the royal houſe*, *over againſt the gate* [or door] *of the houſe*," wherein he ſat; ſo that through "the portall of his chamber" he could ſee any perſon who was approaching towards him, or who was ſtanding in the court.

May not this ſituation of the courts of a royal palace farther illuſtrate the hiſtory of Hezekiah and Iſaiah?—2 Kings, xx. "Hezekiah was ſick unto death (and lay thus in ſome of the private apartments of his palace; perhaps in his harem) and the prophet Iſaiah came to him, and ſaid—thou ſhalt die, and not live. Hezekiah prayed, and wept ſore:—and it came to paſs BEFORE Iſaiah was gone out *into the* MIDDLE *court*—the word of the Lord came to him, ſaying, *turn again*, and tell Hezekiah," &c. So that Iſaiah having been admitted into the third court, on ſpecial buſineſs, had hardly quitted the royal preſence, when he was ordered to return. Does not this confirm the circumſtance of the ſuppoſed ſituation of the ſun-dial, as ſtanding in a court of the palace? "Wilt thou have *that* ſhadow go down or go up?" (*Vide* FRAGMENT, No. II.)

Though I apprehend a better opportunity (becauſe accompanied by a plan) may offer, of ſtating in its true import the ſtory of Belſhazzar, and the hand-writing on the wall of the court of his palace, yet I cannot refrain from deſiring the reader to notice the conſtruction of the courts of this palace, as one within another; alſo their extent, as being capable of holding ſome thouſands of perſons: of no leſs extent could be thoſe of Belſhazzar's palace, ſince the lords, his companions, were *a thouſand*; how many then were the guards, ſervants, officers, and other attendants, neceſſarily engaged in this great feſtival?

We have ſeen in the former extract, that as queen Vaſhti had a ſeparate banquet for the women (Eſther, chap. i.) ſo had the Turkiſh ſultanas, according to the cuſtom of the Eaſt. It may be inferred, although Daniel does not diſtinctly mention this ſeparation, yet ſuch was the real fact; and that, when the king, his princes, his wives, and his concubines, drank wine, in the ſacred cups, &c.—they were *not* in the ſame apartment at the time. This remark accounts for the queen's *coming in* (after being informed of the words of the king and the lords) even if ſhe had apartments in the palace; but if ſhe was the king's mother (*vide* FRAGMENT, No. XVI) then ſhe had a ſeparate palace, where ſhe *might* be entertaining company alſo.

It ſeems to me, that this extract may alſo contribute to aſſiſt our conceptions of the hiſtory of Peter's denial of Chriſt: for though we can hardly ſuppoſe that the palace of Caiaphas was equal in magnificence or extent to thoſe of the Turkiſh emperor, or of Ahaſuerus; yet we need not doubt, that, in many reſpects, it reſembled them; ſince this mode of conſtruction is general in the Eaſt, eſpecially in large buildings. Jeſus was led to the palace of Caiaphas—where all the chief prieſts and ſcribes and elders were aſſembled—Peter, and another diſciple (ſuppoſe John) followed—"The ſervants kindled a fire in the midſt of the hall:" ſurely not of that apartment wherein were Caiaphas and his company; but in what is rendered afterwards "*beneath*, in the palace," Mark xiv. 66 (εν τῃ ἀυλη κατω) rather, "*in the* LOWER *hall*," *i.e.* in reſpect to the buildings nearer the interior of the palace; as κατω may well ſignify here, its general import being *below*. If this be admitted, the ſtory becomes clear. In fact, in ſomething like this we muſt acquieſce; for the evangeliſt Matthew, relating the ſame ſtory, chap. xxvi. ſays, verſe 58, "And Peter followed into the hall, (ἑως της αυλης) and ſat there with the ſervants;"—verſe 69, "And Peter ſat WITHOUT in the hall,"—*i. e.* in the *outer* hall, with reſpect to the interior parts of the building:—the *lower* hall of Mark, as above.

Jeſus having been examined in an apartment wherein ſat the council, was remanded into the lower hall, or outer hall, while they conſulted what to do with him: this hall being large, his entrance was not regarded by Peter, at the fire, who there denied him. This is, in reſpect of Peter, the gentleſt conſtruction of the ſtory; but, I fear, we muſt do Peter the ſevere juſtice of ſaying, that he actually knew of the entry of Jeſus, if he did not ſee him, who ſtood at that moment with his back towards him; "he began to curſe, and to ſwear, I do not know THIS MAN (*ανθρωπον τουτον*) of whom you ſpeak," Mark, xiv. 71; which pointed, perſonal, aſſeveration, naturally induced our Lord to notice the ſpeaker: "And the Lord turned and looked upon Peter." Commentators have been obliged to ſuppoſe theſe diſtinct halls: but I believe they have not hitherto noticed, that ſuch is the meaning of the expreſſions uſed by the evangeliſts, in perfect coincidence, as it ſhould appear, to the foregoing extract.

The circumſtances attending the examination and expoſure of Jeſus by Pilate, never appeared to me ſo eaſy and natural, as ſince I peruſed the above extract: as I think this conſtruction of courts, &c. affords ample opportunities for what the evangeliſts evidently imply: as (1) for the governor to maintain his dignity, by keeping within his palace; (2) for the prieſts to ſatisfy their ſcruples, by keeping at a due diſtance from contact with polluting Heathens; (3) for the ſituation, &c. of the terrace, (*Heb. Gabbatha* גבה raiſed, elevated: *Gr.* λιθοστρωτον, a pavement) *i. e.* a *raiſed pavement*, by compounding the two ideas into one Engliſh expreſſion; perhaps, it was alſo baluſtraded; (4) for the prieſts to fill the courts with their creatures, who were ready to obey whatever they ordered, and to clamour accordingly: Mark, xv. 8, 11; Matt. xxvii. 20, 23; (5) for the governor to perceive this management of the prieſts, Matt. xxvii. 18; Mark, xv. 10; (6) for the eaſy bringing forth and retiring of Jeſus and of Pilate; and indeed for all the other events of that affecting ſcene.

I ſubmit, alſo, that this idea of an extenſive palace gives an eaſy kind of paraphraſe on the hiſtory of the decollation of John the Baptiſt, as related at large by the Evangeliſt Mark, chap. vi. 21, &c.—As thus: "*Herod, on his birth-day, made a ſupper to his lords, high captains, and chief eſtates of Galilee* (in the GREAT HALL of his palace) *into which, the daughter of Herodias came, and danced before them: the king was ſo pleaſed with her performance, that he ſware to give her whatever ſhe would aſk*—She went forth—ſlipped away—out of that hall, to her mother, who reſided in the harem, in another part of the palace; and, immediately returning, *ſtraightway*, IN HASTE, before ſhe could be miſſed by the king, or he could poſſibly ſuſpect where ſhe had been for advice, *demanded, forthwith, inſtantly, the head of John Baptiſt*: who, being in the priſon, in another part of the palace (a common thing in the Eaſt) was ſlain directly by a capitzi, ſent by Herod. So, that the whole of this hiſtory paſſed in a very rapid manner, was over preſently, and, tranſacted as it were, on the ſpot. This account ſeen in this view, agrees more preciſely to that of Matthew, xiv.—The "pre-inſtruction" of the daughter, by the mother, ver. 7, becomes perfectly eaſy; and the "give me here (not *preſently*, as we *now* uſe that word, as in our rendering of Mark, but *inſtantly*, at the preſent time) the head of John,"—is an entire co-incidence.

No. LI. PASSING THROUGH FIRE TO MOLOCH.

THERE are few things more ſhocking to the ears of humanity, than the frequent mention in the ſacred Scriptures, of the cuſtom of cauſing children, &c. to paſs through fires, in honour of Moloch: a cuſtom, whoſe antiquity appears from its being repeatedly forbidden by Moſes, as Lev. xviii. 21, and at length in chap. xx. where the expreſſions are very ſtrong, of "giving his ſeed to Moloch," which one would hope was confined to the ſtrangers that were in Iſrael, and was not adopted by any native Iſraelite; yet we afterwards find the kings of Iſrael, themſelves, practiſing the ſame ſuperſtition, and making their children paſs through the fire. I ſhall ſelect but one inſtance:

There is a remarkable variation of terms in the hiſtory we have of Ahaz, who, 2 Kings, xvi. 3, is ſaid to make "his ſon to paſs through the fire, according to the abomination of the Heathen,"—*i. e.* no doubt, in honour of Moloch—which, 2 Chron. xxviii. 3, is expreſſed by "he BURNED his children in the fire." Now, as the book of Chronicles is beſt underſtood by being conſidered as a ſupplementary and explanatory hiſtory, it is ſomewhat ſingular, that it uſes by much the ſtrongeſt word in this paſſage—for the import of (יבער IBOR) is generally, *to conſume*, *to clear off*: ſo Pſ. lxxxiii. 15, "as the fire burneth the wood," ſo Iſaiah, i. 31, and this variation of expreſſion is heightened, by the word ſon (who paſſed through) being ſingular in Kings, but plural (ſons) in Chronicles. It ſeems very natural to aſk, "if he *burned* his children in the fire, how could he leave any poſterity?"

I know, that the Rabbins have hiſtories of the manner of paſſing through the fires, or between the fires, or into caves of fire; and there is an account of an image, which let children that were put into its arms, drop into fire beneath: and of the ſhouts of the multitude, the noiſe of drums, &c. to drown the ſhrieks of the agonizing infant, and the horrors of the parent's mind. Waving all alluſion to theſe at preſent, I think the following extract may give us a good idea, in what manner the paſſing *through*, or *over* fire, was anciently performed: the attentive reader will notice the particulars.

"A ſtill more aſtoniſhing inſtance of the ſuperſtition of the ancient Indians, in reſpect to their venerated fire, remains at this day, in the grand annual feſtival holden in honour of Darma Rajah, and called the FEAST OF FIRE; in which, as in the ancient rites of Moloch, the devotees walk *barefoot over a glowing fire, extending forty feet.* It is called the feaſt of fire, becauſe they then walk on that element. It laſts eighteen days, during which time, thoſe who make a vow to keep it, muſt faſt, abſtain from women, lie on the bare ground, and walk on a briſk fire. The eighteenth day, they aſſemble, *on the ſound of inſtruments; their heads crowned with flowers, the body bedaubed with ſaffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in proceſſion:* when they come to the fire, they *ſtir it, to animate its activity,* and take a little of the aſhes, with which they rub their forehead, and when the gods have been *three times round it,* they walk either faſt or ſlow, according to their zeal, over a very hot fire, extended to about forty feet in length. *Some carry their children in their arms,* and others lances, ſabres, and ſtandards.

"The moſt fervent devotees walk *ſeveral times over the fire.* After the ceremony, the people preſs to collect ſome of the aſhes to rub their foreheads with, and obtain from the devotees ſome of the flowers with which they were adorned, and which they carefully preſerve." SONNERAT'S TRAVELS, vol. i. page 154.

This extract is taken from Mr. MAURICE's "Hiſtory of Hindoſtan," p. 448, and it accounts for ſeveral expreſſions uſed in Scripture: ſuch as cauſing children (very young, perhaps) to paſs *through* fire, as we ſee they are *carried over* the fire, by which means they were not deſtroyed, or injured, except by being profaned. Nevertheleſs, it might, and probably did, happen, that ſome of thoſe who thus paſſed, were hurt or maimed in the paſſing, or, if not immediately ſlain by the fire, might actually be burned in ſuch a manner as that diſeaſes contracted in this ſuperſtitious pilgrimage, might, afterwards, prove fatal. Shall we ſuppoſe, then, that while *ſome* of the children of Ahaz paſſed ſafely over the fire, others were injured by it, and injured even to death? But this could not be the caſe with all of them; as, beſide Hezekiah, his ſucceſſor, we read of "Maaſeiah, the king's ſon," 2 Chron. xxviii. 3.

I could be glad, for the ſake of humanity, to hope that the expreſſion, "*burned*," ſhould be taken in a milder ſenſe than that of *ſlaying by fire*; and, perhaps, this idea may be juſtified, by remarking the uſe of it, Exod. iii. 2, 3, "the buſh burned (בער באש, BEOR BEASH) with fire, yet the buſh was not conſumed (לא יבער, LA IBOR)." The word, therefore, being capable, like our Engliſh word, *to burn*, of a milder, as well as of a ſtronger ſenſe, it may not be amiſs to take it in the milder ſenſe in this inſtance of Ahaz, and, perhaps, in others.

Somewhat of this cuſtom, it is ſaid, is yet kept up in Ireland, on Midſummer eve, ſuch as dancing round fires, leaping over them, &c.; ſo that the practice appears to have been very general, as well as very ancient. Is it the parent of our bonfires?

No. LII. TRIUMPHANT ENTRIES.

DR. SHAW has a remark to this effect, p. 273, *folio edition*: "The method of building, both in Barbary and the Levant, ſeems to have continued the ſame, from the earlieſt ages. . . . All the windows open into private [internal] courts, *if we except*, SOMETIMES, *a latticed window, or balcony, towards the ſtreet*. It is only during the celebration of ſome *Zeenah*, or *public feſtival*, that theſe houſes, and their *latticed windows*, *are left open*; for, this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning, both the inſide and outſide of their houſes, with the richeſt part of their furniture; while crowds of both ſexes, dreſſed out in their beſt apparel, and laying aſide all modeſty, ceremony, and reſtraint, go in and out where they pleaſe. The account we have, 2 Kings, ix. 30, of *Jezebel's painting her face, and 'tiring* [attiring] *her head, and looking out at a window*, upon Jehu's public entry into Jezreel, gives us a lively idea of an Eaſtern lady at one of theſe ſolemnities."

We are much obliged to the Doctor, for the ſcriptural inſtance which he has illuſtrated by his remarks; but I think there is another which is at leaſt equally well illuſtrated by them, and equally deſerving of illuſtration. It is the account of Siſera's mother, as deſcribed by the poetical pen of Deborah, Judges, v. 28:

The mother of Siſera looked out at a window, and cried through the lattice,
        Why ſo ſlow [as if baſhful] is his chariot in coming?
        Why delay the wheels of his chariots?
Her wiſe ladies [who accompanied her at the window] anſwered her,
Yea, ſhe returned anſwer to herſelf,
        Have they not found—are they not dividing the ſpoil? &c.

The paſſage is heightened by the relation which it appears to have to the triumphant, the joyous entry of Siſera; as a ſpectator of which, his mother had put herſelf to the trouble of dreſſing in her beſt attire, and, with her wiſe ladies, ſtood ready at the balcony, *only opened on ſuch tranſporting occaſions*, to welcome, and to applaud, her heroic offſpring. Thus conſidered, the ſatire of the poeteſs appears extremely bitter.

No. LIII. CARCASES DEVOURED BY DOGS.

THE mention of Jezebel by Dr. Shaw, in the foregoing Fragment, naturally reminds us of the end of that unhappy woman, which was foretold by the prophet Elijah, 1 Kings, xxi. 23, and accompliſhed, 2 Kings, ix. 35: "The dogs ſhall eat Jezebel by the wall of Jezreel.... And they went to bury her, but they found no more of her, than the ſkull, and the feet, and the palms of her hands." This, to an Engliſh ear, ſounds very ſurpriſing: that, during the time of a ſingle meal, ſo many dogs ſhould be thus at hand, ready to devour, and ſhould ſo ſpeedily diſpatch this buſineſs, in the very midſt of the royal city, cloſe under the royal gateway, and where a conſiderable train of people had ſo lately paſſed, and, no doubt, others were continually paſſing: I ſay, this, to an Engliſh reader, appears extremely unaccountable; but, as we find it well accounted for by Mr. Bruce, I ſhall lay extracts from him before the reader; and, when the different manners and ideas of countries are conſidered, this will not appear ſo extraordinary as it has hitherto done to readers in general.

"The bodies of thoſe killed by the ſword *were hewn to pieces, and ſcattered about the ſtreets, being denied burial.* I was miſerable, and almoſt driven to deſpair, at *ſeeing my hunting-dogs*, twice let looſe by the careleſſneſs of my ſervants, *bringing into the court-yard the heads and arms of ſlaughtered men*, and which I could no way prevent, but by the deſtruction of the dogs themſelves: the quantity of carrion, and the ſtench of it, brought down the hyænas in hundreds from the neighbouring mountains; and, as few people in Gondar go out after it is dark, they enjoyed the ſtreets to themſelves, and ſeemed ready to diſpute the poſſeſſion of the city with the inhabitants. *Often, when I went home late from the palace*, and it was this time the king choſe chiefly for converſation, *though I had but to paſs the corner of the market-place* BEFORE THE PALACE, had lanterns with me, and was ſurrounded with armed men, I heard them grunting by twos and threes, ſo near me as to be afraid they would take ſome opportunity of ſeizing me by the leg. A piſtol would have frightened them, and made them ſpeedily run, and I conſtantly carried two loaded at my girdle; but the diſcharging a piſtol in the night would have alarmed every one that heard it in the town, and it was not now the time to add any thing to people's fears. I at laſt ſcarcely ever went out, and nothing occupied my thoughts but how to eſcape from this bloody country, by way of Sennaar, and how I could beſt exert my power and influence over Yaſine at Ras el Feel to pave my way, by aſſiſting me to paſs the deſert, into Atbara.

"The king, miſſing me at the palace, and hearing I had not been at Ras Michael's, began to enquire who had been with me? Ayto Confu ſoon found Yaſine, who informed him of the whole matter. Upon this I was ſent for to the palace, where I found the king, without any body but menial ſervants. He immediately remarked, that I looked very ill; which, indeed, I found to be the caſe, as I had ſcarcely ate or ſlept ſince I ſaw him laſt, or even for ſome days before. He aſked me, in a condoling tone, what ailed me? That, beſides looking ſick, I ſeemed as if ſomething had ruffled me, and put me out of humour. I told him, that what he obſerved was true: that, coming *acroſs the market place*, I had ſeen Za Mariam, the Ras's door-keeper, with three men bound, one of whom he fell *a-hacking to pieces* in my preſence, and upon ſeeing me running acroſs the place, ſtopping my noſe, he called me to ſtay till he ſhould come and diſpatch the other two, for he wanted to ſpeak with me, as if he had been engaged about ordinary buſineſs; that the ſoldiers, in conſideration of his haſte, immediately fell upon the other two, whoſe cries were ſtill remaining in my ears; that the hyænas, at night, would ſcarcely let me paſs in the ſtreets, when I returned *from the palace*; *and the dogs fled into my houſe to eat pieces of human carcaſes at their leiſure*." TRAVELS, vol. iv. page 81, &c.

Without ſuppoſing that Jezreel was peſtered with hyænas, like Gondar, though ſuch might be the fact, I think we may now eaſily admit of a ſufficiency of dogs, accuſtomed to carnage, which had pulled the body of Jezebel to pieces, and had either devoured it on the ſpot, or withdrawn with parts of it to their hiding-places. But, perhaps, the mention of the head, hands, and feet, being left on the ſpot, is meant to ſhow that it had *not* been removed by the dogs, but was eaten where it fell (as thoſe parts adjoined the members moſt likely to be removed) ſo that the prophecy of Elijah was literally fulfilled, "IN the portion of Jezreel, ſhall dogs eat Jezebel."

This account illuſtrates alſo the readineſs of the dogs to lick the blood of Ahab, 1 Kings, xxii. 38, in perfect conformity to which is the expreſſion of the prophet, Jeremiah xv. 3, "I will appoint over them . . *the ſword to ſlay*, *and the dogs to tear*, and the fowls of the heaven, and the beaſts of the earth [the hyænas of Mr. BRUCE, perhaps] to devour and deſtroy."

Mr. BRUCE's account alſo explains the mode of execution adopted by the prophet Samuel, with regard to Agag, the king of the Amalekites: whom Samuel thus addreſſes—"In like manner [literally, *in like procedure as*—*i. e.* in the ſame identical mode of execution] as thy ſword has made women barren, ſo ſhall thy mother be rendered barren [childleſs] among women," 1 Sam. xv. 33.

If theſe words do not imply that Agag had ripped up pregnant women, they at leaſt imply, that he had *hewed* many priſoners to death! for we find that "Samuel cauſed Agag to be *hewed in pieces* before the face of the Lord [probably not before the reſidence of Saul, but before the tabernacle, &c.] in Gilgal," directing the very ſame mode of puniſhment (ſingular in Iſrael) to be uſed toward him, as he had formerly uſed toward others. *Vide* the article AMALEK, in DICT. *ad fin.*

The character of the prophet Samuel has been vilified for cruelty on account of this hiſtory, with how little reaſon let the reader now judge; and compare a ſimilar inſtance of retributive juſtice in the caſe of Adonibezek, Judges, i. 7.

No. LIV. JERUSALEM, CADYTIS: THE HOLY CITY.

"The Orientals never call Jeruſalem by any other name, than *Elkudſ*, *the* HOLY. Sometimes, adding the epithet *Elſherif*, the noble. This word, *El-kudſ*, ſeems to me the etymological origin of all the *Caſſiuſes* of antiquity, which, like Jeruſalem, were *high places*; and had temples and holy places erected on them." VOLNEY, vol. ii. p. 305.

I think, in juſtice to the memory of the learned PRIDEAUX, we ought to notice the foregoing extract, as it confirms his opinion, that the *Cadytis* of Herodotus, is the city of Jeruſalem. See Connect. vol. i. p. 57, where he traces the etymology of the word. But this extract is remarkable on another account:—for what reaſon did the Orientals call Jeruſalem, *the* HOLY, ſo early as the days of Herodotus, and why continue that title while it is under their ſubjection, and in a low and diſtreſſed ſtate, unleſs ſome peculiar holineſs had been *generally* attributed to it? It accounts alſo for that remarkable choice of expreſſion, Matt. xxvii. 53, the ſaints aroſe—"and went into *the holy city*."—No doubt, this was Jeruſalem, but why not ſay diſtinctly Jeruſalem? So, Matthew, iv. 5, "taketh him into the HOLY CITY." It does not appear, that either of the other evangeliſts have uſed this appellation of Jeruſalem.

No. LV.

No. LV. POETICAL PROPHECY IN DIALOGUE.

THE idea of dialogue being adopted in poetry, as hinted, Fragment, No. XVIII. page 36, ſuggeſts a remarkable variation of a paſſage in Iſaiah, chap. vii. where either that the ideas of the writer are very confuſed and contradictory—or that the paſſage is damaged,—or that the idea of a dialogue is intended, ſhould appear evident:

Good.—“ The Lord ſhall bring upon thee,
And upon thy people, and upon thy father's houſe,
Days that have not come, from the day that Ephraim departed from Judah:
Even the king of Aſſyria.
Evil.—“ *And it ſhall come to paſs in that day,*
That the Lord ſhall hiſs for the fly that is in the uttermoſt part of the rivers of Egypt,
And for the bee that is in the land of Aſſyria:
And they ſhall come, and ſhall reſt all of them
In the deſolate valleys, and in the holes of the rocks;
And upon all thorns, and upon all buſhes.
In the ſame day ſhall the Lord ſhave with a razor that is hired,
Namely, by them beyond the river, by the king of Aſſyria,
The head and hair of the feet: and it ſhall alſo conſume the beard.
Good.—“ And it ſhall come to paſs in that day,
That a man ſhall nouriſh a young cow, and two ſheep:
And it ſhall come to paſs,
For the abundance of milk they ſhall give, that he ſhall eat butter:
For butter and honey ſhall every one eat that is left in the land.
Evil.—“ *And it ſhall come to paſs in that day,*
That every place where there were a thouſand vines at a thouſand ſilverlings,
It ſhall even be for briers and thorns:
With arrows and with bows ſhall men come thither;
Becauſe all the land ſhall become briers and thorns.
Good.—“ And on all hills that ſhall be digged with the mattock,
There ſhall not come thither the fear of briers and thorns,
But it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

Let the reader read thoſe paragraphs marked *good* together, and thoſe marked *evil* together, and then judge whether here may not be an inſtance of two different ſpeakers, one foreboding good, the other evil?

No. LVI. THE SWARMS, THE DOG-FLY, THE ZIMB.

WHATEVER be the fate of the idea ſuggeſted in the former Number, whether it be admitted, or refuſed by the reader, I am perſuaded, that he, with me, will acknowledge our obligations to Mr. Bruce, who has enabled us to identify the Ethiopian fly, that is mentioned by the prophet: which diſcovery may alſo lead us to hope, that we ſhall, at ſome future time, become acquainted with the no leſs terrible “ bee, from the land of Aſſyria.”

“ This inſect is called *Zimb*; it has not been deſcribed by any naturaliſt. It is, in ſize, very little larger than a bee, of a thicker proportion, and his wings, which are broader than thoſe of a bee, placed ſeparate like thoſe of a fly; they are of pure gauze, without colour or ſpot upon them; the head is large, the upper jaw or lip is ſharp, and has at the end of it, a ſtrong-pointed hair, of about a quarter of an inch long; the lower jaw has two of theſe pointed hairs; and this pencil of hairs, when joined together, makes a reſiſtance to the finger, nearly equal to that of a ſtrong hog's briſtle. Its legs are ſerrated in the inſide, and the whole covered with brown hair or down. As ſoon as this plague appears, and their buzzing is heard, all the cattle forſake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and haſten down to the ſands of Atbara; and there they remain, while the rains laſt, this cruel enemy never daring to purſue them farther.

“ Though his ſize be immenſe, as is his ſtrength, and his body covered with a thick ſkin, defended with ſtrong hair, yet even the camel is not capable to ſuſtain the violent punctures the fly makes with his pointed proboſcis. He muſt loſe no time in removing to the ſands of Atbara; for, when once attacked by this fly, his body, head, and legs break out into large boſſes, which ſwell, break, and putrify, to the certain deſtruction of the creature.

“ Even the elephant and rhinoceros, who, by reaſon of their enormous bulk, and the vaſt quantity of food and water they daily need, cannot ſhift to deſert and dry places, as the ſeaſon may require, are obliged to roll themſelves in mud and mire; which, when dry, coats them over like armour, and enables them to ſtand their ground againſt this winged aſſaſſin: yet I have found ſome of theſe tubercles upon almoſt every elephant and rhinoceros that I have ſeen, and attribute them to this cauſe.

“ All the inhabitants of the ſea-coaſt of Melinda, down to Cape Gardefan, to Saba, and the ſouth coaſt of the Red Sea, are obliged to put themſelves in motion, and remove to the next ſand, in the beginning of the rainy ſeaſon, to prevent all their ſtock of cattle from being deſtroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyſſinia northward, to the confluence of the Nile, and Aſtaboras, are once a year obliged to change their abode, and ſeek protection on the ſands of Beja; nor is there any alternative, or means of avoiding this, though a hoſtile band was in their way, capable of ſpoiling them of half their ſubſtance; and this is now actually the caſe, as we ſhall ſee when we come to ſpeak of Sennaar.

“ Of all thoſe that have written upon theſe countries, the prophet Iſaiah alone, has given an account of this animal, and the manner of its operation, Iſa. vii. 18, 19: ‘ And it ſhall come to paſs, in that day, that the Lord ſhall *hiſs* for the ‘ fly that is in the uttermoſt part of the rivers of Egypt,—And they ſhall come, and ‘ ſhall reſt all of them in the deſolate vallies, and in the holes of the rocks, and upon ‘ all thorns, and upon all buſhes.’—That is, they ſhall cut off from the cattle, their uſual retreat to the deſert, by taking poſſeſſion of thoſe places, and meeting them there, where ordinarily they never come, and which, therefore, were the refuge of the cattle.

“ We cannot read the hiſtory of the plagues which God brought upon Pharaoh by the hands of Moſes, without ſtopping a moment to conſider a ſingularity, a very principal one, which attended this plague of the fly [Exod. viii. 20, &c.] It was not till this time, and by means of this inſect, that God ſaid, he would ſeparate his people from the Egyptians. And it would ſeem, that then a law was given to them, that fixed the limits of their habitation. It is well known, as I have repeatedly ſaid, that the land of Goſhen or Geſhen, the poſſeſſion of the Iſraelites, was a land of paſture, which was not tilled or ſown, becauſe it was not overflowed by the Nile. But the land overflowed by the Nile, was the black earth of the valley of Egypt, and it was here that God confined the flies; for, he ſays, it ſhall be a ſign of this ſeparation of the people, which he had then made, that not one fly ſhould be ſeen in the ſand, or paſture-ground, the land of Goſhen; and this kind of ſoil has ever ſince been the refuge of all cattle, emigrating from the black earth, to the lower part of Atbara. Iſaiah, indeed, ſays, that the fly ſhall be in all the deſert places, and, conſequently, the ſands; yet this was a particular diſpenſation of providence, to anſwer a ſpecial end, the deſolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception for a particular purpoſe, and a limited time.

“ I have already ſaid ſo much on this ſubject, that it would be tiring my reader's patience, to repeat any thing concerning him, I ſhall, therefore, content myſelf by giving a very accurate deſign of him, only obſerving that, for diſtinctneſs ſake, I have magnified him ſomething above twice the natural ſize He has no ſting, though he ſeems to me to be rather of the bee kind; but his motion is more rapid and ſudden than that of the bee, and reſembles that of the gad-fly in England. There is ſomething particular in the ſound or buzzing of this inſect. It is a jarring noiſe, together with a humming; which induces me to believe it proceeds, at leaſt, in part, from a vibration made with the three hairs at his ſnout.

“ The Chaldee verſion is content with calling this animal, ſimply Zebub, which ſignifies the fly in general, as we expreſs it in Engliſh. The Arabs call it Zimb in their tranſlation, which has the ſame general ſignification. The Ethiopic tranſlation calls it Tſaltſalya, which is the true name of this particular fly in Geez, and was the ſame in Hebrew.” BRUCE's TRAVELS, vol. i. page 5; vol. v. page 191.

Thus, at length, we have the true ſignification of a word which has embarraſſed tranſlators and commentators, during two thouſand years.—The reaſon is evident: it did not exiſt nearer than Ethiopia;—and who knew that it exiſted there? or who would go there to inſpect it? What ſhall we ſay now to the difficulties in Scripture? Are there any, diſtinct from our own want of information reſpecting them?

No. LVII. VIEW FROM THE TOPS OF MOUNTAINS.

I DO not recollect that any traveller, whom I have peruſed, has viſited mount Nebo, to take from thence the ſame view as Moſes took of the Holy Land, which he was forbid to enter: but, by way of conveying ſome idea of what kind of ſight Moſes enjoyed, may we ſuppoſe it was not totally unlike that which is beheld from Lebanon; which I ſhall quote from M. VOLNEY, vol. i. page 295.

“ To enjoy this majeſtic ſcene, he muſt aſcend the very point of Lebanon, or the *Sannin*. There, on every ſide, he will view an horizon without bounds; while, in clear weather, the ſight is loſt over the deſert, which extends to the Perſian Gulph, and over the ſea, which bathes the coaſts of Europe. He ſeems to command the whole world, while the wandering eye, now ſurveying the ſucceſſive chains of mountains, tranſports the imagination, in an inſtant, from Antioch to Jeruſalem; and now approaching the ſurrounding objects, obſerves the diſtant profundity of the coaſt, till the attention, at length, fixed by diſtincter objects, more minutely examines the rocks, woods, torrents, hill ſides, villages, and towns, and the mind ſecretly exults at the diminution of things which before appeared ſo great.”

Such is the view from Lebanon, that mountain ſo famous in the Scriptures!

No. LVIII. BOTTLES OF THE ANCIENTS USED IN THE EAST.

(With a Plate.)

THERE is ſo great a difference between the properties of glaſs bottles, which are in common uſe among us, and bottles made of ſkin, which were uſed anciently by moſt nations, and ſtill are uſed in the Eaſt, that when we read of bottles, and do not carefully diſtinguiſh in our minds one kind of bottle from the other, miſtake is ſure to be the conſequence. For inſtance: Joſhua, ix. 4, the Gibeonites "did work wilily; they took upon their aſſes wine-bottles, old, and rent, and bound up"—patched. So, verſe 13, "Theſe bottles of wine were new, and behold they be rent." Surely, to common readers this is unintelligible! So, Matt. ix. 17, "Neither do men put *new* wine into *old* bottles; elſe, the bottles break, and the wine runneth out, and the bottles periſh:" "but new wine," ſays Luke, v. 38, "muſt be put into new bottles, and both are preſerved." Now, what idea have we, in common, of patched (glaſs) bottles? Or, of the neceſſity of *new* bottles for *new* wine? eſpecially, if we recollect the figure employed by Job, xxxii. 19: "My belly is as wine which hath no vent; it is ready to burſt, like *new* bottles." To render theſe, and ſome other paſſages, clear, we muſt, therefore, advert to the ſkin bottles uſed in the Eaſt, and to ſome of their properties.

Our plate, which is copied from vol. vii. page 197, of the *Antiquities* of HERCULANEUM, ſhows, very clearly, the form and nature of an ancient bottle; out of which, a young woman is pouring wine into a cup; which, in the original, is held by Silenus: it appears from this figure, that after the ſkin has been ſtripped off the animal, and properly dreſſed, the places where the legs had been, are ſtrongly cloſed up; and where the neck was, is the opening left for receiving and diſcharging the contents of the bottle. As this idea is very ſimple and apparent in the figure, I ſhall not enlarge on it. No doubt, ſuch bottles, when full, as this is repreſented as being, muſt differ greatly from the ſame when empty: being, when full, ſwollen, round, and firm; when empty, flaccid, weak, and bending.

As, in our tranſlation, the word bottle is uſed to denote veſſels very unlike each other, we ſhall beſtow a few thoughts on the various kinds of bottles, and on their different ſizes.

(I.) Gen. xxi. 14, Abraham is deſcribed as giving to Hagar, "a bottle of water," for herſelf and Iſhmael: but, in the original, the word (חמת CHeMeT) ſignifies rather an earthen pitcher; and as Hagar was an Egyptian, ſhe could be no ſtranger to the uſe of ſuch veſſels, which are univerſally employed in that country, for carrying water; and if the mode of doing it was then like what it is now, it was ſuch as appears to us ſingular enough; being carried on the palm of the hand, the arm being held upright; as may be ſeen in Norden's plates, No. XXX. It is evident, that this veſſel did not contain a very great quantity. It appears, from Mark, xiv. 13; Luke, xxiii. 10, that earthen pitchers were uſed for carrying water: and, from Habbakuk, ii. 15, that *chemets* were uſed to drink out of: "Woe to him that makes his neighbour drunken," by puſhing about his *chemet*. But if, as ſome think, this prophecy referred to the king of Egypt, then, perhaps, there is a propriety in uſing this term—an identity:—was it, particularly, *an Egyptian* kind of veſſel?

(II.) The bottle of wine, which Samuel's mother brought to Eli, 1 Sam. i. 24, is named (נבל) NeBeL, it was rather an earthen jar, or jug; but ſufficiently diſtinct from that of Egypt, and not a (ſkin) bottle: this, alſo, is the word uſed, 1 Sam. x. 3; alſo, 2 Sam. xvi. 1. But that tranſlated "earthen bottle," Jer. xix. 1, is (בקבק) BaKBaK; probably, it was of an inferior kind: but, perhaps, not very capacious, being made by the potter.

(III.) Judges, iv. 19, A very different word is uſed to ſignify that veſſel out of which Jael gave milk to Siſera: "ſhe opened a bottle of milk, and gave him drink."—This is called (נאוד) NAUD: the word has a reference to ſomewhat *moiſt, oozing*; or, perhaps, implies, *moiſtened into pliancy*, as muſt be the condition of that ſkin which is conſtantly kept filled with milk: this kind is uſually made of goat-ſkins. This word is alſo uſed to denote the bottle in which Jeſſe ſent wine by David to Saul, 1 Sam. xvi. 20.

Naud is alſo uſed to expreſs that bottle into which the pſalmiſt deſires his tears may be collected, Pſalm, lvi. 8. And that to which he reſembles himſelf, Pſalm, cxix. 83, " I am become like a bottle in the ſmoke;" *i.e.* like a bottle kept in the ſmoke-filled tents of the Arabs, or ruſtics: black enough!

Naud, then, may be taken as equivalent to " the ſhepherd's bottle;" as we find Jael uſed it, ſo did Jeſſe, and ſo do the Arabs, to this day. This kind of bottle, alſo, is not very large.

(IV.) But, beſide theſe words, there is another, which is that uſed, Job, xxxiii. 19, (אבות AOBUT) in the plural; now, AUB, ſignifies, in general, to ſwell, or diſtend; as a ſkin bottle muſt be, upon receiving the liquor poured into it: no doubt, it ſwells ſtill more by the fermentation of the liquor, as that advances toward ripeneſs; ſo, that now, if no vent be given to it, the liquor may overpower the ſtrength of the bottle; or, by ſearching every crevice, and weaker part, if it finds any defects, it may penetrate by theſe. Hence ariſes the propriety of putting *new* wine into *new* bottles, which, being in their prime, may reſiſt the expanſion, the internal preſſure of their contents, and preſerve the wine to due maturity; while old bottles may, without danger, contain old wine, whoſe fermentation is already paſt.

Aub, or *Ob*, is, then, probably, the larger kind of bottles made of ſkin; and, perhaps, not unlike the Girba, thus deſcribed by Mr. BRUCE:

" A girba is an ox's ſkin, ſquared, and *the edges ſewed together* very artificially, by a double ſeam, which does not let out water, much reſembling that upon the beſt Engliſh cricket balls. An opening is left at the top of the girba, in the ſame manner as the bung-hole of a caſk. Around this, the ſkin is gathered to the ſize of a large handful, which, when the girba is full of water, is tied round with whip-cord. Theſe girbas generally contain about *ſixty gallons* each, and two of them are the load of a camel. They *are then all beſmeared on the outſide with greaſe*, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the ſun upon the girba, which, in fact, happened to us twice, ſo as to put us in imminent danger of periſhing with thirſt." TRAVELS, vol. iv. page 334.

" There was great plenty of ſhell fiſh to be picked up on every ſhoal. I had loaded the veſſel with *four ſkins of freſh water, equal to four hogſheads*, with cords of buoys fixed to the end of each of them, ſo, that, if we had been ſhipwrecked near land, as rubbing two ſticks together made us fire, I was not afraid of receiving ſuccours, before we were driven to the laſt extremity, provided we did not periſh in the ſea." BRUCE'S TRAVELS, vol. i. page 205.

If Aub be a bottle of this ſize, there are very remarkable alluſions to its capacious ſwelling, its diſtention, uſed in reference to one claſs of witches, or wizards, which are hinted at in Scripture: as Lev. xx. 27, " a man or woman, in whom is Aub"—a familiar ſpirit, ſwelling the party: ſo, the witch of Endor is called, 1 Sam. xxviii. 7, " A miſtreſs of Aub." This ſubject may, hereafter, receive farther explanation; at preſent, I only ſay, if the compariſon of this prophetic ſwelling be taken from this large kind of bottles, it muſt be owned, the idea is ſtriking. I do not recollect, that the Aub is mentioned as being carried about by any perſon.

Bottles, then, of ſkins, are proportioned to the ſize of the animal which yields them—kid-ſkins—goat-ſkins—ox-ſkins. Is the former expreſſed by the word *naud*, the latter by the word *aub?* As to earthen bottles, they are very different in their forms: but, to know which particular form is denoted by each particular word, is at preſent, I apprehend, a *deſideratum.*

No. LIX. DESTRUCTION OF THE ROYAL FAMILY.

“ AN independent ſovereignty, in one family of Jews, had always been preſerved on the mountain of *Samen*, and the royal reſidence was upon a high-pointed rock, called the Jews' Rock: ſeveral other inacceſſible mountains ſerved as natural fortreſſes for this people, now grown very conſiderable, by frequent acceſſions of ſtrength from Paleſtine and Arabia, whence the Jews had been expelled. *Gideon* and *Judith* were then king and queen of the Jews; and their daughter, *Judith* (whom, in Ambara, they call *Eſther*, and ſometimes *Saat, i. e. fire)* was a woman of great beauty, and talents for intrigue; had been married to the governor of a ſmall diſtrict, called Bugna, in the neighbourhood of Laſta, both which countries were likewiſe much infected with Judaiſm.

“ Judith had made ſo ſtrong a party, that ſhe reſolved to attempt the ſubverſion of the Chriſtian religion, and with it the ſucceſſion in the line of Solomon. The *children of the royal family were, at this time, in virtue of the old law, confined on the almoſt inacceſſible mountain of Damo, in Tigrè.* The ſhort reign, ſudden, and unexpected death of the late king, *Aizor*, and the deſolation and contagion which an epidemical diſeaſe had ſpread both in court and capital, the weak ſtate of *Del Naad*, who was to ſucceed *Aizor, and was an infant*; all theſe circumſtances together, impreſſed *Judith* with an idea, that now was the time to place her family upon the throne, and eſtabliſh her religion, by the extirpation of the race of Solomon. *Accordingly, ſhe ſurprized the rock Damo, and ſlew the whole of the princes there, to the number, it is ſaid, of about* FOUR HUNDRED.

“ Some nobles of Amhara, upon the firſt news of the cataſtrophe at Damo, conveyed the infant king, *Del Naad*, now the only remaining prince of his race, into the powerful and loyal province of Shoa, and by this means, the royal family was preſerved, to be again reſtored.” BRUCE's TRAVELS, vol. iii. page 526.

I ſuppoſe this hiſtory will remind the reader of the ſlaughter of the whole royal family by Athaliah, and of her ſubſequent conduct, 2 Kings, xi. The wonderful eſcape of Joaſh ſeems almoſt paralleled by that of Del Naad; only, that Joaſh was actually wounded, and left for *dead*, though afterwards recovered; whereas, Del Naad was conveyed away ſafely. Thus, by means of Mr. BRUCE, we have a parallel to one of the moſt remarkable events in Scripture hiſtory.

This extract, alſo, explains what is meant by “ cutting off from Jeroboam—all that are SHUT UP”—which has appeared obſcure to commentators. 1 Kings, xiv. 10; ſee, alſo, 2 Kings, xiv. 26: For we find that all deſcendants of the royal family were ſhut up, and ſo lived together on the rock Damo, as they now do, ſays Mr. B. at *Wechnè*, and, no doubt, ſomewhat of the ſame cuſtom took place in Iſrael. We find the number of perſons Judith deſtroyed was conſiderable: So, Abimelech deſtroyed his ſeventy brethren, Judges, ix. 56. See, alſo, 2 Kings, x. 1, and elſewhere.

No. LX. PRODIGIOUS STONES USED IN BUILDING.

WE read with ſome ſurpriſe, of the dimenſions of the ſtones employed by Solomon, in the conſtruction of his houſe, 1 Kings, vii. 10: “ and the foundation was of coſtly ſtones, even great ſtones; ſtones of ten cubits, and ſtones of eight cubits:” theſe meaſures are undoubtedly ſet down as being remarkable; ten cubits are in length, about ſeventeen feet and a half, reckoning the cubit at twenty-one inches; and eight cubits are about fourteen feet—This has appeared extraordinary to many readers, ſince, among us, a ſtone of ten or twelve feet, is a large ſtone: but let us hear M. Volney, and our ſurprize will no longer reſt on theſe ſtones, but be transferred from Solomon's houſe, to the ruins of Balbec.

“ But what is ſtill more aſtoniſhing, is, the enormous ſtones which compoſe the ſloping-wall. To the weſt, the ſecond layer is formed of ſtones which are from twenty-eight to thirty-five feet long, by about nine in height. Over this layer, at the north weſt angle, there are three ſtones, which alone occupy a ſpace of *one hundred and ſeventy-five feet and one half*; *viz.* the firſt, *fifty-eight feet ſeven inches*; the ſecond, *fifty eight feet eleven*; and the third, exactly *fifty-eight feet*; and each of theſe, are *twelve feet thick*. Theſe ſtones are of a white granite, with large ſhining flakes, like gypſe; there is a quarry of this kind of ſtone under the whole city, and in the adjacent mountains, which is open in ſeveral places; and, among others, on the right, as we approach the city, there is ſtill lying there a ſtone, hewn on three ſides, which is *ſixty-nine feet two inches long, twelve feet ten inches broad,* and *thirteen feet three in thickneſs*; by what means could the ancients move theſe enormous maſſes? This is, doubtleſs, a problem in mechanics, curious to reſolve.” Volney's Travels, vol. ii. page 241.

No. LXI. ARABIAN DRESSES. (Plates I. and II.)

THOUGH I think it very likely, that theſe plates may be hereafter more accurately illuſtrated, yet, I preſume, a few general hints upon them, may, at preſent, be acceptable to the reader.

In the firſt figure of plate I, which is a young Arabian woman of Tema (Job ii. 19) or Tehama, *i. e.* the flat country, we obſerve the nature and ornament-ſtripes of the veil worn in Arabia—the ear-rings very large; the ſtreaks on the face, *i.e.* on the forehead, the cheeks, and the chin;—the cap for the head, with its band on the forehead; the rows of pearls which form the necklace;—the open and worked boſom of the ſhift, its very large ſleeves; the drawers going *under* the ſhift, up to the waiſt; the numerous and large bracelets on the arms, which are little more than ſimple rings; and the feet bare, even on the ſands of Arabia.

The veil of this figure does not ſeem to be ſo large as ſome that we read of; for inſtance, Rebecca took a veil, and covered herſelf; that veil, therefore, was much larger than this is; and, whether this would contain ſix meaſures of barley, as Ruth's did, or it may be proper for night, may be doubted. The ſpouſe in the Canticles (ii. 7) complains of having loſt a long veil; and, in ſuch a long veil, certainly did Tamar (Gen. xxxviii. 14) “ wrap herſelf.” We ſhall, hereafter, ſee great variety in this part of dreſs.

The bracelets of this figure, are, perhaps, ſimilar to thoſe which Abraham's ſervant gave Rebecca, Gen. xxiv. 22, “ ten ſhekels weight of gold;” for we ſee theſe are of conſiderable ſize.

The ear-rings of this figure are compoſed of one large ring, and, hanging on that, a gold drop, flat at bottom, like a ſeal:—if, in this flat part was wrought the name, or ſymbol, of any deity, we ſee how eaſily ear-rings might become ſuperſtitious and idolatrous: from ſuch, Jacob purged his family, Gen. xxxv. 4.

The ſecond figure on this plate conveys a ſtrong idea of Rebecca going to the well for water; her jar being upon her ſhoulder:—whence we ſee, how appropriate and deſcriptive is the expreſſion, ſhe “ let down her pitcher upon her hand,” and gave drink. This figure has no veil; ſhe, alſo, like the other, has large ear-rings, but theſe have ſmaller rings hung on the larger. She wears a cap, with a very broad border in front, hanging down behind her head like lappets. She has rows of pearls round her neck and boſom; bracelets on her arms, but only two on each; a ſhift, ſtriped in check-work; drawers of the ſame, with a broad ſtripe of ornament at the bottom; and a ſquare of ſtripe of ornament of the ſame nature, apparently, in front of her ſhift: her feet are naked. She has a kind of wrapper round her waiſt; which hardly may be called a girdle, yet ſeems to ſerve the purpoſes of one. Needlework and embroidery are often mentioned in Scripture, as highly ornamental: we ſee various parts of theſe dreſſes wrought with ſuch ornaments; and, as theſe are all thus ornamented about the neck, may they illuſtrate the expreſſion of Siſera's mother—"Divers coloured needle-work, on both ſides, meet for the necks of thoſe who take the ſpoil?" See alſo the neck of the mantle of the Arab gentleman on the other plate.

It ſeems ſtrange to us, that young women ſhould go with all theſe decorations, to draw water from the well: but ſuch is ſtill the cuſtom; and, no doubt, Rebecca had bracelets on when ſhe went to the well; but, as this figure has only two, and the former figure has four, we conclude that Rebecca might eaſily find room for thoſe preſented to her, by Abraham's ſervant. The pitcher is an earthen one, of that kind, I ſuppoſe, which is called *Cad*, in Geneſis.

There is an ambiguity in the account of Tamar, 2 Sam. xiii. 18, which, perhaps, theſe figures may contribute to diſſipate. "And ſhe had upon her a garment—(a tunic, or cloſe coat, ſay the verſions, χιτον, כתנת CeTeNeT) of various colours; for with ſuch robes—(outer robes, ſurtouts, מעילים MOILIM) were the king's daughters, who were virgins, clad." Here ſeems to be a contradiction: but what if one word means the drawers of this print, or a waiſtcoat worn under the ſhift; and the other, the outer robe or ſhift?—as we ſee, No. II. has the ſame ſtriped dreſs for both upper and under garment. If it could be aſcertained that this ſtory happened *in winter*, perhaps a waiſtcoat ſhould be the part of dreſs meant. "Tamar put aſhes on her head, rent her under dreſs, raiſed her hand to her head, and went lamenting"—ſobbing. I do not think Oriental nations would ſee any thing beyond a ſtrong expreſſion of the injury ſhe had ſuſtained, if Tamar actually rent her drawers; but how is it that her veil is not mentioned? Poſſibly, Amnon turned her out of doors without it; and ſhe raiſed her hands, with deſign to conceal her face.

No. LXII. ARABIAN DRESSES. Plate II.

WHEN I look at the firſt figure of this plate, which repreſents an Arab gentleman of Yemen, I almoſt think I ſee one of the patriarchs (Abraham, for inſtance) ſtanding before me: at leaſt, I think this figure may contribute to illuſtrate many incidental hints relating to dreſs in Scripture.

I wiſh firſt to notice the ſhoes on his feet, with their ties, or latchet; his ſtockings, of which only a ſmall part is ſeen; his drawers going *under* his ſhirt, and robe; his ſhirt going *over* his drawers, but under his flowered robe; a ſurtout, or mantle, with large ſleeves, over all, ornamented with little drops on one edge, the other edge worked in ornament of a different nature. See before. Obſerve, alſo, his girdle; his handkerchief ſtuck in his girdle; his hanger (*chanjar*) with its row of beads, or pearls, and a point appended. (The girdle ſerves the Orientals inſtead of pockets; in this, and in their turban, they carry money, &c.) His ſhirt ſleeves ſeem to come low down on the wriſt; his turban is compoſed of muſlin, or linen, rolled into folds.

It is clear, that our Lord was dreſſed ſomewhat like this figure; for, it is ſaid, John, xiii. 4, "he roſe from ſupper, and laid aſide (τα ιματια) his garments," plural; *i. e.* his mantle, or ſurtout, and that robe which, in this figure, is flowered, conſequently, he put off alſo his girdle, then "he girded himſelf with a towel," with one end of which, as it came round him, "he wiped his diſciples' feet." It follows, from this, that our Lord did not practiſe any of thoſe ſevere auſterities in dreſs which ſome have ſuppoſed; but that his appearance was reſpectable: wherein, as in other things, he was diſtinguiſhed from John the Baptiſt, from the Eſſenes, and other ſects of the Jews, &c. See Matt. iii. 4; xi. 19.

We ſee, alſo, from this figure, that a perſon might lay aſide his garments, and be comparatively *naked*, without being actually ſo. So Saul, 1 Sam. xix. 24, was naked among the prophets; ſo Peter, John, xxi. 7. Job, xxii. 6, "thou haſt ſtripped the naked of their clothing"—though it ſounds like a contradiction, yet is eaſily underſtood by our figures: as are many other places of Holy Writ.

The other figure repreſents a fiſherman of Djidda, or one of the lower claſs of people; carrying in one hand his tobacco-pipe, with the other, taking care of his commodity, which he carries on a ſtick, put over his ſhoulder. This figure has a girdle, and a knife ſtuck in it. Alluſions to the girdle, as a part of dreſs, are frequent in Scripture; and the neceſſity of it appears from the looſeneſs of theſe dreſſes.

It may be remarked, that the feet of three of theſe figures are naked; the naked feet, therefore, of the prieſts, when miniſtering at the altar, would not be that ſtrange ſight in the Eaſt, which it would be to us: neither is the command to "take off thy ſhoes, becauſe, where thou ſtandeſt, is holy ground," any greater hardſhip than our taking off our hats, at entering a place of worſhip.

The propriety of directing linen breeches—drawers, for the prieſts, when miniſtering before the Lord, is evident from the looſe dreſs of the figure, No. IV, which, certainly, in ſome inadvertent ſituation, might hardly be conſiſtent with decency (ſuch an *uncovery* is recorded, of Philip of Macedon, ſitting on his throne) beſide which, I ſuppoſe drawers were, as now, uniformly worn by perſons of reſpectability. Perhaps, in deep humility, David might have diveſted himſelf of his dreſs, ſo as rather to reſemble No. IV, than No. III, when he danced before the ark (2 Sam. vi. 20) in conſequence of which, Michal deſpiſed him: or he might only have put off his royal mantle.

Theſe looſe dreſſes, when the arm is lifted up, ſhow its whole length—to this, the prophet Iſaiah refers, liii. 1, "to whom is the arm of the Lord revealed"—uncovered?—who obſerves that he is about to exert his arm, the arm of his power.

Many other remarks might be made on theſe figures; but ſome we may hereafter offer, and many the reader cannot fail of making for himſelf. Theſe prints are copied from NIEBUHR; and I was aſſured by *Hadj* SELIM, that they are very correct repreſentations of the dreſſes worn in the Eaſt.

No. LXIII. PECULIAR FORMS ATTENDING OATHS.

WE have in Geneſis, xxi. 28, a curious account of a ceremony, practiſed by Abraham, in reſpect to Abimelech: "Abraham ſet ſeven ewe lambs of the flock by themſelves, and Abimelech ſaid to Abraham, what mean theſe ſeven ewe lambs, which thou haſt ſet by themſelves? And he ſaid, for theſe ſeven ewe lambs ſhalt thou take of my hand, that they may be a witneſs unto me [in my behalf] that I have digged this well: wherefore, he called that place, *Beerſheba*, becauſe there they ſware both of them. Thus they made a covenant at *Beerſheba*."—Beerſheba may ſignify the well of the oath, or the well of the ſeven. Since reading Mr. **Bruce**, I incline to adopt the latter ſignification; as we find the ſame kind of covenant, and of oath, is uſed in the Eaſt to this day. Mr. **Bruce**, in his note, refers to ſome Scripture inſtances of this oath; but the circumſtance of the ſeven ewe lambs ſeems to have eſcaped him:

"All that is right, Skekh, ſaid I; but ſuppoſe your people meet us in the deſert, in going to Coſſeir, or otherwiſe, how ſhould we fare in that caſe? Should we fight? —I have told you, Shekh, already, ſays he, curſed be the man who lifts his hand againſt you, or even does not defend and befriend you to his own loſs, even were it Ibrahim, my own ſon." Then, after ſome converſation—"The old man muttered ſomething to his ſons, in a dialect I did not then underſtand; it was that of the *Shepherds* of Suakem; and a little after, the whole hut was filled with people.

"Theſe were *prieſts* and *monks* of their religion, and the heads of families; ſo that the houſe could not contain half of them. The great people among them came, and, after JOINING HANDS, repeated a kind of prayer, of about two minutes long [this kind of oath was in uſe among the Arabs, or Shepherds, as early as the time of Abraham, Gen. xxi. 22, 23; xxvi. 28]; by which they declared *themſelves, and their children, accurſed*, if ever they lifted their hands againſt me, in the *tell* (or field), in the deſert, or on the river; or, in caſe that I, or mine, ſhould fly to them for refuge, if they did not protect us, at the riſk of their lives, their families, and their fortunes, or, as they emphatically expreſſed it, 'to the death of the laſt male child among them.' Medicines and advice being given on my part, faith and protection pledged on their's, *two buſhels of wheat*, and SEVEN SHEEP were carried down to the boat; nor could we decline their kindneſs; as refuſing a preſent in that country, is juſt as great an affront as coming into the preſence of a ſuperior, without any preſent at all." [Gen. xxxiii. 10, 11; Malachi, i 10.]

There is a remarkable paſſage, Proverbs, xi. 21, thus rendered by our tranſlators, "*Though* hand *join* in hand, the wicked ſhall not be unpuniſhed; but the ſeed of the righteous ſhall be delivered:" *i. e.* though they make many aſſociations, and oaths, and join hands among themſelves (as formed part of the ceremony of ſwearing among theſe ſhepherds of Suakem) yet they ſhall be puniſhed. But **Michaelis** propoſes another ſenſe of theſe words, "hand in hand"—my hand in your hand, *i. e.* as a token of ſwearing, "the wicked ſhall not go unpuniſhed."—How far this ſenſe of the paſſage may be illuſtrated by this and the following extract, the reader muſt judge:

"I cannot help here accuſing myſelf of what, doubtleſs, may be well reputed a very great ſin. I was ſo enraged at the traiterous part which Haſſan had acted, that, at parting, I could not help ſaying to Ibrahim, 'Now, Shekh, I have done every thing you have deſired, without ever expecting fee or reward; the only thing I now aſk you, and it is probably the laſt, is, that you avenge me upon this Haſſan, who is every day in your power. Upon this, HE GAVE ME HIS HAND, ſaying, he ſhall not die in his bed, or I ſhall never ſee old age." **Bruce's Travels**, vol. i. page 199.

I remark farther on this extract, that though Mr. **Bruce**'s reflections do not applaud his conduct in this inſtance, yet, it ſeems, in ſome ſenſe, ſimilar to the behaviour of David, when he gave charge to his ſon, Solomon, to execute that juſtice upon Joab and Shimei, which he himſelf had been unable to do, by reaſon of the viciſſitudes of his life and kingdom; and of the influence which Joab, the general, had in the army; but of which the pacific reign of Solomon would deprive him, 1 Kings, ii. 6.

Perhaps, alſo, this joining of hands may add a ſpirit to the paſſage, 2 Kings, x. 15: "Is thine heart right, as my heart is with thy heart?" ſays *Jehu* to *Jehonadab*; "if it be, *give me thy hand*"—"And he (*Jehonadab*) gave him (*Jehu*) his hand;" *i. e.* in token of affirmation; "and he *(Jehu)* took him *(Jehonadab)* up into his chariot." So then, it was not as an aſſiſtance to enable *Jehonadab* to get into the chariot, that Jehu gave him his hand, but, on the contrary, Jehonadab gave his hand to Jehu. This ſeems confirmed by verſe 16, "So they made him (Jehonadab) ride in his chariot." All theſe pronouns embarraſs our tranſlation, but they were perfectly underſtood by thoſe who knew the cuſtom of their country on ſuch occaſions.

No. LXIV. EASTERN ASSES. TAXATION OF JOSEPH AND MARY.

I have often found myſelf under a difficulty, whether to adhere to the opinion of Dr. Doddridge, or to that of Mr. Hervey, in reſpect to the kind of aſs on which our Lord rode into Jeruſalem. Dr. Doddridge obſerves, that the Eaſtern aſſes are larger and much better than our's, and that our Lord's triumphant entry was not *degraded* by indignity; but, though *humble*, was not *mean*. Mr. Hervey, on the other hand, glories in whatever of meanneſs and of diſrepute was attached to this circumſtance. For myſelf, I have remarked, that much of that extreme meanneſs which ſome conceive in the character and ſituation of Jeſus, ariſes from unacquaintance with local cuſtoms and manners, and that it is greatly diminiſhed on cloſer inſpection; that, however humble might be his appearance, yet that it was neither vulgar nor mean. How far the following extracts may ſupport this idea, in reſpect to the kind of aſs uſed by our Lord when entering Jeruſalem, the reader muſt judge: but I think this is not the only inſtance in which the *medium* is the ſafeſt courſe to take. See Fragment, No. LIX.

"Chriſtians cannot, indeed, repine at being forbidden to ride on horſeback in the ſtreets of Cairo, for *the aſſes are there* VERY HANDSOME; *and are uſed for riding, by the greater part of the Mahometans*; *and by the moſt diſtinguiſhed women of the country.*" Niebuhr, page 39, *French edition.*

In fact, this is general in the Eaſt, and only the grandees uſe horſes in the cities (this excepts the Arabs of the country, &c.)

I add to this hint, a queſtion, whether we muſt not adopt the ſame principle of *medium*, to obtain a true idea of the ſituation of our Lord's parents?—if, as ſeems at leaſt plauſible, Auguſtus, in taxing Syria, adopted the ſame principles of taxation as Sultan Selim in later times: that of a *territorial impoſt*. For, in this caſe, the inference will be, that Joſeph and Mary had ſome landed property at Bethlehem, which brought them *there*, to be *there* taxed. Moreover, had perſonal property been taxed, and Joſeph and Mary poſſeſſed no other, might they not as well have been taxed at Nazareth? This inference is by no means weakened, if the word *apographe*, employed by Luke, ſignifies ENROLLMENT—"every one in HIS OWN (*την ἰδίαν*) city"—the city of his property—where his property lay. Is not enrollment at leaſt as natural for landed property, as for any other, which could be the ſubject of taxation?

"When Sultan Selim had conquered Syria, *in order to render the collection of the revenue more eaſy*, he eſtabliſhed a ſingle *territorial tribute*, called the MIRI. It ſhould ſeem, that this Sultan, notwithſtanding the ferocity of his character, underſtood the importance of favouring the huſbandman. That this tax might be collected regularly, Selim gave orders *to prepare a* DEFTAR, *or* REGISTER, *in which the contingent of each* VILLAGE *ſhould be ſet down.*" Volney's Travels, vol. ii. page 406, *Engliſh edition.*

This regiſter ſeems to be the very article meant by the *apographe* of Luke; which word is rendered *regiſter* by many commentators: and is uſually ſo underſtood.

No. LXV. BEHEMOTH, FROM EGYPTIAN REPRESENTATIONS. (With a Plate.)

THE want of that accurate information on many ſubjects, which can only be obtained on the ſpot, and by perſonal inſpection, is eſpecially felt in our inveſtigation of the Natural Hiſtory of the Sacred Scriptures: a conviction of this, made the inquiſitive BOCHART forſake Europe, for a time, to reſide in the Holy Land, that he might, if poſſible, obſerve the very animals themſelves, which inhabit there: and, by their natures and manners, determine thoſe which are named in Holy Writ. We are obliged to him for his labours: yet many perſons, of no ſmall learning, have, without heſitation, differed entirely from his opinions: of which, our preſent ſubject is an inſtance.

The author of the book of Job has evidently taken great pains to draw highly finiſhed poetical pictures of two remarkable animals, BEHEMOTH and LEVIATHAN: whom he reſerves to the laſt in his deſcription of nature, and with which he cloſes the *climax* of that diſcourſe, which he puts into the mouth of the Almighty.—He even interrupts that diſcourſe, and ſeparates, as it were, theſe ſurpriſing creatures from thoſe which he had deſcribed before; and he deſcants on them in ſuch a manner, as ſhews the poetic animation with which he wrote. The paſſage ſtands thus in our tranſlation:—

“ Behold, now Behemoth, which I made with thee;
1, He eateth graſs as an ox;
2, His ſtrength is in his loins,
3, His force in the navel of his belly:
4, He moveth his tail like a cedar;
5, The ſinews of his ſtones are wrapt together:
6, His bones are ſtrong pieces of braſs,
7, His bones like bars of iron.
8, He is the chief of the ways of God;
9, He that made him, can make his ſword to approach him;
10, Surely the mountains bring him forth food,
11, Where all the beaſts of the field play:
12, He lieth under the ſhady trees,
13, In the covert of the reeds and fens;
14, The ſhady trees cover him with their ſhadow,
15, The willows of the brook compaſs him about:
16, Behold, he drinketh up a river; he haſteth not;
17, He truſteth that he can draw up Jordan into his mouth;
18, He taketh it with his eyes:
19, His noſe pierceth through ſnares.”

The Leviathan is deſcribed at ſtill greater length; and theſe creatures evidently appear to be meant as *companions*; to be reſerved, as *fellows* and *aſſociates*. Under this idea, which I think ſelf-evident, I wiſh, without extending this Fragment ſo far as the learned well know it might be extended, to enquire, what were the creatures moſt likely to be *companionized* and *aſſociated*, in early ages, and in the countries bordering on Egypt?

I believe it is generally admitted, that by the Leviathan, is meant the Crocodile; accepting this as decided, the enquiry is, what is Behemoth, his fellow?

If we had any ancient Egyptian poems, or even writings, come down to us, we might poſſeſs a chance of meeting in them with ſomething to guide our enquiries: but of theſe we are totally deprived. I eſteem myſelf fortunate, therefore, that, by means of Egyptian repreſentations, I can, as I hope, determine this queſtion, and lay it at reſt.

Upon carefully inſpecting that great work, publiſhed under the authority of the King of Naples, containing prints from the antiquities found at Herculaneum, I was agreeably ſurprized, to find, among other Egyptian ſubjects, thoſe of which the annexed print offers copies to the reader.

No. I, is copied from vol. ii. page 295. The original is divided into three compartments; in the firſt, is a large crocodile, lying among the reeds, with three ducks, two above him, one below him. The middle compartment is that of our plate; the third compartment repreſents a crocodile, and a duck below him.

The deſign which we have ſelected, repreſents, at the bottom, a large crocodile, his mouth opened, as if yelling; on his back is placed a pigmy, holding, in each hand, croſſed reeds; a little higher, is a duck floating on the water; and, above, are two hippopotami, each among reeds, each with its mouth open, as if bellowing; the lower one ſeems alſo to be moving its tail. The reſt of the water is adorned with flowers, &c.

No. II, is, in the original, an Egyptian Landſcape, repreſenting a crocodile, crouching, but his mouth open, as if watching for prey; then a dwelling; then a duck, floating; and, cloſe to him, an hippopotamos, drinking with great vehemence, and conſiderable commotion of the water, his tail elevated, and apparently in motion.

No. III, is an extract from that famous piece of antiquity, commonly called the *Preneſtine Pavement*: it is *muſaic* (or coloured ſtones) and was formerly part of the pavement of the temple of the goddeſs Fortune, at Preneſtum. It repreſents, ſay ſome, the triumph of Alexander, in Egypt; but all agree, that it repreſents Egypt, principally, though it offers an aſſemblage of the moſt remarkable creatures of Africa. It is among the moſt deciſive proofs, that the ancients were better acquainted with the internal parts of Africa, and their productions, than we are, ſince it not only offers the repreſentations of ſeveral animals whoſe exiſtence is but very lately aſcertained to us, but alſo of ſome others, which we have every reaſon to believe future diſcoveries will juſtify. That very rare animal, whoſe exiſtence was hardly admitted till lately, the giraffe, is in it; as is the African wild boar (*le Sanglier du Cap de Verd*, of Buffon, Supp.) and others, equally ſcarce. We have extracted a portion from this pavement, which ſhows the *aſſociation* of the crocodile and the hippopotamos: having at bottom, two crocodiles ſprawling about in the mud of a kind of iſland; and above, three hippopotami, of which, one is juſt lifting his head above the water, to ſtare at thoſe who are engaged in hunting them. A ſecond has two ſhafts ſtuck into his ſhoulders, of which he ſeems to complain; the third, has received a ſhaft in his hip, of which he ſeems to take no notice, but to feed on in full ſecurity. The veſſel, and the perſons in it, alſo deſerve inſpection.

I might quote, as a fourth inſtance of this aſſociation of the hippopotamos and the crocodile, the famous ſtatue of the Nile, with the ſixteen children about him (alluding to his waters riſing to ſixteen cubits); the baſe of which ſtatue is ornamented with a number of theſe animals all around it (ſixteen or ſeventeen) in various attitudes, with reeds, &c. and pygmies in boats, &c.

Theſe four inſtances are clear and decided; there are others not ſo clear; as in the famous Iſiac table:—the hippopotamos is there among the reeds; but the crocodile is not ſo cloſely connected with him, as in the foregoing inſtances.

After theſe authorities, I think we may, without heſitation, conclude, that it was not only not uncommon, but that it really was the *cuſtomary* manner of thinking, and conſequently, of ſpeaking, in ancient times, and eſpecially in the countries where they were native, *to couple* the hippopotamos and the crocodile, as the two moſt wonderful of creatures; I may add, that being well known in Egypt, and being, in ſome degree, objects of Egyptian pride, *diſtinguiſhing* natives of that country, they could not eſcape the notice of any curious naturaliſt, or writer on natural hiſtory; ſo, that to ſuppoſe they were omitted in this part of the book of Job, would be to ſuppoſe a blemiſh in it: and if they are inſerted, no other deſcription can be that of the hippopotamos.

As it is well known that many learned men have taken the elephant for Behemoth, I cannot avoid ſuggeſting, that NO pictorial authority which I have ever ſeen, has repreſented the elephant as known in Egypt: I ſay, as known in Egypt; much leſs as peculiar to that country, though it has been repeatedly, indeed, I believe conſtantly, adopted, as a ſymbol of Africa. Till, therefore, ſome inſtance be produced, in which the elephant is not only repreſented as an inhabitant of Egypt, but alſo is *aſſociated* with the crocodile, I preſume we may conſider the weight of evidence as altogether in favour of the hippopotamos—as being the Behemoth of Job. Omitting, therefore, what might be ſaid againſt the elephant, as not agreeing in certain particulars with the deſcription given us of Behemoth by the ſacred writer, let us now examine our print ſomewhat cloſely, in the order of the verſes in the paſſage in Job, which are numbered for their more ready perception by the reader.

1, *He eateth graſs like an ox.* It is evident from all theſe repreſentations, that the hippopotamos feeds on vegetables: In fig. I, he is in the very act of feeding on ſuch proviſions. 2, *His ſtrength is in his loins*; 3, *His force in the navel of his belly*—Each of theſe delineations repreſent him as powerfully built; but fig. II, ſhows prodigious ſtrength of conſtruction. 4, *He moveth* (bendeth) *his tail like a cedar, i. e.* ſhaken by the wind; not, I ſuppoſe, rapidly, with a tremulous motion, but ſlowly, as it were ſolemnly, ſtately.—This appears, in ſome degree, from fig. D, but eſpecially from fig. F, where his tail is ſeen to advantage, and is evidently in motion. 5, 6, 7, are implied in his general form; but are incapable of illuſtration by theſe ſubjects. I ſhall merely improve the verſion: "His *ſmaller* bones are compact bars of braſs: his *larger* bones like forged bars of iron." 9, *He* (God) *in making him, has made faſt* (fixed) *his weapon.* Neither of theſe figures ſhow the tuſks of the hippopotamos, like what they really are in nature, which, I am the rather ſorry for, as this *fixed* inſertion of them, is remarkable in the animal. Yet fig. D, E, F, and H, ſhow, that this part of the animal had not eſcaped notice. 10, *The ſwellings* (riſings) *produce him food*: not mountains, ſtrictly ſpeaking, but any elevations, ſuch as thoſe on which fig. H and I are feeding. 11, *Where play all the beaſts of the field.* Certainly, our plate ſays little about the *beaſts* of the field; but I cannot help thinking it very remarkable, that in ſeveral of our repreſentations, where ſo formidable a creature as the hippopotamos is depicted, as drinking, roaring, &c. there ſhould be a duck in perfect quiet, and without any fright, or fear of injury from him, or by him. Is it not the chief intention of this verſe, to expreſs the ſecurity of the leſſer creatures from injury by this inoffenſive animal, which permits even their frolics and ſportiveneſs without interruption? 12, *He lieth under the ſhady trees*; 14, *The ſhady trees compaſs him with their ſhadow.* Here our print fails us; Egypt being a country not abounding in trees: but, as amends, 13, 15, *He lieth in the covert of the reeds and fens*, is ſtrongly illuſtrated by our ſubjects, ſince fig. D, E, H, I, are almoſt ſurrounded by reeds, &c. 16, *He drinketh up a river: he haſteth not.* Fig. F, ſeems to be a direct comment on this verſe; and on 17, 18, *he is confident, though Jordan ruſh againſt his mouth*; *he taketh it with his eyes.* Obſerve the eagerneſs which the ancient artiſt has expreſſed in this animal.

Theſe remarks are independent of the general Natural Hiſtory of the hippopotamos; and are merely meant to ſhow, that the chief particulars of his manners were well underſtood in ancient times: that they are conformable to the accounts of travellers, will appear to any who will peruſe Buffon's account of this animal; and, eſpecially, the more recent travels in Africa of M. Vaillant:—but, as it was not my deſign to write the Natural Hiſtory of the creature, but merely to aſcertain and identify it, with what ſucceſs I have fulfilled this deſign, muſt now be left to the reflective reader.

The pigmy on the back of the crocodile, A, is a cuſtomary mode of figuring the inhabitants of Ethiopia, and thoſe around the head of the Nile, *i. e.* Upper Egypt, and farther ſouth. The Pigmies are well known to the readers of claſſic authors; at preſent, I recollect no alluſion to them in Scripture, unleſs in Iſaiah, xviii. which chapter, perhaps, may hereafter receive a pictorial illuſtration.

It ſhould be remembered, that theſe ſubjects from Herculaneum, were the common ornaments of common houſes. No. I, formed part of the wall of a ſhop, ſituated near the gate of the city of Pompei. No. II, was found in digging: it ſeems to be an entire picture. The merit of theſe ſubjects, therefore, as inſtances of art, is by no means conſiderable, but their *commonneſs*, as ſeems to be a fair inference from their being found in ſuch ſituations, deſerves notice, in ſupport of principles we have adopted both in this ſubject and in others.

No. LXVI. SUGGESTIONS ON THE POOL OF BETHESDA.

AMONG other advantages ariſing from theſe Fragments, as detached from the Dictionary, is that of propoſing illuſtrations of paſſages of Holy Writ, for *farther* conſideration: *that* may be proper as a *query* here, which, perhaps, might not be ſo well, if placed under an article wherein the reader would ſeek for matter of fact only. After this hint, I hope a few thoughts on the nature of the pool of Betheſda, will meet with a candid acceptance.

It is notorious, that the majority of writers have regarded the cures wrought at this place as a ſtanding miracle among the Jews; and yet they have been ſurprized that Joſephus ſhould omit to mention a fact ſo honourable to his nation. Dr. Doddridge calls this "the greatest of difficulties in the hiſtory of the Evangeliſts; and that in which, of all others, the learned anſwerers of Mr. Woolſton had given him the leaſt ſatisfaction." Mr. Fleming, to avoid ſome difficulties in the ſtory, ſuppoſed the latter part of the third verſe, and the whole of the fourth, to be ſpurious; it is wanting in Beza's MS. and is added, in a later hand to a MS. in the French King's library: however, it is in all other MSS. in the Syriac, and the other verſions in the Polyglott.

It is well known, that Dr. Hammond ſuppoſed that the blood of the great number of ſacrifices waſhed in this pool communicated a ſalutary efficacy to the water, upon its being ſtirred up by a meſſenger from the high-prieſt—a ſtrangely unphiloſophical ſuggeſtion, ſurely! and yet Dr. Pococke was ſo far carried away by it, as to ſeek at Jeruſalem, for the pool of Betheſda, on the *wrong* ſide of the city, where *it is not*: and where it is, he could not ſee it, for reaſons which we ſhall ſtate preſently. I ſhall inſert one of Dr. Doddridge's notes on this hiſtory; partly from reſpect to his memory, and deference to his difficulties; partly, as it ſets the idea of a ſtanding miracle in a very ſtrong light; and, partly as an inſtance how greatly learning and piety might profit, by an intimate acquaintance with *things*, as well as *words*.

" I imagine *this pool* might have been remarkable for ſome *mineral virtue* attending the water; which is the more probable, as *Jerom* tells us, *it was of a very high colour*: this, together with its being ſo very *near the temple*, where a *bath* was ſo much needed for religious purpoſes, may account for the building ſuch ſtately *cloyſters* round it, *three* of which remain to this day. (See Maundrel's Travels, page 108.) Some time before *this paſſover*, an extraordinary *commotion* was probably obſerved in the water; and Providence ſo ordered it, that the next perſon who accidentally bathed here, being under ſome great diſorder, found an immediate and unexpected cure: the like phenomenon, in ſome other deſperate caſe, was probably obſerved on a SECOND *commotion*; and theſe *commotions* and *cures* might happen *periodically*, perhaps *every ſabbath* (for that it was *yearly*, none can prove) for ſome weeks or months. This the *Jews* would naturally aſcribe to ſome *angelic* power, as they did afterwards *the voice from Heaven*, John, xii. 29, though *no angel* appeared: and they, and St. John, had reaſon to do it, as it was the *Scripture ſcheme*, that theſe benevolent *ſpirits* had been, and frequently are, the inviſible inſtruments of good to the children of men (Pſal. xxxiv. 7; xci. 11; Dan. iii. 28; and vi. 22). On their making ſo ungrateful a return to *Chriſt*, *for this miracle*, and *thoſe* wrought at the *former paſſover*, and in the intermediate ſpace, this *celeſtial viſitant*, probably, from this time, returned no more: and, therefore, it may be obſerved, that though the *Evangeliſt* ſpeaks of *the pool* as ſtill at *Jeruſalem* when he wrote, yet he mentions the *deſcent of the Angel* as a thing which *had been*, but not as ſtill continuing (compare ver. 2, and 4).—This may account for the ſurprizing ſilence of *Joſephus*, in a ſtory which made ſo much for the honour of his nation. He was himſelf not born when it happened; and, though he might have heard the report of it, he would, perhaps (as is the modern way) oppoſe *ſpeculation* and *hypotheſis* to *fact*, and have recourſe to ſome indigeſted and unmeaning harangues, on the unknown force of *imagination*: or, if he ſecretly ſuſpected it to be *true*, his dread of the *marvellous*, and fear of diſguſting his *Pagan* readers with it, might as well lead him to ſuppreſs this, as to diſguiſe *the paſſage through the Red Sea*, and *the Divine voice from mount Sinai*, in ſo cowardly and ridiculous a manner, as it is known he does. And the relation in which this *fact* ſtood to the hiſtory of Jeſus, would make him peculiarly cautious in touching upon it, as it would have been ſo difficult to handle it at once with decency and ſafety."

Let us now analyſe the words of the Evangeliſt's hiſtory, and endeavour to ſtate their true import; which we ſhall afterwards farther illuſtrate:

(a.) *Now there is—in Jeruſalem, over-againſt the ſheep* (-market, or ſheep-gate; either is equally well, they being cloſe adjoining together) *a pool* (or place for ſwimming in, κολυμϐήθρα, *i.e.* deep enough in ſome places for ſwimming in) *named in Hebrew, Betheſda, having five porches* (porticos, gateways, cloyſters, walking-places). *In theſe lay a multitude* (enough to fill them) *of* (ἀσθενουντων, ſtrengthleſs, languiſhing) *debilitated perſons, blind, contracted* (*i.e.* having parts of their perſons STRAINED, χωλων, ſhut up) *waſted* (parched, as by burning heat, dried up, ſhrunk, ſhrivelled) *waiting for the moving of the water; for an angel, according to the ſeaſon* (at the proper ſeaſon, OCCASIONALLY, from time to time, after an interval, after a period of time; the word is not *chronos*, importing a fixed time, but κατα καιρον a ſeaſon, or opportunity) *deſcended into the pool, and troubled the water: whoever then firſt went down* (into the pool) *after the moving of the water, was cured of whatever diſeaſe* (*i.e.* of the nature of thoſe above enumerated) *had ſeized him.*

(I.) Now there is—theſe words do not determine that the evangeliſt wrote his goſpel *before* the deſtruction of Jeruſalem, as has been inferred from them;—for there are remains of this pool to this very day, and, as it is ſunk in the rock, it may ſtill remain for ages. Dr. DODDRIDGE ſays, "he does not find ſatisfactory proof (though many have aſſerted it) that the ſheep to be ſacrificed, were waſhed here; or, that the blood of the ſacrifices ran into it."—Of this laſt thought, indeed, the impoſſibility is evident; ſince, in that caſe, the blood muſt have firſt run *down*, and afterwards run *up* again, to get into this pool, there being a drain or ditch between this pool and the temple, and a bridge over that, by which to enter the temple: this obliged POCOCKE, who adopted the idea of the blood running into this pool, to ſeek for *lower* ground *on* *the other ſide of the temple.* It is erroneous to ſuppoſe that the ſheep were waſhed here, *after they were ſlain*; whereas, they were waſhed as ſoon as bought, in the adjoining market, *i. e.* they were driven in, and ſwam about, or, &c. in the pool; there being always a body of water in it, ſufficient for that purpoſe.

The place now ſhown for the pool of Betheſda, is *ſquare*: nevertheleſs, it might have had five porches; one on each hand at entering, the entrance being in the middle of one ſide; and three on the other ſides. (*Vide* the Plan of Jeruſalem.) This difficulty, therefore, is removed, merely by its conſtruction. It was, probably, very ſimple, and neither "ſtately" nor fit for "purification for religious purpoſes," notwithſtanding its vicinity to the temple.

(II.) The diſeaſes of theſe patients were of the nervous kind. I pretend not to ſufficient acquaintance with the Greek phyſical writers, to determine whether τυφλὸς, *blind*, is uſed in the ſenſe of *dim-ſighted*, *i. e.* ſo weak in the nerves, &c. ſerving the eye, as to be nearly, but not *hopeleſsly* blind. But, I ſubmit, whether ſomewhat very like what I mean, is not its import in Acts, xiii. 11, "Thou ſhalt be blind (τυφλὸς) not ſeeing the ſun *for a ſeaſon* (ἄχρι καιροῦ)." Alſo, 2 Peter, i. 9, "Theſe are—blind (τυφλός ἐστι) not ſeeing afar off, myops, *ſhort-ſighted*, μυωπάζων:" where it ſhould ſeem, that the latter word is put to explain the former, as there could be no need to deſcribe a *totally* blind perſon, as *ſhort-ſighted*. 1 John, ii. 11—*He who walketh in darkneſs,—darkneſs hath blinded* (ἐτύφλωσε)—ſuſpended the offices of—*his eyes*. The other diſeaſes mentioned by the Evangeliſt, are evidently ſuch as cold bathing, eſpecially in medicinal water, would be eſteemed a remedy for. For the angel, ſee the article ANGEL, in DICT. *i. e.* a *providential* agent of God.

(III.) But what if here were, in fact, TWO DISTINCT WATERS? *firſt*, the conſtant body of water, the pool, wherein the ſheep were waſhed—the bath; *ſecondly*, an occaſional and inconſtant iſſue of water, whoſe ſource was on one ſide of the bath, falling from a crevice of the rock whereinto this baſon was ſunk, from the height of ſeveral feet: what, if *this* was the medicinal water which "was troubled at the ſeaſon?" and falling perhaps in no very large quantity, the perſon who could firſt get to it, received the full benefit of it, (1) becauſe he had it *freſh from the rock*, which the water in the pool, if ſupplied from the ſame ſource, could not be; (2) becauſe there was *no ſuperfluity of it*, of which others might partake; (3) becauſe ſuch of it as fell into the pool, became inſtantly diluted, mingled with the body of water conſtantly there, and was thereby deprived of its efficacy, and its *concentrated* virtues; (4) this mixture was ſure to be completed by the number of perſons who would ruſh into the pool, in hopes of being firſt, or very early in it. Obſerve, that if the water fell *from above* into the pool, the people might eaſily watch it; and would not fail to ruſh towards it, when it was ſeen by them to be iſſuing: whereas, had the pool itſelf been the water that was moved, would not the ſheep have been prohibited from being waſhed in it, partly from the idea of holineſs connected with this pool; partly from apprehenſion that while they were waſhing, the water might be troubled, at a moment when nobody could enjoy the benefit of it? if, indeed, its being troubled could be diſtinguiſhed from the commotion occaſioned by the ſheep in it, every day.

Let us now accept aſſiſtance from travellers who have viſited the place.

"A little above, we entered the city at the gate of St. Stephen (where, on each ſide, a lion retrograde doth ſtand) called, in times paſt, *the port* [gate] *of the valley*, and *of the flock*; for that *the cattle came in at this gate, which were to be ſacrificed in the temple, and were ſold in the market adjoining*. On the left hand *is a ſtone bridge, which paſſeth at the eaſt end of the north wall, into the court of the temple of Solomon*; *the head* [*i. e.* of the bridge] *to the pool of Betheſda (underneath which it had a conveyance) called alſo Probaticum*, for that the ſacrifices were therein waſhed, ere delivered to the prieſts. Now, it is a *great ſquare profundity, green and uneven at the bottom*: into which, a BARREN SPRING *doth drill* BETWEEN *the ſtones of the northward wall; and ſtealeth away almoſt undiſcovered.* The place is for a good depth *hewn out of the rock*; confined ABOVE on the north ſide, with a ſteep wall, on the weſt with high buildings (perhaps, a part of the caſtle of *Antonia*, where are two doors to deſcend by, now all that are, half choked with rubbiſh) and on the ſouth with the wall of the court of the temple."

Such is the account of SANDYS, who was there on Good Friday, 1611. He found the ſpring running, but in ſmall quantities. But it ſhould ſeem, that when Mr. MAUNDRELL was there, Good Friday, 1696, this ſtream did not then run—as he does not mention that circumſtance—ſo that, poſſibly, this ſpring is ſtill intermitting; and to this day runs *(katà kairon)* occaſionally. We have every reaſon to ſuppoſe, that the ſpring was formerly far more copious, and abundant; as the rubbiſh, &c. which now chokes up the paſſages for its waters, may not only diminiſh the quantity, but injure their quality.

"On the 9th [April, 1696] we went to take a view of what is now called the pool of Betheſda, which is 120 paces long, 40 broad, and 8 deep: at the weſt end are ſome old arches, now dammed up, which, though there are but three in number, ſome will have to be the five porches, in which ſat the lame, halt, and blind." MAUNDRELL.

From the account of SANDYS, it appears, that the baſon being hewn deep in the rock, and upon *("above")* that rock the northern wall ſtanding, and the ſpring iſſuing from between the ſtones of this wall; the place whence the ſpring iſſues muſt be ſeveral feet above the level of the water in the baſon; which baſon being deeper in ſome places than in others, "UNEVEN at the bottom," might be deep enough to ſwim in, in ſome parts, while, in others, it might ſerve to waſh the ſheep, without their ſwimming at all.

Thus, by means of the accounts of travellers, and of their repreſentations, this hiſtory appears in what I believe is a new light (and I hope, a juſt one, ſince, ſo far as I perceive, it accounts ſtrictly for every thing in the hiſtory) and, perhaps, a more accurate idea is given to the name of this place, than thoſe who have derived it from (בית אשדה *bith aſhdeh, domus effuſionis)* the houſe of iſſuing of waters, the houſe of effuſion, were aware of. That it could not be the *drain* from the temple, we have proved: may not then "THE SPRING-HOUSE," be a title very deſcriptive of the porticos around the ſpring we have indicated? And, as that ſpring was ſalutary, this derivation is in perfect coincidence with that from (בית חסדה *beth chaſdeh)* the houſe of mercy, or kindneſs; from חסד *chaſid*, exuberant bounty. *Vide* BETHESDA, in DICT.

Let us cloſe, by reflecting that it was John's deſign to relate a miracle wrought by his maſter; his deſign was to honour Jeſus, and Jeſus alone: he had, therefore, no inducement to allude to any miraculous (angelical) *ſpiritual* interference, previous to, or diſtinct from that of Jeſus: and, I ſubmit to the reader, whether his words, properly taken, do really import any ſuch interference? eſpecially, if we advert to the various ſenſes of the word *Angel*, of which ſeveral are given in the DICTIONARY.

No. LXVII. THE SPECIES OF THE WITHERED FIG-TREE.

THERE has been no little diverſity of opinion among commentators on the ſubject of the barren fig-tree, curſed by our Lord, Matthew, xxi. 14; related, alſo, by Mark, xi. 12, in very noticeable terms, which I beg leave ſlightly to tranſpoſe and to paraphraſe:

"Jeſus

" Jeſus coming early from Bethany—was hungry—ſeeing a fig-tree, from afar—at ſuch a diſtance that he could only diſcern its ſpread of leaves, he went to it, IF PERHAPS (*ει ἄρα*) he might find ſome figs on it (for it was not yet the uſual ſeaſon for figs to be fit for gathering on fig-trees in general—*ȣ γαρ ἦν καιρος συκων*); but he found leaves only: and he ſaid, none ſhall ever find any fruit on thee hereafter."

It is enquired, if this was *not the ſeaſon* for figs, with what propriety did our Lord curſe this barren fig-tree?—and our too common inattention to the natural hiſtory of the Eaſt, has hitherto precluded a juſt and definitive anſwer to the queſtion. Interpreters have racked their invention, and miſapplied their learning—ſome have rendered the words, "*it was not a year for figs.*" This, the Greek will not bear; but, if it would, to what purpoſe is this rendering? Some have wiſhed to read—" it was the ſeaſon for figs," but this is violating the text: as the time was March 31, certainly long enough before the general fig ſeaſon. Dr. DODDRIDGE, and, I believe, moſt writers with him, think this was of the *early*, the prime, " the moſt delicate ſort of figs;" and ripe in April: but, certainly not ſo early as this time; moreover, if ſo, what need of the evangeliſt's " *if, perhaps?*"—Since, then, there could be no ſuch *uncertainty* as theſe words imply, in the expectation of finding fruit on it—as the fruit being barely ripe, could not be ſuppoſed to have been gathered from this tree. Matthew, who ſays nothing about its not being the fig ſeaſon, omits alſo this " *if, perhaps.*" Beſides, do ſuch valuable kinds of trees grow by the road-ſide? Are they not cultivated by proprietors?—Our Lord was going from Bethany to Jeruſalem.

Let us ſee how this ſtory will read, after we have peruſed an extract from NORDEN'S TRAVELS IN EGYPT, vol. i. p. 79.

" It is pretended, that this name *Deiir-Etiin*, ſignifies *convent of figs*. I ſhall remark, that they have in Egypt *divers ſorts of figs*; but, if there is any difference between them, *a particular kind differs ſtill more*; I mean that which the ſycamore bears, that they name in Arabic, *giomez*. It was upon a tree of this ſort, that Zaccheus got up, to ſee our Saviour paſs through Jericho.

" This ſycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itſelf, which ſhoots out little ſprigs, in form of a grape-ſtalk, at the end of which grows the fruit, cloſe to one another, moſt like bunches of grapes. The tree is *always green, and bears fruit* SEVERAL TIMES *in the year*, WITHOUT OBSERVING ANY CERTAIN SEASONS; for I have ſeen ſome ſycamores, that have fruit two months after others. The fruit has the figure and ſmell of real figs; but is inferior to them in the taſte, having a diſguſtful ſweetneſs. Its colour is a yellow, inclining to an oker, ſhadowed by a fleſh-colour: in the inſide it reſembles the common figs, excepting that it has a blackiſh colouring, with yellow ſpots. This ſort of tree is pretty common in Egypt. The [common] people for the greater part, live on its fruit."

This author aſſerts, that this kind of tree was that into which Zaccheus climbed to ſee Jeſus, called ſycamore, Luke, xix. 4. As there is no difficulty in this opinion (for the ſame kind of tree as grew in the way to Jericho, might grow near Jeruſalem) let us for the preſent adopt it: it will follow, that as that tree ſtood *by the way-ſide*, ſo might this; and if ſtanding in that ſituation, I ſuppoſe neither was *private* property. So that our Lord, by withering the tree, did not injure any owner: it was not in a garden, nor of any kind planted againſt a wall, for ſuch an one would not have borne the weight of *Zaccheus*. This tree is called by the general name *ſykon*, both by Matthew and Mark; and might well be one of the inferior kind. Matthew adds (*μιαν*) a ſingle tree; and by the account of Luke, it ſhould appear that the ſycamore into which Zaccheus climbed, was unincumbered by others around it, which might hinder his view. "This tree is always green" (doubtleſs with leaves) "it bears fruit *ſeveral times in the year*;" ſo that a perſon ſhewing it, at almoſt any time in the year from a diſtance, cannot determine whether it has fruit on it, or not: which very well accounts for the "*if, perhaps*" of Mark; and the advancing of Jeſus towards it; as ſuppoſing this kind of tree might have fruit on it, while it was not the general ſeaſon of gathering figs from the kinds uſually cultivated. It is a wild, but edible kind of fig; the fare of the poorer people. *Ficus fatua.* If the reader has an opportunity of conſulting WHITBY, *in loc.* he will ſee, how near he was, by means of Theophraſtus, to the right repreſentation of this ſtory, which yet, for want of juſt information on natural hiſtory, he has miſſed. *Theophraſt.* Hiſt. Plant. *l.* iv. *c.* ii.; *Pliny*, *l.* xiii. *c.* viii.; *l.* xv. *c.* xviii.

N.B. The tree is repreſented, with its fruit, Plate XXXVIII of NORDEN. It has a ſmall leaf, ſcarcely larger than the fruit. The mulberry-leaved fig-tree.

No. LXVIII. HYPOCRITES. (With a Plate.)

WORDS and phraſes drawn from exiſting things, or circumſtances, can hardly be fully underſtood without an examination of the things themſelves, or, at leaſt, a direct reference to them. Much has been ſaid on the article hypocriſy: our deſign in this Number is not to expoſe the vice, but to ſhow the import and origin of the word. In this plate, therefore, we have ſelected repreſentations of ſome of thoſe maſks which were worn by the ancient players on the theatre, while acting their parts, to enable them to repreſent perſons and characters, which they themſelves were not. Their manner was, to put on one of theſe maſks, generally over the whole head: and thus a perſon, whoſe viſage was disfigured, might wear a beautiful maſk; though he himſelf frowned, his maſk might ſmile; *that* might be complacent and ſerene, while he was moroſe and peeviſh; or, it might exhibit the character of a hero, or a deity; of Alexander, or Jupiter, while the wearer was far enough from reſembling either, in form, in manners, or in power.

In our plate, No. I and II are inſtances of ſingle maſks: No. III is a double maſk; *i. e.* a maſk above, and another below: No. IV is a double maſk; *i. e.* a young and beautiful maſk, with an old and bearded countenance appended: No. V is a male and female maſk: No. VI is a triple maſk: No. VII is two ruſtics converſing together; perhaps, terrifying each other with the ſtrange news of the day: No. VIII is a converſation of a more placid nature; perhaps, compoſed of words of kindneſs and friendſhip; ſuch at leaſt ſeems to be the expreſſion of the maſks. Correct taſte proteſts againſt the uſe of maſks on the theatre, and has prevailed: correct manners proteſts againſt maſks on the theatre of life, which infinitely more deſerve prohibition!

It appears, alſo, from our plate, that by a ſudden and dextrous *ſhifting of his maſk*, a perſon, who lately ſeemed old and venerably bearded, aſſumed the character of youth; or from youth, became of reverend age; while another changed ſex: from a man, became woman; or from a woman, became a man. See No. IV, V, VI.—But I cannot tell in what mode the upper maſk of the three, No. VI, could be brought into play, ſo as to appear to the ſpectator a new character. It is eaſy to imagine, what different countenances No. VII and VIII might have under their maſks, from what their maſks exhibit; while ſeemingly converſing with friendſhip together, they might hate each other; while enquiring of each other's welfare, they might internally grudge at that welfare, and might imprecate evil, under their maſks, while the maſk itſelf indicated no change of feature or ſentiment.

If we conſider a hypocrite as a perſon playing under one or other of theſe maſks, we ſhall come pretty near to the true import of the words: "Beware of the leaven of the phariſees, which is HYPOCRISY: for there is nothing COVERED," veiled, *maſked*, "that ſhall not be UNCOVERED," *q. unmaſked*—Luke, xii. 1, 2, 3; ſee alſo Matt. xxiii. 27, the compariſon to whited ſepulchres: and well do ſuch counterfeits deſerve the woes levelled againſt them in the goſpel; for was not every player under a maſk, conſcious of his wearing that diſguiſe?

No. LXIX. BURNING OF TREES, GREEN AND DRY.

"WE cannot avoid condemning the unſkilful expedient which thoſe highlanders employ for felling trees: they ſet fire to the root, and keep it burning till the tree falls of itſelf." NIEBUHR'S TRAVELS, vol. i. page 300.

I thought this extract might ſuggeſt the origin of the proverb, uſed Luke, 23, 31: "*If theſe things be done in* the inſtance of *the green tree, what ſhall be done in the dry?*" Mr. BRUCE mentions *whole foreſts, whoſe underwood and vegetation is thus conſumed.* May not this cuſtom be alluded to in Zechariah, xii. 6: "I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf, and they ſhall devour all the people round about"—as a fire, when once kindled, ſpreads in a foreſt, or in a ſheaf?

No. LXX. THE VALUE OF WATER IN THE EAST.

HOW little do we in England underſtand *feelingly* thoſe paſſages of Scripture which ſpeak of a want of water, of paying for that neceſſary fluid, and of the ſtrife for ſuch a valuable article as a well of water! *So*, we read "Abraham reproved Abimelech, becauſe of a well of water, which Abimelech's ſervants had violently taken away." See the hiſtory, Gen. xxi. 25. So, Gen. xxvi. 20: "The herdſmen of Gerar did ſtrive with Iſaac's herdſmen; and he called the well *Eſek, contention.*"—To what extremities contention about a well of water might proceed, we learn from the following extracts:—

"Our courſe lay along ſhore, betwixt the main land and a chain of little iſlands, with which, as likewiſe with rocks and ſhoals, the ſea abounds in this part; and for that reaſon, it is the practice with all theſe veſſels to anchor every evening: we generally brought up cloſe to the ſhore, and the land-breeze ſpringing up about midnight, wafted to us the perfumes of Arabia, with which it was ſtrongly impregnated, and very fragrant; the latter part of it carried us off in the morning, and continued till eight, when it generally fell calm for two or three hours, and after that the northerly wind ſet in, after obliging us to anchor under the lee of the land by noon: it happened that one morning, when we had been driven by ſtreſs of weather into a ſmall bay, called Birk Bay, the country around it being inhabited by the Budoos [Bedoweens] the Noquedah ſent his people on ſhore to *get water, for which it is always cuſtomary to pay:* the Budoos were, as the people thought, *rather too exorbitant in their demands*, and not chooſing to comply with them, returned to make their report to their maſter; on hearing it, rage immediately ſeized him, and, determined to have the water on his own terms, or periſh in the attempt, he buckled on his armour, and, attended by his myrmidons, carrying their match-lock guns and lances, being twenty in number, they rowed to the land: my Arabian ſervant, who went on ſhore with the firſt party, and ſaw that the Budoos were diſpoſed for fighting, told me that I ſhould certainly ſee a battle; I accordingly looked on very anxiouſly, hoping that the fortune of the day would be on the ſide of my friends, but heaven ordained it otherwiſe; for, after a parley of about a quarter of an hour, with which the Budoos amuſed them till near a hundred were aſſembled, they proceeded to the attack, and routed the ſailors, who made a precipitate retreat, the Noquedah and two others having fallen in the action, and ſeveral being wounded; they contrived, however, to bring off their dead: and the group around the body of the Noquedah, was truly moving; the grief expreſſed by all, teſtified the regard they bore him—but in none was ſo ſtrongly marked, as in the furrowed face of an old ſlave, who looked on with ſilent anguiſh, while a tear trickled down his cheek. The weather obliged us to paſs that and the following day, in the diſagreeable neighbourhood of our enemies; and my Arabian ſervant, Mahommed, in whoſe compoſition fear was a principal ingredient, took great pains to repreſent to me, how practicable a thing it would be for the Budoos to cut us off in the night, ſince they would not have above a ſtone's throw to ſwim; and being ſo numerous, might eaſily board the trankey, when every body was aſleep: I aſſented very readily to what he ſaid, and ſtrongly recommending to him to keep a good look-out, doubted not but that his vigilance would render my repoſe ſecure.

“ Throughout this affair, I could not but admire the ſpirit of my fellow-travellers, although overpowered by numbers, they had unfortunately loſt the day; and the generous ſorrow expreſſed by them on the death of their leader, gave me a good opinion of their humanity and feelings; but an act of ſavage cruelty they committed, three days after, entirely removed it.—One of the ſailors died of his wounds, and at two o'clock they anchored near the land, and went on ſhore to bury him; three Budoos, of a different tribe from thoſe they had fought with, came down to the beach, out of curioſity, and ſtood by as ſpectators of the ceremony, which being ended, the ſailors, who were twelve in number, turned to theſe poor innocent fellows, told them that the man whom they had buried, was killed by ſome Budoos, and, in revenge, ſacrificed theſe people to his *manes*, ſtabbing and mangling them in a horrid manner; they returned to the veſſel exulting, and thinking they had performed a gallant action, ſeemed, as they told their tale, to demand from every one a ſmile of approbation; but not being able to give them one, I aſked Mahommed, who joined in the general joy, how ſuch an action could pleaſe him? he replied, that they had done very right; for their book ordered them always to kill an equal number of the ſame kind of people, as had killed any of their's. As a puniſhment to him for theſe *tenets*, I was not ſorry that he had again a night of fear and watching; for, towards duſk, we diſcovered a large body of Budoos on the ſhore; this put him on thorns, and the idea of being cut off, did not (I believe) ſuffer him to get a wink of ſleep all night. We left this bloody coaſt on the morning following, and ſtopping at a place, called Confidah, to get water, meeting with ſtrong gales from north, which obliged us to remain at anchor for days together; but without any more adventures or bloodſhed, we arrived here” [at Suez]. MAJOR ROOKE'S TRAVELS FROM INDIA TO ENGLAND, page 52.

This extract eſpecially, illuſtrates the paſſage Numb. xx. 17, 19—“ We will not drink of the water of the wells:—if I, and my cattle, drink of thy water, then will I *pay for it.*”—This, it ſhould appear, is always expected; and though Edom *might* have let his brother Iſrael drink *gratis*, yet Iſrael did not inſiſt on ſuch accommodation. How ſtrange would it ſound in England, if a perſon, in travelling, ſhould propoſe to pay for drinking of the water at the wells, by the road-ſide! Nevertheleſs, ſtill ſtronger is the expreſſion, Lam. v. 4: “ We have drank *our own water* for money;” we bought it of our rulers.

There is a paſſage, alſo, Nehem. iv. 23, where our margin reads—“ every one went with his weapon for water:” perhaps the reader will hereafter incline to think this, at leaſt, as likely to be the true ſenſe of the words, as that which ſtands in the text—“ none put off his clothes, except for waſhing.”—Whether this latter rendering does not hint at a circumſtance rather too favourable, at leaſt, perhaps, too trifling, to be enumerated among the diſtreſſes and anxieties of the Jews, let the reader judge; but, to ſay, that beſide other watchings and labours, they could not procure water from the wells, without going out to them armed, ſeems not only to add greatly to their fatigues, but alſo to expreſs very ſtrikingly the calamitous and unſettled ſtate of the country, and the ill-will of their neighbours. Very conſonant to this, is the deſcription of the poeteſs, Deborah, Judges, v. 11: “ *Inſtead of the clamours of the archers at the places of drawing water,* there ſhall they rehearſe the righteous acts of the Lord.” How ſtrongly is this deſcription heightened by the contraſt! While the contention at the wells ſhows their importance, and the ſtrife to poſſeſs them.

I ſhall carry this enquiry no farther, but to remark, that there was a value beyond what we commonly diſcern in the proviſion of Nabal: “ Shall I take my bread and my water, which I have prepared for my young men”—and give them to David? alſo, to ſtrengthen the remark of Mr. HARMER, that there was a certain underſtood value in the cup of cold water, given in the name of a diſciple, Matt. x. 42. “ In perils by land, and perils by ſea,” ſays the apoſtle, 2 Cor. xi. 16: and Moſes repreſents Iſrael as experiencing difficulties of the ſame kind as thoſe related by Major ROOKE. Let this inſtance of Arabian vengeance confirm the reaſoning in FRAGMENT, No. X, and the humanity of that policy which *reſtricted* the right of avenging blood to the *next of kin* to the perſon ſlain, inſtead of leaving it at large.

REMARK II.—If theſe hints ſhould be peruſed by an Engliſh ſailor, I muſt beg him not to think the worſe of their author, for venturing beyond his depth; but, I think I may ſafely ſay, that if Solomon's fleet practiſed the ſame mode of navigation on this ſea, as the above extract deſcribes (which is every way probable) then we cannot very well determine the diſtance of Ophir, from the time engaged in the voyage to and from it: for, at this ſlow rate of proceeding, three years, or twice three, might be conſumed in no very diſtant expedition.

No. LXXI. SHIPS OF THE ANCIENTS.

“ SUEZ, which was the Arſinoe of the ancients, is ſituated at the top of the Red Sea; it ſtands ſurrounded by the deſert, and is a ſhabby ill-built place: the ſhips anchor a league from the town, to which the channel that leads is very narrow, and has only nine or ten feet depth of water; for which reaſon, the large ſhips that are built here, muſt be towed down to the road, without maſts, guns, or any thing in them; there are eight of them lying here, which have not been to Juddah this year; one of them is at leaſt twelve hundred tons' burthen, being as lofty as a hundred-gun ſhip, though not longer than a frigate; ſo that you may judge of the good proportions they obſerve in the conſtruction of their ſhips; the timber of which they are all built, is brought from Syria, by water, to Cairo, and from thence on camels. This fleet ſails for Juddah every year, before the Hadge; ſtays there two or three months, and returns loaded with coffee: this is ſo material an article in the diet of a Muſſulman, that the prayers and wiſhes of them all are offered up for its ſafety; and, I believe, next to the loſs of their country, the loſs of their coffee would be moſt ſeverely felt by them;

the greateſt part of it is ſent to Conſtantinople, and other parts of Turkey, but a ſmall quantity going to France and Italy." Major Rooke, page 73.

This extract, I preſume, may give us ſome light as to what ſize the ſhips of Solomon *might* be of, in this ſea; and that, in point of dimenſions, they might be capable of a voyage to any diſtance: but the ſervants of Solomon were not able to manage them, which obliged him to call in the aſſiſtance of Hiram's ſhipmen, who underſtood navigation, and could work ſuch large veſſels. Are not, alſo, theſe large ſhips, what are meant by the "ſhips of Tarſhiſh?" 2 Kings, xxii. 48; Pſ. xlviii. 7; Iſa. ii. 16, &c.—*i. e.* like ſuch as were built, or uſed, at Tarſhiſh:—if ſo, then our rendering 2 Chron. ix. 21, is incorrect: "the king's ſhips went TO Tarſhiſh;"—rather "the king's ſhips of Tarſhiſh went with the ſervants of Hiram." It follows too, that, if *now* the timber for veſſels conſtructed at Suez, is brought from Syria by water to Cairo, and from thence (acroſs the deſert) on camels, that both Solomon and Jehoſhaphat might, by the ſame mode of conveyance, carry timber to Ezion-gaber. As moſt ſhips uſed on this ſea are ſewed plank to plank by cordage, is it improbable that large ſhips, built in a more ſolid manner, with iron bolts, &c. were diſtinguiſhed by the name of ſhips of Tarſhiſh? This idea may be adopted—whether Tarſhiſh be ſuppoſed to ſignify Carthage, or Tarteſſus in Spain: but we are ſure that Carthage was ſkilful in maritime affairs, and famous for ſhipbuilding.

No. LXXII. RECEPTION OF THE PRODIGAL SON.

I SUPPOSE it has always appeared to the reader, that the father, in the parable of the Prodigal Son, Luke xv. receives the young man, his ſon, when returned home, with tenderneſs and affection; but I think the honour which is implied in ſome circumſtances of his reception, acquires additional ſpirit, from an occurrence recorded by Major Rooke, in his "Travels from India through Arabia Felix." Engliſh readers, when they read the particular of the eldeſt ſon "hearing muſic and dancing," imagine that ſome of the family was dancing to the muſic, becauſe ſuch would be the caſe among ourſelves; whereas, the fact is, that not only a band of muſic, but a band of dancers alſo, was hired, whoſe agility was now entertaining the numerous company of friends, aſſembled by the father on this joyful occaſion. This, then, is an additional expreſſion of honour, paid to the prodigal; and, to our lord's auditory, would convey the idea, not merely that his father was glad of his ſon's return, but alſo, that he treated him as if he had come back from ſome honourable pilgrimage (as from Mecca, in the ſubjoined extract, for ſo we find Hadje Caſſim acting on account of his ſon returned from thence) that he forgot his miſbehaviour in going away, and felt only his wiſdom in returning; that, beſides treating him with the beſt in the houſe, he put himſelf to farther expences, and introduced him honourably, not only to his family again, but to his friends round about, whom he aſſembled for the purpoſe.

"Hadje Caſſim, who is a Turk, and one of the richeſt merchants in Cairo, had interceded in my behalf with Ibrahim Bey, at the inſtance of his ſon, who had been on a pilgrimage to Mecca, and came from Juddah in the ſame ſhip with me. The father, *in celebration of his ſon's return, gave a moſt magnificent fête on the evening of the day* of my captivity, and as ſoon as I was releaſed, ſent to invite me to partake of it, and I accordingly went. His company was very numerous, conſiſting of three or four hundred Turks, who were all ſitting on ſophas and benches, ſmoking their long pipes; the room in which they were aſſembled, was a ſpacious and lofty hall, in the centre of which was a band of muſic, compoſed of five Turkiſh inſtruments, and ſome vocal performers; as there were no ladies in the aſſembly, you may ſuppoſe it was not the moſt lively party in the world; but being new to me, was for that reaſon entertaining." Major Rooke's Travels in Arabia Felix, page 104.

I think, too, this adds a ſpirit to the elder brother's expreſſion: "thou never gaveſt me a kid, that I might make merry with my friends."—And as this *fête* was given in the evening, it ſeems to agree to the circumſtance of the elder brother returning from the field; implying, perhaps, his labours there, which are certainly not forgotten by him, when he ſays, "theſe many years do I ſerve thee." Now, if the Jews are alluded to in the perſon of the elder ſon, we may, I think, ſee how characteriſtic this language is of them; and if the Gentiles are meant by the prodigal, to reflect on the honours paid him by his father, cannot be unpleaſing to us, who are Gentiles by nature.

No. LXXIII. OF THE FORMS OF ANCIENT BOOKS. (Plate I.)

UNDER the article Books, in the Dictionary, the reader will find much information on the *materials* of which they were anciently made; but for want of authentic repreſentations, the forms of ancient books are not treated with ſufficient diſtinctneſs. Mr. Harmer, alſo ſays, vol. ii. p. 170, "As to the *forms* of their books, I have nothing conſiderable to offer." For theſe reaſons, and to ſupply theſe deficiencies, I ſhall treat this article at ſome length. This plate and its companion, offer the forms of ancient books, ſuch as they appear in the pictures found at Herculaneum. Plate I, No. 1.—This appears to be the narroweſt kind of book in uſe; it is carried by a ruſtic nymph, who is ſinging out of it: ſhe is accompanied by a ſylvan ſwain, and both of them ſeem, as if going to, or coming from, ſome country market, or fair. This book is long and narrow; it evidently contains a *carmen*, or ſong, compoſed of ſix lines or verſes in each ſtanza; and was read down the roll: both ends of this book roll *outward*. It is, perhaps, analogous to our ballads.

No 2 is a book conſiderably broader; it is held by a perſon of a quality ſuperior to the former, who appears rather to be reading than ſinging; from her manner of holding it, this ſhould appear to be written *acroſs* the roll; but the writing is not marked. One end of this book rolls outward, the other inward.

No. 3 is held by both hands, by a young man, who is reading in it with great earneſtneſs; it is, probably, meant for ſome ſerious treatiſe; and it ſhows clearly the form of the page, and the direction of the ſeparating column. This was read down the narrow way of the roll. One end of this book rolls outward, the other inward. This work is a treatiſe, not a poem, as appears by the uniform termination of the lines.

The ſize of theſe books, we ſee, might be very ſmall: ſo, when Ezekiel, chap. iii. 1; and John, Rev. x. 10, were directed to eat a book, it was by no means a folio that was preſented to them: that in the Revelations is expreſsly called a little book (ϐιϐλιδαριον) and might be leſs than any which our plates repreſent, whether of the rolled kind, as No. 1, or of the folded or flat kind, as No. 6, 7.

As books are often, though not always, ſpoken of as rolls, in the Scripture, I ſhall ſay a few words in application of theſe delineations to books of that form.

I ſuppoſe that either of theſe books, but probably, No. 1 as to the ſize, and No. 3 as to the manner, may give us a clear idea of the nature of the roll which Baruch wrote from the mouth of Jeremiah, chap. xxxvi. it was, probably, but ſmall, and was written acroſs the roll: which gives a very different rendering from that adopted by our tranſlators. *When Jehudi had read three or four leaves* (rather *columns of writing*, the leaves of a roll being an abſurdity) *the king cut it with a penknife, and caſt it into the fire*, which he might eaſily do, if it were not large. He ſeems to have been in a paſſion, and to have on the inſtant deſtroyed the writing.

The action of unrolling, and of rolling up again a book, is evidently attributed to our Lord, Luke, iv. 17: *And unrolling the book* (ἀναπτύξας) *he found the paſſage*:—from whence it ſhould ſeem, that he might not open it at that very paſſage, but might unrol the book till he came to that part of Iſaiah's prophecy: ſo rolling up (πτύξας) the book, he gave it to the ſervant of the ſynagogue.

No. 4 is one kind of inkſtand, of a whitiſh colour, with a pen of a yellow colour, made of a ſmall reed, ſharpened to a point, lying over it. The reader is deſired to obſerve the difference between this pen, though evidently a reed, and that of No. 9, plate II.

No. 5 is a roll of the nature, as I conceive, of a deed; it is rolled up at both ends: both rolling internally, till they meet in the middle, where the ſeal is appended. By what means it is fixed to the deed, does not appear.

No. 6 is a book of a form entirely different, conſiſting of ſeveral leaves united at the back by two double bands: the margin of the page is white, the page itſelf is dark-coloured, and it has black writing on it. I ſhould elſe have thought, that this book was analogous to our ſlates, on which the pin, or pencil lying on it, was uſed for the purpoſes of writing. In the centre of the left page is a round ball, or knob, and a ſomewhat anſwering to it on the oppoſite page: the uſe of this I cannot conjecture.

No. 7 is a repreſentation of a writing tablet, hanging on a pin; the marks upon the page ſhould appear to be numerals; and, I think, we may ſafely regard this kind of book as a manual for the minuting down of expences, &c.: perhaps, a market manual. This kind of book, however, like No. 1, plate II, is a tablet of the kind called "*tabulæ literariæ*—forma qua eſt quadrata."—The commentator on Varro thus farther deſcribes it: "figuram quadratam oblongam—ſicut tabella literaria, in qua ſcribunt pueri, & literas diſcunt, & forma quadrata, & in ſumma parte habebat appendiculam rotundam (eam vocat *capitulum*) & perforatem, ut e paſillo poſſet ſuſpendi," *i.e.* "a ſquare oblong form, like thoſe tablets for letters on which children learn to read and write, having on the upper part a round appendix (BY THEM called *capitulum*; ſee No. 7, pl. II) with a hole in it, by which it may be hung on a peg."

Now, as theſe, whether as market-tablets, or otherwiſe, could not but be common in all houſes, we ſee how readily Zacharias might be accommodated, when he aſked (perhaps, by making ſigns of writing) for a writing-tablet, Luke, i. 63.

N.B. No. 4, 5, 6, 7, form but one picture in the original, over which are heaps of golden money, and a money-bag. It may, therefore, be fairly inferred, that theſe books refer to accompts.

No. 8, two rolls, the upper lying on the under: if the ſpot on the upper roll be a ſeal, then this is an inſtance of a manner of placing the ſeal upon the roll, different from that of No. 5, of appending the ſeal to the roll. This ſeal, if it be one, is clearly on the *outſide* of the roll.

No. 9, a roll containing writing, in two columns, but not regular; both ends rolling inwards.

No. 10, a book conſiſting of leaves, united by three double bands; the margin of the page white; the page itſelf dark: on the middle of the left page, and on the lower parts of the right page, ſomething, which has not any thing correſpondent to it, on the oppoſite page. Qy. Is it a kind of chalk to write with? This book differs from No. 6, in being connected by three ligatures; and in having the capitulum, which ſeem to be united alſo by a ring; by which the whole might be hung on a peg, like No. 7. This capitulum, however, ſeems to be divided into three parts; while that of No. 7 is whole.

No. LXXIV. ANCIENT BOOKS. (Plate II.)

NO. 1 are tablets, to be held in the hand, by means of a ſmall handle at the end. The ſimplicity of the form of theſe tablets, different from any of the foregoing, inclines one to think, that they might be of general uſe: they agree with the deſcriptions in Latin authors, of ſuch as children learned their letters in, as *Varro de Re Ruſt.* III. "*tabulæ literariæ* forma qua eſt quadrata, patet in longitudinem," as already remarked on No. 7, plate I.

No. 2 is, as I conceive, a letter opened, *i.e.* unfolded; written within and without: *i.e.* written as well on the ſides, which formed the folds, whoſe edges are indented (ſo that when theſe ſides were folded together, what was written on them could not be read) as on the natural internal face of the letter. The expreſſion "written within and without," Rev. v. 1, will naturally recur to the reader's mind; now, as I think it ſeems not likely that a letter ſhould be thus written, unleſs on occaſion of an overflow of matter; I ſubmit, whether the idea of a vaſt quantity of information, may not be *one* implied in the apocalyptic writer's expreſſion? but ſee No. 7.

There is no mark on this letter of its having been ſealed or cloſed; as it might eaſily be, by merely folding it together: may this illuſtrate the nature of the *open letter* ſent by Sanballat to Nehemiah, chap. vi. 5, which Sanballat would not be at the trouble to finiſh in a reſpectful manner, and addreſs it to the governor, but which he ſent, *unfolded, in the hand* of his meſſenger: by this implying, as I conjecture, that his meſſage was to all the people, not to Nehemiah as their chief, or principal, as it muſt have been, had it been addreſſed to him; whereas, being open, it needed no addreſs. See a behaviour of the ſame kind, in Rabſhakeh, 2 Kings, xviii. 27; Iſaiah, xxxvii. Surely, then, the affront to Nehemiah was of the groſſeſt kind: (1) as an omiſſion of good manners: ſince letters in the Eaſt are always ſent incloſed; (2) as an attempt to influence the populace againſt him, by attributing treaſon to him, their governor; (3) it was, perhaps, a mode of avoiding the addreſſing of Nehemiah as governor, and thereby of acknowledging his dignity and office.

No. 3 is a book-caſe, with the volumes neatly rolled up, and properly placed in it. It ſeems to be made of ſtrong leather; has a head, or cover to it; and thongs or ſtraps, whereby it may eaſily be tied up, and carried about. Theſe book-caſes, the Romans called *ſcriniarii*. After requeſting the reader's notice of this portable book-caſe, I would deſire his attention to the rolls themſelves, and eſpecially to the ticket, or label, appended to each, which is, I imagine, the *genuine capitulum*, or argument of the book, on which was inſcribed the ſubject or contents of the book, for the purpoſe of directing the perſon who was about to draw out a roll to that which contained the ſubject wanted by him. This repreſentation of the *capitulum* agrees perfectly with the idea of the LXX, in their rendering of Pſ. xxxix. (Pſ. xl. with us) *in the volume of the book it is written of me*—which they render, *in the head* (κεφαλις) *of the book.* Chryſoſtom has deſcribed this *cephalis* as a wrapper, ειλημα and ſuppoſed, that on this *eilema* was written a word, or words, which imported "about the coming of the Meſſiah." Aquila uſes the word *eilema*, to expreſs what we render volume, מגלת MeGeLeT. Mr. Harmer ſays, vol. iv. p. 10, "The thought is not only clear and diſtinct, but very energetic: amounting to this, that the ſum and ſubſtance of the ſacred books is 'the

S Meſſiah

Meſſiah cometh:' and that thoſe words, accordingly, might be written or embroidered with great propriety on the wrapper, or caſe, wherein they were kept." Now, admitting Mr. H.'s concluſion to be juſt, I think we ſee in our print, better premiſes for it than he had collected, *i.e.* that the head, cephalis, capitulum, label, or ticket, *appended to the volume* or roll, was thus inſcribed; and in this view, the capitulum anſwered the purpoſe of our lettering on the backs of our books. The paſſage then may be thus rendered:

> " Burnt-offering and ſacrifice, were not what thou didſt require,
> " Then ſaid I, Lo, I come, as in the roll of the book" [(ב מגלת BE MEGELET) or as the keri (גלל GELEL) the doubly-rolled roll; *i.e.* the little roll upon the greater roll] " is written concerning me."

Shall I put the ſenſe freely into Engliſh, in coincidence with the idea ſtarted above? *q.d.* " Thou didſt not deſire a treatiſe on ſacrifice, or burnt-offering; but one relating to me."

Now it is evident on inſpection of our plate, that theſe ſmall labels were capable of being rolled, till they were cloſe up to the greater roll to which they belonged: as ſeems to be the meaning of *gelel.*

It would lead us too far, were we to trace the alluſions which might be found to theſe *capituli, or appendices,* in ancient authors; but by way of ſtrengthening what I have ſaid, I ſhall add the following:

Seneca, *de Tranq. An.* cap. ix. ſpeaking of the ornaments of books, ſays, " to whom the moſt pleaſing parts of their books are the frontiſpieces and titles:" *Cui voluminum ſuorum* FRONTES *maxime placent,* TITULIQUE. If theſe *frontes* were pictures, it ſtrengthens the ideas ſuggeſted on No. 7 of this plate, of ſuch delineations among the ancients:

So, Ovid, *de Triſt.* I. eleg. I.

> *Si quis erit, qui te, quod ſis meus, eſſe legendum*
> *Non putet, e gremio rejiciatque ſuo:*
> INSPICE *dic* TITULUM: *non ſum preceptor amoris.*

"READ," he ſays, "THE TITLE" denoting the ſubject, " I am not the teacher of love."

So, Trimalcion, *Pet. Arb. Sat. cap.* xxxiv.—that he might diſtinguiſh one kind of wine from another, upon the neck he fixed a ticket, *cum titulo* " Falernum opimianum annorum centum!" For ſimilar diſtinction might be the uſe of the *capituli* appended to the books in this Number.

No. 4 is a bag of money, I ſuppoſe; becauſe, in No. 5, we ſee coins ſcattered about; but, if any ſhould rather think it a kind of ſatchel for books, I ſee nothing to the contrary: however, let the following paſſages confirm the former idea:

> Interea pleno quum turget *ſacculus* ore,
> Creſcit amor nummi, quantum ipſa pecunia creſcit.
> JUVENAL, SAT. xiv.
>
> -- Menſam poni jubet, atque
> Effundi *ſaccos nummorum.* HOR. SAT. iii.

No. 6, another kind of tablet, perhaps, but of this I am not clear, nor do I ſee its peculiar uſe.

No. 7, a book of conſiderable ſize; bound by at leaſt three double bands in the back, the page dark-coloured, and the writing on it black; the margin white; a white lump (of chalk, perhaps, or what?) on each of the pages, but not oppoſite to each other. It appears that in this book the page is a thin leaf, let into the margin, which ſtrengthens and defends it all round; as a band of paſteboard, or other ſtiff material might do. It appears, alſo, that two of theſe leaves are joined together, ſo that only their external faces are viſible, or uſable for receiving writing: their internal faces being either blank, or, if written upon, not to be read, till the leaves are ſeparated.

After having ſeen ſo many books in rolls, and their frequent uſe, it is not without ſatisfaction that I deſire the reader's attention to the form of this volume: eſpecially, as it ſeems to me capable of illuſtrating, among others, the nature of that deſcribed, Rev. v. 6, which evidently was not a roll, but a book of a form ſimilar to this.

In the firſt place, ſuppoſing this book to conſiſt of a proper number of leaves, we ſee how they might all of them, two by two, be ſealed together; ſo that, till the ſeal was broken, the book could not be opened (ἤνοιξε not *unrolled*, but *opened*) for the purpoſe of reading; but its contents muſt continue unknown. Secondly, we ſee how any two leaves might be ſo ſealed together, that any, or all, of the others might be opened, yet theſe two remain cloſed: for thus our book actually does exhibit a view of the writing on two pages, thoſe leaves being opened, while two others are hidden by being united. As it appears that when the leaves were opened, figures came out of the book ſeen in the Revelations, with an evident motion (ἐξῆλθε) it ſhould ſeem not unlikely, that there was pourtrayed on each page, a vivid picture of the objects ſeen, which, gradually aſſuming animation, appeared to the ſpectator to advance towards him, &c. probably increaſing in ſize and vivacity, as they appeared in activity; that ſuch delineations were not uncommon in thoſe days (though by no means ſo general as engravings in books are among us) let our quotation from Seneca, No. 3, ſhow: alſo, let the Vatican Virgil witneſs; which, though it be ſuppoſed no older than the ſeventh or eighth century, yet is thought to be a tranſcript copied from one more ancient, and which has many coloured repreſentations in it;—not entirely unlike thoſe of ſome ancient miſſals. The ſeventh ſeal introduces only ſilence; Rev. viii. 1, *i.e.* the back of that leaf was blank. We have hinted at the phraſe "written within and without," on No. 2, but it may, I think, be queried, whether it means any thing beyond being written on both pages, as this book is, in which it is contrary to the books rolled up; which were the moſt common among the Jews. Certainly, no part of the contents of the book was written on the outſide, nothing more than the title, if that; ſince, in that caſe, it muſt have been expoſed to view, as the ſealing of the leaves did not incloſe it. N.B. This book ſeems to militate againſt the criticiſm, which would read "written within,—and on the outſide ſealed," &c.

No. 8 is an ink-ſtand, conſiſting of two parts; conſequently, capable of containing two kinds of ink; as red and black: one of theſe has its cover on, the other is open.

No. 9 is a reed pen, of conſiderable length and magnitude; whether the bands round it are deſigned to repreſent the natural joints of the reed, or are added with deſign to ſtrengthen it, may be doubted: probably the latter. *Vide* CALAMUS, DICT.

From the ſize and general appearance of this pen, we may clearly perceive how eaſily the ſame word (שבט) might denote the ſceptre, or badge of tribual authority, and a pen for writing with. For, although the two inſtruments are ſufficiently diſtinct among us; yet where a longer rod of a cane, or reed, perhaps, was (like a general's truncheon, or baton, in modern days) the enſign of command, and a leſſer rod of the ſame nature, was formed into a pen, and uſed as ſuch, the diſtance between them is not very great. This may account for the phraſeology and paralleliſm, Judges, v. 14: "Out of Machir, came down governors (legiſlators): Out of Zebulon, they that hold the *ſhebeth* of the ſcribes."

No. 10, a roll of conſiderable ſize, both ends rolling inwards: this roll has much writing on its inner ſurface, but nothing on the back of it.

It deſerves notice, that all the writing repreſented in theſe pictures is bold and ſtrong, conſiſting wholly of thick ſtrokes, like thoſe which a reed pen would make.

No. 11, a bag, apparently full, with an inſcription; by which it is diſtinguiſhed from all other money-bags. I find the commentators are at a loſs to explain the reaſon of this: it ſurely cannot be, as they ſuppoſe, the bag which holds the daily expences, as ten, twenty, or thirty pieces of money; ſince ſuch being in conſtant uſe, need not be ſo very particularly diſtinguiſhed. I rather think, on the contrary, that it ſeems to be marked, in order to be put by into a ſafe place; and is inſcribed with the value of its contents, to ſave the trouble of opening it; exactly after the manner of the Turkiſh purſes: beſides, the inſcription ſeems to be too long for the mere expreſſion of the value only, and to extend ſomewhat farther. I ſubmit, therefore, that this is an inſtance, and I regard it as a great rarity, which may illuſtrate the paſſage, Ezek. xxviii. 12: "Thus ſaith the Lord, of the king of Tyre, *thou ſealeſt up the ſum:* FULL of wiſdom, and PERFECT in beauty:" *i.e.* thou art like a bag of money, on which is written FULL, PERFECT, COMPLETE; but, whereas it is uſual to write thus on bags containing money, thou writeſt upon thyſelf, or haſt the character among thy neighbours, of being FULL—*of wiſdom*, and PERFECT—*in beauty*, i. e. of mental and perſonal accompliſhments of every kind. "Thou haſt been in Eden, &c. thou art the anointed cherub," &c.

I have ſaid upon Plate I, No. 6, that, perhaps, this kind of book was analogous to our ſlates—but, I ſubmit, whether this Number, No. 7, and No. 10, alſo No. 7, Plate II, may not be inſtances of, or, at leaſt, may illuſtrate the nature of *the books of lead*, alluded to by Job, chap. xix. 23, 24, "Who will give, that my words were now written! Who will give that they were [deeply] imprinted in [or on] a book! By an iron pen [or ſtyle] upon lead! In a laſting rock, cut deeply!" Now, if inſtead of being ſlate, we ſuppoſe theſe, Plate I, No. 6, 7, and 10, and No. 7, Plate II, to be *lead*,—to which their colour agrees, as does the *deeper* black of the writing upon them, and their being *framed* round for ſecurity, and to keep them from bending—then, perhaps, the pin lying on No. 6, may be of the nature of the iron ſtyle mentioned by Job: and from the frequency of theſe books in our plates, we may conclude that ſuch kinds of books were in common uſage; that they were neither heavy, nor cumberſome of carriage, &c. which remark, and its inferences, will obviate objections which thoſe who have had the misfortune to read ſome parts of Voltaire, may recollect. What was written on books of this kind, would be in no danger of being eraſed, though carried about from place to place, as marks made on our ſlates might be.

For farther ſatisfaction on this ſubject, I ſhall tranſlate from Montfaucon's Antiq. Expliquée, tom. ii. p. 378, his account of a book of lead. Pl. 177, "It remains for me to mention, a little book, wholly of lead, which I bought at Rome, in 1699, and which I made a preſent of to M. the Cardinal de Bouillon; it is of the ſame ſize as repreſented in the plate [about four inches long, by three inches wide] not only the two pieces which form the cover, but alſo all the leaves, in number ſix, the ſtick inſerted into the rings, which hold the leaves together—the hinges, and the nails, are all of lead, without exception."—It has Egyptian Gnoſtic figures drawn on it, and unintelligible writing—"*Bonnani*, in his *Muſeum Kirkerianum*, gives the figure of a like book, found in an ancient tomb: he cites a paſſage of Tacitus, which mentions ſimilar leaden tablets."

N.B. This account is very different from the ideas of Mr. HARMER, vol. ii. p. 151. May theſe tablets of lead enable us to conceive of the tablets of *ſtone* mentioned in the Scriptures?—*i.e.* as very thin, light, and portable.

No. LXXV.

No. LXXV. DIALECTICAL PRONUNCIATION.

WE have, no doubt, phraſes ſo different in ſome of our own counties, from what are uſed in others, that, on ſome occaſions, the natives of one are hardly underſtood by thoſe of another: but it ſhould ſeem, that in Arabia this difference is much greater than among us. We find, Judges, xii. 6, that the word *ſhibboleth* was a teſt of the pronunciation of a diſtrict, and that it ſignified a different thing, when pronounced *ſibboleth*, may be, I ſuppoſe, granted:—ſomewhat like this, is the ſtory told by Niebuhr, p. 72, *Fr. Edit.* "The king of the Hamjares, at Dhafar, ſaid to an Arab, a ſtranger, *theb*, meaning to ſay, *ſit down*; but, as this ſame word in the dialect of the ſtranger ſignified *leap*, he leaped from a high place, and hurt himſelf; when this miſtake was explained to the king, he ſaid, let the Arab who comes to Dhafar, firſt learn the Hamjare dialect."—"Not only," ſays Niebuhr, "do they ſpeak quite differently in the mountains of the ſmall diſtrict which is governed by the *imam* of Yemen, from what they do in the flat country, but perſons of ſuperior rank have a different pronunciation, and different names for things, from thoſe of the peaſants. The pronunciation of certain letters alſo differs; thoſe which the Arabs of the north and weſt pronounce as K, or Q; at Maſkat, are pronounced TSCH—ſo that *Bukkra, Kiab*, is, by ſome, called *Burſcher, Tſchiab*, &c." "Surely thou art a Galilean, and thy ſpeech betrayeth thee," ſay the ſoldiers to Peter—thy provincial pronunciation.

No. LXXVI. IDEAS CONNECTED WITH SPITTING.

PROFESSOR Michaelis, in his "Queſtions to the Daniſh Voyagers," No. LVIII, enquires whether to ſpit IN *the face*, be a cuſtom among the Arabs? He inclines to think that the expreſſion, Deut. xxv. 9, "The brother's wife ſhall ſpit in his face," means to abuſe and inſult by words: he enquires, alſo, whether there be any cuſtom among the Arabs, of fathers ſpitting *in* the face of their children, as ſeems to be alluded to, Numb. xii. 14: "If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days?" To this queſtion, Niebuhr returns the following anſwer, which is perfectly conformable to the accounts given us by the Jews:

"When a man, in a paſſion, ſpits *upon the earth cloſe to another*, he who is thus offended, behaves, as might be the caſe among ourſelves; he takes the inſult patiently, if he be unable to avenge himſelf; but if he be able, his reſentment certainly burſts forth.

"An Arab would much leſs ſuffer that any one ſhould ſpit *in his face*; or, as they phraſe it, upon his beard; eſpecially, if he thinks himſelf equal in power to the aggreſſor. I remember to have ſeen in a caravan, that ſome one, ſpitting *ſideways*, defiled a little the beard of a Mahometan, who was *cruelly offended by it*. The offender inſtantly aſked pardon, and kiſſed his beard, by which ſubmiſſion the former was appeaſed." Niebuhr, p. 26, *Fr. Edit.*

It appears from theſe accounts, how highly the action of ſpitting, in a way of injury, is reſented in the Eaſt. It may be ſufficient, therefore, to ſay, that in the caſe of the brother's wife, ſhe did ſpit on the ground, not on the perſon of her brother-in-law. As to the paſſage in Numbers, may it be explained, by ſaying, "had there been a quarrel and anger, between a father and his daughter, ſo that he had ſpit at her, *i. e.* towards her, ſuch an affront, ſuch a miſunderſtanding, could not be inſtantly made up and forgotten, but it muſt have a time to cool in; during ſome few days, at leaſt, there would be a backwardneſs in the parties to be as free as before—ſo let Miriam be excluded from the camp during ſeven days." But it ſhould ſeem, that they did actually ſpit at, *i. e.* upon the perſon of Chriſt, Matt. xxvi. 67, ſpit in his face, &c. as the greater indignity, and degradation of a character *aſſumedly divine*.

No. LXXVII. MANNERS OF THE BEDOWEEN ARABS.

TO us, who inhabit towns, and have fixed reſidences, the wandering and migratory lives of the patriarchs have a peculiar, and rather ſtrange appearance; but, in the Eaſt, this very kind of life is cuſtomary at this day. In Egypt, for inſtance, "The Bedoween Arabs are diſtributed into little companies, each with a chief, whom they call *ſcheck*; they dwell always under tents, and each platoon forms a little camp. As they have no land belonging to them, they change their abode as often as they pleaſe. When they fix themſelves any where, for a certain time, they make an agreement with the bey, the cacheff, or the caïmakan, and purchaſe, for a whole year, the permiſſion of cultivating a certain portion of land, or of feeding their flocks there, during the time they agree for. They continue there, then, very peaceably, go forwards and backwards into the villages, or neighbouring towns; ſell and purchaſe what they pleaſe, and enjoy all the liberty they can deſire:" but, "they often eſtabliſh themſelves on the land they occupy, ſeparating from the juriſdiction of the government, the land they have ſeized on, and taking poſſeſſion of it, without paying the tax. This is a loſs for the government, which is, by this means deprived of the revenue of thoſe lands." NORDEN'S TRAVELS IN EGYPT, p. 96.

This may remind us of the mode of life of the patriarchs, Abraham, Iſaac, and Jacob: ſo we find Abimelech jealous of Iſaac's greatneſs, "Go from us, for thou art much mightier than we;" and if we let thee ſtay a little longer, thou wilt ſeize the land as thy property, and we ſhall loſe the revenue of it.

"They go into the villages, or neighbouring towns;" ſo "Dinah, the daughter of Jacob, went out to ſee the daughters of the land,"—*i. e.* into the town of Shechem, as the ſtory ſhows. This may, alſo, remind us of the directions of Jonadab, the ſon of Rechab, to his poſterity, Jer. xxxv. 6: "Ye ſhall not build a houſe, but dwell in tents all your days:" but they fled for ſhelter to Jeruſalem, though even there, perhaps, they abode in their tents, and this ſingularity might render them particularly noticeable.

Col. CAPPER, in his "Obſervations on the Paſſage to India (1778)" thus deſcribes an Arab encampment:—"From this hill, we could plainly perceive, at the diſtance of about three miles, an immenſe body of Arabs, which, as they had their families and flocks with them, looked like an encampment of the patriarchs: they firſt ſent out a detachment of about *four hundred men* towards us, but, finding we were drawn up to receive them, five men only advanced from their main body, ſeemingly with an intention to treat: on ſeeing which, we alſo ſent five of our people on foot to meet them. A ſhort conference enſued; and then both parties came to our camp, and were received with great ceremony by our ſcheick: they proved to be Bedoweens, under the command of Scheik Fadil, amounting together to nearly twenty thouſand, *including women and children*. After much negociation, our ſcheik agreed to pay a tribute of one chequin for every camel carrying merchandiſe; but he refuſed to pay for thoſe carrying tents, baggage, or proviſions:—they promiſed to ſend a *refeek* [one of their own party] with us, till we were paſt all danger of being moleſted by any of their detached parties," p. 63.

Is the coincidence of the number of men (four hundred) ſent forward in this extract, with that of Eſau, Gen. xxxii. 6, merely accidental, or is it an uſual number thus employed? May this extract give us an idea of the Iſraelites' encampment in the wilderneſs, under Moſes? Here, we find 20,000 perſons, women and children included. How heavy was the burden of Babylon! Iſaiah, xiii. 20, "It ſhall never be inhabited; neither ſhall it be dwelt in, from generation to generation; neither ſhall the Arabian pitch tent there; neither ſhall the ſhepherds make a fold there." Wander where they will, they ſhall ſtand aloof from Babylon.

To the ſame purpoſe ſpeaks NIEBUHR:—"Their way of living is nearly the ſame as that of the other wandering Arabs, of the Kurdes, and of the Turcomanns. They lodge in tents made of coarſe ſtuff, either *black* or ſtriped *black and white*; which is manufactured by the women, of goat's hair. The tent conſiſts of three apartments, of which one is for the men, another for the women, and the third for the cattle. Thoſe who are too poor to have a tent, contrive, however, to ſhelter themſelves from the inclemencies of the weather, either with a piece of cloth ſtretched upon poles, or by retiring to the cavities of the rocks. As the ſhade of trees is exceedingly agreeable in ſuch torrid regions, the Bedoweens are at great pains in ſeeking out ſhaded ſituations to encamp in." NIEBUHR's TRAVELS, vol. i. p. 208.

"*I am black but comely, ſays the ſpouſe,*" Cant. i. 5: "Black, *as the tents of Kedar*, comely *as the tent-curtains* of Solomon." It ſhould be remembered, however, that thoſe who are able, have diſtinct tents, not apartments only, for the men, the women, and the cattle.

No. LXXVIII. KIKIUN, JONAH's GOURD.

"I SAW for the firſt time, at *Baſra*, the plant *el-kheroa*, mentioned in Mr. MICHAELIS's 'Queſtions,' No. LXXXVII. It has the form of a tree: the trunk appeared to me rather to reſemble leaves, than wood; nevertheleſs, it is harder than that which bears the *Adam's fig*. Each branch of the *kheroa* has but one large leaf, with ſix or ſeven *foldings* in it. This plant was near to a rivulet, which watered it amply. At the end of October, 1765, it had riſen, *in five months' time*, about EIGHT *feet*, and bore at once, flowers and fruit, ripe and unripe. Another tree of this ſpecies, which had not had ſo much water, had not grown more in a whole year. The flowers and leaves of it which I gathered, *withered in a few minutes:* as do all plants of a rapid growth. This tree is called at Aleppo, *Palma Chriſti:* an oil is made from it, called *oleum de keroa, oleum* CICINUM, *oleum ficus infernalis*. The Chriſtians and Jews of Moſul [Nineveh] ſay, it was not the *kheroa*, whoſe ſhadow refreſhed Jonah, but a ſort of gourd, *el-kerra*, which has very large leaves, very large fruit, and laſts but about four months." NIEBUHR, DESCRIP. ARAB. p. 130, *Fr. edit.*

In order to ſtate the queſtion fairly, I ſhall tranſcribe VOLNEY's account of *el-kerra:* "It is, no doubt, this [ſalt] property of the air, and the earth [of Egypt] which, added to the heat, gives vegetation an activity almoſt incredible in our cold climates. Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo, or Roſetta, knows that the ſpecies of gourd called *kerra, will, in twenty-four hours, ſend out ſhoots near four inches long.*" VOLNEY's TRAVELS, vol. i. page 71.

I could have wiſhed that theſe authors had obſerved, whether the cool of night is *noticeably* favourable to the growth of the plant deſcribed; in order to ſettle the import of the Hebrew phraſe, in the hiſtory of Jonah, "which a ſon of night was, and, as a ſon of night, died." Does it mean, that the plant grew *chiefly by night*; or, that it grew in one ſingle night; or, that it caſt ſo much ſhade, as to occaſion a kind of night? Let not this ſtartle the reader; we ſhall ſee that names of relation, father, ſon, &c. have often a leſs expreſſive connection, than this has.

Neither are we bound to take the expreſſion "on the morrow" (למחרת LEMOCHERET) as ſtrictly importing the *very next day*, ſince the word has reference to much more diſtant time, Exod. xiii. 5; Deut. vi. 20; Joſh. iv. 6. It might be ſimply taken as "*afterwards*."

I think we may eaſily determine, that the gourd, called *kerra*, is related to Jonah's *kikiun* only by its reſemblance in name to the *kheroa*: for though it be of rapid growth, yet it does not appear to be proper for *riſing*, to *come up over* Jonah, probably, too, over his booth, "to *ſpread a ſhadow over his head*, to deliver him from grief." Whereas, *el-kheroa* riſes eight feet high, and, conſequently, is capable of caſting a ſhadow on the head of a man. I obſerve, alſo, that as a great quantity of water favours the growth of this plant, it is likely the plant of Jonah grew by the ſide of the river Tigris, where it might have plenty of water, which, if true, Jonah might ſit on the eaſt ſide of the city, *i. e.* on the oppoſite ſhore of the Tigris (and not on a *riſing ground*) to ſee what would become of the city. *Vide* FRAGMENT, No. III, page 8.

The circumſtance of the ſpeedy withering of the flowers and leaves of the *kheroa*, ſhould not be lightly paſſed over: nor that of its preſent name, *cicinum*, which is ſufficiently near to the *kikiun* of Jonah.

As the hiſtory in Jonah expreſsly ſays, "the Lord" prepared this plant, no doubt we may conceive of it as an extraordinary one of its kind, remarkably rapid in growth, remarkably hard in its ſtem, remarkably vigorous in its branches, and remarkable for the extenſive ſpread of its leaves, and the deep gloom of their ſhadow: and, after a certain duration, remarkable for a ſudden withering, and a total uſeleſſneſs to the impatient prophet.

As the "Queſtions" of MICHAELIS are not in every body's hands, I ſhall tranſlate part of his remarks on this ſubject:—"Celſius appears to me, to have proved, that it [the kikiun] is the *kiki* of the Egyptians: he refers it to the claſs of the *Ricinus* (the great Catapucus)" Job, viii. 16, offers the deſcription of another vegetable, whoſe growth is equally rapid, its duration equally ſhort—this vegetable is withered by heat —it cannot, therefore, be the *kheroa*, which ſhadowed Jonah from the burning ſky: it muſt be a plant which covers a ſpace of ground, a garden, in a little time; which ſhoots its roots into heaps of ſtones; and eats into ſtone walls. The paſſage ſhould be tranſlated thus: *he is green before the ſun*—ſhoots his burning rays upon him, and, accompanied perhaps by the eaſt wind, dries him up; *he ſpreads himſelf over the gardens; his twiſted roots entwine in the heaps of ſtones; he fixes himſelf on the walls of ſtone; but when*—whether the ſun, the eaſt wind, or ſomething elſe—*ſtrikes him, and makes him diſappear from* his place, *that place ſays, I knew him not.*"

The former part of this deſcription might incline one to think, that ſome gourd, like the *kara* of Egypt, might be meant; but this gourd bears the ſun: yet, perhaps, where it is expoſed to the eaſt wind, the ſimoom, it may be withered by it; or ſome of its kind growing on the hills of *Yemen* may thus ſuffer, when expoſed to a very violent ſun; for the mountains of Arabia are much cooler than the plains: however, nothing in the text forbids the eaſt wind from being the agent of its decay.

No. LXXIX. EXTREME USURY.

SINCE the publication of FRAGMENT, No. XLVI, an intelligent friend has favoured me, by pointing out the following particulars on the ſubject of intereſt, from the Gentoo "Code of Laws;" which, I apprehend, leave no room to doubt that intereſt may be ſufficiently *biting*, without being compound:

"If a loan be granted upon a pledge to a man of the *Bramin* caſt, the *monthly intereſt* ſhall be one part in eighty, upon the principal; at this rate, if the principal be eighty rupees, the intereſt ſhall be one rupee per month. [This would make about fifteen per cent. per annum.]

"If a loan be granted to a *Bramin* without pledge or ſecurity, the monthly intereſt ſhall be two per cent. [Twenty-four per cent. per annum.]

"If a loan be granted to a man of the *Chehteree* caſt, in that caſe, where a *Bramin* pays intereſt two rupees, the *Chehteree* ſhall give three. [Thirty-ſix per cent. per annum.]

"A man of the *Bice* caſt, ſhall be charged double the intereſt of a *Bramin*. [Forty-eight per cent. per annum.]

"A man of the *Sooder* caſt, inſtead of two rupees, he ſhall be charged five. [Sixty per cent. per annum.]

"It is allowed the tribe of *Bice* to charge intereſt, at the rates herein already ſpecified, in times either of public calamity, or public proſperity. Alſo, it is allowed the *Bramin*, the *Chehteree*, and the *Sooder*, in times of calamity, to demand the above intereſt. But, in times of proſperity, it is criminal in the *Bramin*, the *Chehteree*, and the *Sooder*, to charge intereſt at theſe rates." GENTOO CODE OF LAWS, chap. *of Intereſt*. *Mr.* HALHED's *Tranſlation*.

Is there not, Deut. xxiii. 20, a diſtinction ſomewhat analogous to, though different from the above? "Unto a ſtranger thou mayeſt lend upon uſury; but unto thy brother thou ſhalt not lend upon uſury." The natural effect of ſuch biting intereſt ſeems to be ſtrongly alluded to, in the exclamation of Jeremiah, chap. xv. "Woe is me, my mother, that thou haſt borne me! A man of ſtrife, and a man of contention to the whole earth: *I have neither lent on uſury, nor have men lent to me on uſury*; yet EVERY ONE DOTH CURSE ME!"

No. LXXX. HIDDEN EVIDENCES. LAND-MARKS.

MR. HARMER, vol. ii. p. 276, has ſome remarks on the double evidences of Jeremiah's purchaſe, chap. xxxii. which paſſage he ſuppoſes he has illuſtrated, by an extract from CHARDIN. His words are theſe: "Both the writings were in the hands of Jeremiah, and at his diſpoſal, ver. 24; for what purpoſe then were *duplicates* made? To thoſe unacquainted with Eaſtern uſages, it muſt appear a queſtion of ſome difficulty. "The open, or unſealed writing," ſays an eminent commentator, "was either a *copy* of the ſealed deed; or elſe a *certificate* of the witneſſes, in whoſe preſence the deed of purchaſe was ſigned and ſealed." But it ſtill recurs, of what uſe was a copy that was to be buried in the ſame earthen veſſel, and run exactly the ſame riſque with the original?—Why were they ſeparate writings, and why was one ſealed, and not the other? Mr. H. then quotes from Chardin: "*after a contract is made, it is kept by the party himſelf, not the notary; and they cauſe a copy to be made, ſigned by the notary alone, which is ſhown on proper occaſions, and never exhibit the other*."

But this illuſtration certainly leaves much to be wiſhed for farther, as will appear by quoting the paſſage: " I bought the field, ſubſcribed the evidence, ſealed it, took witneſſes, and weighed him the money in the balances. I took the evidence of the purchaſe (1) that which was *ſealed according to law and cuſtom* (2) *that which was open*—I gave the evidence to Baruch, and I charged Baruch;—take theſe evidences; the ſealed and the open, *and put them in an earthen veſſel, that* THEY *may continue many days*; for thus ſaith the Lord, houſes, and fields, and vineyards, *ſhall be poſſeſſed again in this land*"—ver. 44, " Men ſhall buy fields for money, and ſubſcribe evidences, and ſeal them, and take witneſſes, in the land of Benjamin," &c.

I think this receives illuſtration from the Gentoo law of boundaries and limits, which is thus tranſlated:—" Duſt, or bones, or *ſebcos* (bran) or cinders, or ſcraps of earthen-ware, or the hairs of a cow's tail, or the ſeed of the cotton plant; all theſe things above-mentioned, being put into an *earthen pot filled to the brim*, a man muſt *privately bury upon the confines of his own boundary*; and there preſerve ſtones alſo, or bricks, or ſea ſand: either of theſe three things may be buried by way of land-mark of the limits; for all *theſe things, upon remaining a long time in the ground, are not liable to rot*, or become putrid; any other thing, alſo, which will remain a long time in the ground, without becoming rotten or putrid, may be buried for the ſame purpoſe. Thoſe perſons who by any of theſe methods *can ſhow the line of their boundaries*, ſhall acquaint their ſons with the reſpective land-marks of thoſe boundaries; and, in the ſame manner, thoſe ſons alſo ſhall explain the ſigns of the limits to their children.—If all perſons would act in this manner, there could be no diſpute concerning limits and boundaries."

Was not then Jeremiah's *earthen pot, which might laſt* " without becoming rotten," *many days*, to incloſe the purchaſe-deeds of this field, to be buried ſomewhere in the field itſelf, if poſſible; to be preſerved as evidence of the purchaſe?—This ſeems to be ſtrengthened by the conſideration, that, at ſome future period, the inhabitants ſhould be reſtored to their own lands again, and then, they ſhould ſeek after ſuch tokens of their forefathers' poſſeſſions; and being able to deſcribe the contents of ſuch veſſels, the identity of their perſons, and the truth of their claims, ſhould appear undeniable. If this pot was buried in the city of Jeruſalem, the ſame end would be anſwered (though not ſo completely) ſince Baruch might inform the proper heirs where to ſeek for it, and how to deſcribe its contents.

Let us conſider farther, that the method of ſealing (and the word here rendered ſeal) does not reſtrictively imply a waxen ſeal, or a ſeal for evidence only, but *to cloſe up, to ſecure*, by ſome ſolid, or ſome glutinous matter. So, Deut. xxxii. 34, " Is not this laid up in ſtore with me, and ſealed up [*cloſed* up, ſecured, for preſervation] among my treaſures?" Job, xxxviii. 14, a ſeal is mentioned as being made of *clay*: which, indeed, is cuſtomary in the Eaſt. Suppoſe then, this deed to be incloſed in a roll of ſome ſtrong ſubſtance, *pitched* over, to keep water from it, or ſurrounded with a coat of firm clay, to the ſame purpoſe, and put at the bottom of an earthen veſſel; while that not thus encloſed, or coated over, was laid among a quantity of dry matters, " ſtones, bricks, or ſea-ſand," at the top of the veſſel. In this caſe, both, or very probably one, in an earthen veſſel, well cloſed up, and carefully buried, might laſt a much longer time than ſeventy years; and the peculiarity of its contents might be much longer remembered. Whoever has been converſant with the hiſtory of our civil wars, and of later times, muſt recollect many inſtances of pots of money, &c. found in ſuch good condition, that had they been accompanied by papers, they would have been perfectly legible, and well preſerved. Now, as Jeremiah could not himſelf go out of his priſon, he delivers theſe deeds to Baruch, for the purpoſe of their preſervation from the general pillage, burning, &c. of the city, when taken, in which, otherwiſe, they ſtood little chance of eſcaping from total deſtruction;—and, probably, for the purpoſe of being buried, as deſcribed above. That corn, oil, and treaſures of various kinds are thus preſerved, is notorious.—See, alſo, Jerem. xli. 8: " But ten men were found among them that ſaid unto Iſhmael, ſlay us not, for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey." That the word tranſlated ſealing, might naturally be underſtood of *cloſing*, cementing, which is allied to ſealing in the Eaſt, appears in part from the following extract from Niebuhr, vol. ii. p. 261:

" They ſign their letters with a ſort of cypher, to prevent the poſſibility of counterfeiting their ſignature: at leaſt, the great and the learned do ſo. *Their letters folded, are an inch in breadth, and the leaves are* PASTED TOGETHER *at one end.* They cannot ſeal them, for wax is ſo ſoft in hot countries, that it cannot retain an impreſſion."

That clay is ſtill uſed for the purpoſe of ſealing, ſee Norden, p. 72: " The doors are ſhut only with wooden locks; but the inſpectors of this granary, after having ſhut a door, put on it their ſeal, on a handful of clay, which they make uſe of as wax." Was this the kind of ſeal uſed to ſeal our Lord's ſepulchre? Matt. xxvii. 60: " Securing the ſepulchre, by ſealing the ſtone, and ſetting a watch." See, alſo, Dan. ix. 24; xii. 4, 9; Job, xiv. 17.

No. LXXXI. HIDDEN TREASURES.

PARTLY in corroboration of ideas ſuggeſted in the former Number, and partly as being itſelf a fit and curious article of information, I ſhall in this Number ſtate ſomewhat of the cuſtoms of the Orientals, in reſpect to their keeping of treaſures concealed, from the following evidence:

" The Tartars receive annually conſiderable ſums, in ducats of gold, Dutch or Venetian; but the uſe they make of them annihilates every idea of wealth: avarice ſeizes and *engluts theſe treaſures, while the plains in which they are buried* afford not the leaſt indication or guide to future reſearch. The numerous Noguais who have died, without telling their ſecret, have already occaſioned *the loſs of vaſt ſums*; hence it may be preſumed, theſe people are perſuaded, that, were they forced to abandon their country, they might leave their money without loſing their property." Baron de Tott, vol. i. p. 68, part III. [As Jeremiah might have left his earthen pot.]

In fact, a number of men make a kind of buſineſs of going about, pretending to diſcover hidden treaſures; and Norden ſays, p. 58, " I ſhall add one rule, which you ought to follow, even at Alexandria, and which muſt be exactly obſerved throughout all Egypt: it is—*never to dig at the foot of any piece of antiquity.* The conſequences would be too dangerous. A conſul of France attempted to dig near the obeliſk of Cleopatra, at Alexandria, in order to have the juſt dimenſions of it. He had taken care to aſk a permiſſion for doing it;—notwithſtanding that, in proportion as he cauſed it to be dug in the day, they filled up at night the hole he had got made. This obſtinate oppoſition ariſes from hence, that the people, as well great as ſmall, are perſuaded that all the antique monuments contain ſome hidden treaſures. If you rake into any place, ſecretly, they conſider you as robbers: they maintain, that you have ſeized the treaſure which they ſuppoſed to be in that place, and in order to have the better hold on thoſe who have raked the ground, they make this pretended treaſure amount to an exceſſive price. They have joined to this another notion, that all theſe treaſures are enchanted; and in proportion as they are approached, that they ſink deeper and deeper in the ground. Two of thoſe who had made themſelves famous by this enterprize, of digging the ground to ſeek for treaſures, fell into the hands of their ſuperiors, who did not ſpare them; and would never believe that thoſe men had diſcovered nothing. They accuſed them of having found treaſures, and of denying it, in order that nobody might go ſhares with them: they impoſed on them every day new oppreſſions, under frivolous pretences; and, in fine, made them pay the profits of a reſearch, from which they had never drawn any advantage." P. 109, "The barbarians ſaid afterwards to one of our fathers, that they had refuſed me paſſage, becauſe there *was abundance of treaſure buried in a neighbouring iſland.*"

We may now, perhaps, diſcover a ſpirit in thoſe expreſſions of Scripture, which refer to hid treaſures, that has heretofore eſcaped us. For example: Prov. ii. 4, "If thou ſeekeſt (underſtanding) as ſilver," *i. e.* deep in the mine, "and ſearcheſt for her as for hid treaſures."—So, Job, iii. 21, "Which long for death, but it cometh not, and dig for it more than for hid treaſures, which rejoice exceedingly, and are glad [as thoſe are, who have ſucceeded in finding treaſures] when they can find the grave." Iſaiah, xlv. 3, "I will give thee the treaſures of darkneſs, hidden riches of ſecret places."

No. LXXXII. DIFFERENT FORMS OF MARRIAGE.

THE article marriage, its forms, and the ideas connected with it, are ſo different in different places, that we hardly know how to make proper allowances on the ſubject: as I think, however, that it may receive illuſtration by them, I ſhall ſtate, on the authority of the Gentoo Code, that, in India, there are *eight* forms of contracting matrimony. I do not perceive that ſome of them have any reference to cuſtoms alluded to in Scripture, but I ſubmit whether we may not receive information from others?

We find among them, the cuſtomary dowry given by the propoſed huſband to the bride's father, as in the caſe of Shechem, Gen. xxxiv. 12: "Let me find grace in your eyes; and what ye ſhall ſay to me, I will give: aſk me never ſo much dowry and gift, and I will give it." And of David, 1 Sam. xviii. 24: "The king (Saul) deſireth not any dowry,"—*i.e.* rich gifts, but—"to be avenged on the king's enemies." To this may be referred the third and ſixth forms.

I would queſtion whether the fourth form may not contribute at leaſt to throw a new light on the ſtory of Judah and Tamar? Gen. xxxviii. Did Tamar contract a kind of marriage, by receiving "the pledges of thy ſignet, and thy bracelets, and the ſtaff that is in thine hand," as, at leaſt, equally efficacious, and certainly more permanent and confidential tokens, than "necklaces, or ſtrings of flowers?" Did Tamar thus *marry herſelf* to Judah, though *unwittingly* in him?—From the expreſſion, ver. 26, "He knew her again no more," it ſhould ſeem as if he might lawfully have known her again, had he pleaſed. Although Tamar had been contracted to Er and to Onan, whether the marriages had been conſummated, may bear a queſtion.

When the forms of marriage are ſo ſimple as thoſe of the fifth claſs, we need not be ſurprized at the ready giving of daughters in marriage, as occurs frequently in Scripture. *Query.* Is ſomething like it alluded to, Malachi, ii. 11?

The ſeventh form illuſtrates Deut. xxi. 11, of marrying a captive taken in war.

The eighth form ſeems to reſemble the proviſion made, Exod. xxii. 16.

From theſe different kinds, and as it were, ranks of marriage, it appears that many ideas were attached to the connection anciently, and in the Eaſt, which differ greatly from thoſe attending our uniform rites of contract: but which are neceſſary to be well underſtood, before we dteermine on certain paſſages of Scripture hiſtory.

"The third form, *Arſh*, is ſo called, when the parents of a girl receive one bull and cow from the bridegroom, on his marrying their daughter.

“ The fourth form, *Randebrub*, is ſo called, when a man and woman, by mutual conſent, interchange their necklaces, or ſtrings of flowers, and both make agreement, in ſome ſecret place; as, for inſtance, the woman ſays, “ I am become your wife,” and the man ſays, “ I acknowledge it.”

“ The fifth form, *Perdjaput*, ſo called, when the parents of a girl, upon her marriage, ſay to the bridegroom, “ whatever act of religion you perform, perform it with our daughter;” and the bridegroom aſſents to this ſpeech.

“ The ſixth form, *Aſhore*, ſo called, when a man gives money to a father and mother, on his marrying their daughter, and alſo gives ſomething to the daughter herſelf.

“ The ſeventh form, *Rakbus*, ſo called, when a man marries the daughter of another, whom he has conquered in war.

“ The eighth form, *Peiſhaib*, ſo called, when, before marriage, a man coming in the dreſs and diſguiſe of a woman, debauches a girl, and afterwards the mother and father of the girl marry her to the ſame man.

No. LXXXIII. ON THE TITLE OF PHARAOH, APPLIED TO THE ANCIENT KINGS OF EGYPT.

By R. W. *M.D.*

IT has generally been ſuppoſed, that the term “ Pharaoh,” is not employed by any Greek authors, prior to the eſtabliſhment of Chriſtianity: but only occurs in Scripture, and in the works of the Jewiſh hiſtorian, Joſephus. I think, however, on conſidering ſome paſſages in the Euterpe of Herodotus, that this ancient writer intended to expreſs, in Grecian characters, the ſame word, which is originally Egyptian; and that he has alſo very ſatisfactorily explained its meaning. Joſephus, in his JEWISH ANTIQUITIES, b. viii. ch. vi. ſays, “ The title of PHARAOH *was applied to the kings* of Egypt, from Menes to the time of Solomon, but not afterwards; and that the word ſignified *a king*, in the Egyptian language.”

According to the information received by Herodotus and Diodorus Siculus [lib. ii. cap. iii.] from the Hierophants of Egypt, that country had been governed during a period of 18,000 years, firſt by its principal divinities, and afterwards by a dynaſty of heroes, or demi-gods, the offspring of the former; laſtly, by a ſeries of mortal princes, who reigned during another period of more than 14,000 years, commencing with Menes, and terminating with Pſammenitus, when Egypt became a province of the Perſian empire.

Herodotus ſays, from Menes, the firſt mortal king, to Sethos, prieſt of Vulcan, (cotemporary with the Aſſyrian monarch, Sennacherib, and with Hezekiah, prince of Judah) the Egyptian prieſts told him, “ a period of 11,340 years, or 341 generations had elapſed, in which there had been as many high-prieſts, and the ſame number of kings; and, during that time, no divinity had appeared under a human form.”

The mortal princes who are ſaid to have ſucceeded the gods, were denominated by the Egyptians, *Pharaohs*, or *Pharaous*; or, as Herodotus writes it, *Pirômis* [*Heb.* פרעה PEROEH]. He ſaw coloſſal ſtatues of them, and their cotemporary high-prieſts, in a ſpacious temple, at Thebes, where the prieſts informed him, “ that each of thoſe coloſſal figures was a *Pirômis*, deſcended from a *Pirômis*; and farther aſſerted, that this had uniformly occurred to the number of 341, in which ſeries there was neither a god nor a hero.” He farther remarks, that *Pirômis*, in the Egyptian language, is expreſſive of *dignity* and *excellence* (Καλοκαγαθια): it ſeems, therefore, analogous to the title of *Auguſtus*, conferred by the Roman ſenate on Octavius Cæſar, and retained by his ſucceſſors in the empire.

Mr. Bryant, in his "Analyſis of Ancient Mythology," has made a diſtinction between *Pharaôn*, as the word is written by Joſephus, and the *Pirôm* of Herodotus. The former term, he thinks, is compounded of *Phi* and *ourah*, implying "the voice of Orus;" becauſe "it was no unuſual thing, among the ancients, to call the words of their prince, the voice of God."

The obſervations of Herodotus and Joſephus, ſo far, however, coincide, as to make it evident they meant the ſame title, or denomination, although they may have both, perhaps, ſomewhat altered the original word, by expreſſing it in the characters of their reſpective languages. The Greek writers, in general, disfigure the names of foreign places and perſons, by adding the uſual terminations of their own nouns, by tranſpoſing conſonants, and by inſerting vowels, in order to ſoften words of a harſh ſound; thus, the name of the Perſian king, *Khoſrou*, is by them expreſſed *Kouros*, *Ardſhir* is *Artaxerxes*; *Baal* is *Belus*; *Addir-Dag* is *Atergatis*; *Zeratuſht* is *Zoroaſter*; *Phrat*, or *Aphrat*, is *Euphrates*; *Aſhur* is *Aſſyria*; *Aſhdod* is *Azotus*; and *Japha* is expreſſed *Joppe*. An inſtance of a change ſimilar to that of *Pharaoh* and *Pirôm*, occurs in the name of the Egyptian king, *Hophra*, who is called by Herodotus and Diodorus, *Apries*. [*Vide* Apries, *in* Dict.]

In a treatiſe "On Providence," written by Syneſius, the celebrated biſhop of Cyrene, there is a paſſage which coincides with, and illuſtrates the obſervations of Herodotus. He ſays, "the father of Oſiris and Typhon was, at the ſame time, a king, a prieſt, and a philoſopher. The Egyptian hiſtories, alſo, rank him among the gods; for the Egyptians are diſpoſed to believe, that many divinities reigned in ſucceſſion, before their country was governed by men, and before their kings were reckoned in a genealogical ſeries by *Peirôm*, after *Peirôm*."

I ſhall conclude theſe remarks, by noticing the abſurd derivations hitherto given, of the word *pyramid*. It has been derived from [πυρ] *pur*, fire; a triangle, or pyramid, being conſidered as a ſymbol of fire; by others, from πύρος [*pyros*] wheat, on a ſuppoſition that the pyramids were intended for repoſitories of grain. The impropriety of deducing an Egyptian word from Greek radicals, is too evident to be inſiſted upon: but the true import of the word pyramid, may, I think, be collected from the preceding remarks:—it ſhould undoubtedly be written in Greek, *piromid*; or, in Hebrew characters, *pharamid*, to imply that thoſe immenſe ſtructures were the works of the ancient Egyptian kings, entitled, "Pirôms, or Pharaons."

ADDITIONS BY THE EDITOR.

I would deſire the attention of the reader particularly to the extract from Syneſius, who lived in the fifth century, and was of profound learning, with which the Doctor has favoured us, as deſerving notice, by its deſcribing the father of Oſiris as at once "a king, a prieſt, and a philoſopher,"—rather teacher, or prophet: theſe three offices being anciently united in the ſame perſon, though always kept ſeparated under the Jewiſh diſpenſation.

It ſeems to be admitted, that *Pharaoh* is a title ſignifying dignity, honour, exaltation,—is it not analogous to the title of highness among ourſelves?—If ſo, the word *pyramid* may ſignify the *high* building [this coincides with the idea of the author of the Artist's Repository, vol. v. p. 146: "I conceive that the expreſſion in Herodotus, '*pyrômis* after *pyrômis*,' means a *great* man after a *great* man; and *pyramis* a *great* work or building"]. Aſſuming that highneſs may be the radical import of this Egyptian title, I think we may perceive the true ſenſe of the expreſſion, Exod. ix. 16: "For this cauſe have I *raiſed thee up*;"—*i.e.* that it is a turn of words, perfectly agreeable to Eaſtern modes of ſpeech—*q. d.* "*I have raiſed your bighneſs to your height*, that, in ſpite of your height, *in your very face—I might diſplay my power*." Moſt readers know the controverſies in which theſe words have been forced to bear a part, and the various ſenſes impoſed upon them.—The name of the Indian king, Porus, who ſo gallantly reſiſted Alexander the Great, would be *Pharoah*, or *Paroeh*, in Hebrew letters, which is a comparatively late application of the title, and ſhows that it was not relinquiſhed ſo ſuddenly as Joſephus ſeems to indicate.

The reader will alſo notice the cuſtomary, and, perhaps, inevitable variations made by the Greeks, in writing, and, no doubt, in pronouncing, Oriental names: becauſe it may tend to moderate our offence at thoſe variations of certain names of the Old Teſtament, which occur in the New Teſtament: this is eſpecially noticeable in the genealogies of Matthew and Luke; in peruſing which, the Engliſh reader ſometimes finds it difficult to recollect the perſon meant by his Old Teſtament name; and it is *unhappy* in the inſtance, Heb. iv. 8: "For, if *Jeſus* had given them reſt," where *Joſhua* is the perſon meant, though certainly not the *perſon* firſt ſuggeſted by the name Jeſus, to common readers. Similar remarks are furniſhed by many names, in their places in the Dictionary. Our own language is not free from equal blame, for we pronounce the *Khoſrou* of the Perſians, and the *Koûros* of the Greeks, ſtill worſe than they did, *Cyrus (Syrus)* to the utter deſtruction of the etymology of the word, as well as of its ſound: we alſo uſe the *j* or *g* inſtead of *y*, as *Jezreel (Gezreel)* inſtead of *Yezreel*: *Geruſalem*, inſtead of *Yeruſalem*: *Cæſar (Seeſar)* inſtead of *Keiſar*: *Ceſarea*, *(Seeſarea)* inſtead of *Kaiſarea*—and many others.

No. LXXXIV. SERVITUDE FOR MAINTENANCE, &c.

WE have a remarkable tranſaction recorded of Joſeph, Gen. xlvii. by which it appears, that during a famine in Egypt, the natives offered their money, their cattle, their lands, and, at length, themſelves, in payment for the food which that prime miniſter allowed them: as the thought ſeems to be ſuggeſted *by the people* themſelves, I imagine we may regard it as not the firſt inſtance of ſuch a kind of ſale. The ſubjoined extract from the Gentoo Laws, page 140, will ſupport the idea, and inform us, farther, on what terms the ſlave might regain liberty; herein, this inſtitute differs from the conduct of Joſeph, who laid a perpetual land tax of four ſhillings in the pound upon the Egyptians, but ſuffered them to retain the uſe of their property. Query. Was this the *only tax* they paid to Pharoah, in ſupport of his government? If ſo, it is much more eaſily vindicated than Dr. Hunter, in his "Biographical Sermons," appears to have imagined; it being evident that the nation could not repay what they had received, in kind; or, indeed, in any mode, except by labour.

"Whoever, having *received his victuals from a perſon during the time of a famine*, *hath become his ſlave*, upon giving to his provider whatever he received from him during the time of the famine, and alſo two head of cattle, may become free from his ſervitude, according to the ordination of *Pàcheſhputtee Miſr*:—approved. *Chenduſur*, upon this head, ſpeaks thus: 'that he who has received victuals during a famine, and hath, by thoſe means, become a ſlave, on giving two head of cattle to his provider, may become free.'

"Whoever, having been given up *as a pledge for money lent*, performs ſervice to the creditor, recovers his liberty whenever the debtor diſcharges the debt; if the debtor neglects to pay the creditor his money, and takes no thought of the perſon whom he left as a pledge; that perſon becomes the purchaſed ſlave of the creditor.

"Whoever, being unable to pay his creditor a debt, hath borrowed a ſum of money from another perſon, and paid his former creditor therewith, *and hath thus become a ſlave to the ſecond creditor*; or, who, to ſilence the importunities of his creditor's demands, *hath yielded himſelf a ſlave to that creditor*, ſuch kind of ſlaves ſhall not be releaſed from ſervitude, *until payment of the debt*."

Slaves, according to theſe inſtitutions, are of ſeveral kinds:

1. Thoſe born of female ſlaves [Gen. xiv. 14; xvii. 27.]
2. Thoſe bought for a price [Gen. xvii. 27.]
3. Thoſe found by chance. [*Vide* 1 Sam. xxx. 11.]
4. Slaves by deſcent [*v. gr.* the Gibeonites, &c.]
5. Whoever hath been fed, and hath had his life preſerved by another, during a famine.
6. A pledge for money.
8. A captive in battle.
10. 12. Voluntary ſlaves.

May theſe principles ſuggeſt ſome ſort of plea, or reaſon, why Pharaoh retained the Iſraelites in bondage? *i. e.* that their fathers had originally been ſupported in Egypt, and their lives preſerved by Egyptian benevolence? It is true, former Pharaohs might have conſidered the ſuſtaining of Iſrael as a ſmall return for the advantages derived from the wiſdom of Joſeph: but this Pharaoh "knew not Joſeph;" he either was wilfully ignorant of paſt events, or *diſregarded*, *diſacknowledged* Joſeph, and treated the ſervices he had formerly rendered the country as a fable. That the Iſraelites were conſidered in the light of bondmen, is openly acknowledged, Deut. vi. 21: "Thou ſhalt ſay to thy ſon, we were Pharaoh's bondmen in Egypt:" chap. xv. 15, "Thou ſhalt remember thou waſt a bondman in the land of Egypt, and JEHOVAH, thy God, redeemed thee."

That bondmen were taken for debt, appears from the fears of Jacob's ſons, Gen. xliii. 18: "Becauſe of the money that was in our ſacks—he may take us for bondmen." So, chap. xliv. 33, Judah offers himſelf to be a bondman, inſtead of Benjamin: and that this cuſtom continued long after, we learn from Matth. xviii. 25—"But, foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife, and children, and all that he had."

It is very far from my purpoſe, to ſay any thing in favour of the ſlave-trade, as practiſed in our own times; but it is evident the ſtate of ſlavery, ſimply conſidered as a kind of ſervitude, was not prohibited anciently, either by God or man—but the mildneſs with which ſlaves are treated (by infidels!) in the Eaſt, is a leſſon well worth learning (by Chriſtians!) in the Weſt.

No. LXXXV. CATTLE FOR WAGES.

THE bargain made between Jacob and Laban, Gen. xxx. 32, appears ſufficiently ſingular to us; and not a little ſarcaſm has been *wittily* waſted on the patriarch, for the cunning and depth of plan which he ſhowed in the bargain: moſt, however, if not all of which levity, has either been miſapplied on the ſubject, or recoils on thoſe who have uſed it.

Jacob, it is poſſible (but not certain) made ſome alterations in the uſual terms of ſuch agreements; but they were alterations which were equally advantageous to one party, as to the other; and ſo we find Jacob complain of Laban: “ He has changed my wages ten times,” verſe 7. It ſhould appear, that there were general rules on this ſubject; but that private individuals might vary them by ſpecific agreement, as they thought moſt advantageous. The following extracts may enable the reader to judge for himſelf:

“ If a perſon, without receiving wages, or ſubſiſtence, or clothes, attends *ten* milch cows, he ſhall ſelect, for his own uſe, the milk of that cow which ever produces moſt; if he attends more cows, he ſhall take milk, after the ſame rate, in lieu of wages.

“ If a perſon attends *one hundred* cows for the ſpace of one year, without any appointment of wages, he ſhall take to himſelf one heifer of three years old: and, alſo, of all thoſe cows that produce milk, whatever the quantity may be, after every eight days, he ſhall take to himſelf the milk, the entire product of one day.

“ If he attends *two hundred cows*, the milk of one day, &c.—alſo a cow and her calf.

“ Cattle ſhall be delivered over to the cowherd in the morning: the cowherd ſhall tend them the whole day with graſs and water, and in the evening ſhall re-deliver them to the maſter, in the ſame manner as they were entruſted to him: if, *by the fault of the cowherd, any of the cattle be loſt, or ſtolen, that cowherd ſhall make it good.*

“ If cattle ſuffer—by thieves, tigers, pits, rocks, &c. if the cowherd cry out—no fault lies on him—the loſs ſhall fall on the owner.

“ When employed night and day—if any by his fault be *hurt, he ſhall make it good.*

“ When a cowherd hath led cattle to a diſtant place to feed, if *any die of ſome diſtemper*, notwithſtanding the cowherd applied the proper remedy, the cowherd *ſhall carry the head, the tail, the forefoot, or ſome ſuch convincing proof taken from that animal's body*, to the owner of the cattle; having done this, he ſhall be no farther anſwerable: if he neglects to act thus, he ſhall make good the loſs.” Gentoo Laws, p. 150, 151.

By this time we are prepared to notice a much more dignified conduct in Jacob, than, perhaps, we have been aware of. “ *The rams of thy flock have I not eaten: that which was torn of beaſts*, though the laws and uſages in ſuch caſes would have authorized me, yet *I brought not unto thee*, the maimed limb, or proof of ſuch an accident: *I bore the loſs of the creature*, in ſilence: *of my hand didſt thou* alſo *require*, the equivalent for *that which was ſtolen by day*, or even that *ſtolen by night*, when I could not poſſibly prevent the theft! In ſhort, to avoid words, I bore much more loſs, than in ſtrictneſs, I need to have done.”

May this give additional ſpirit to the valour of David? “ *Thy ſervant kept his father's ſheep, and there came a lion and a bear, and took a lamb out of the flock*; and as I could not endure to be liable to any charge, as if I had not done my duty, though the loſs was not by my fault, and the laws would have cleared me, yet *I ran after the wild beaſt*, and riſked my life, to recover my father's property,” 1 Sam. xvii. 34.

“ *Thus ſaith the Lord, as the ſhepherd recovereth out of the mouth of the lion, two legs, or a piece of an ear*”—in order that he may carry to his owner “ convincing proof from that animal's body,” of the accident that has happened to it, that he himſelf has neither ſold nor ſlain the creature, to his owner's injury.—Is not this the alluſion, Amos, iii. 12?

Is not the behaviour of Jacob's ſons founded on the ſame principle? Gen. xxxvii. 31, “ *They took Joſeph's coat, and dipped it in the blood of a kid*, and SENT (not BROUGHT) it to their father—ſaying, “ this we have found: diſcern now, whether it be thy ſon's coat, or no. And Jacob knew it, and ſaid, it is my ſon's coat, Joſeph is, doubtleſs, rent in pieces by a wild beaſt.”—Did not his brethren thus endeavour to ſend “ convincing proof” of Joſeph's ſad fate, as they would have brought “ the head, the tail, or the fore-foot of an animal.”—in the true characteriſtic ſtyle of ſhepherds?

No. LXXXVI. EXCELLENCIES OF WIVES.

AS I would by no means have the ladies ſuppoſe themſelves forgotten in my *outlandiſh* library, to convince them of the contrary, I propoſe in this Number, to give a *companionized picture* of what the Bible on the one part, and the Indian legiſlator on the other, have praiſed in the conduct of their domeſtic duties.

GENTOO LAWS.

"A woman who always acts according to her huſband's pleaſure,
And ſpeaks no ill of any perſon,
And who can herſelf do all ſuch things as are proper for a woman,
And who is of good principles,
And who produces a ſon,
And who riſes from ſleep before her huſband;
Such a woman is found only by much, and many religious works,
And by a peculiarly happy deſtiny.
Such a woman, if any man forſake of his own accord, the magiſtrate ſhall inflict upon that man the puniſhment of a thief."

p. 250, 251.

"A woman, who is of a good diſpoſition,
And who puts on her jewels and clothes with decorum,
And is of good principles;
Whenever the huſband is cheerful, the wife alſo is cheerful;
And if the huſband be ſorrowful, the wife alſo is ſorrowful;
And whenever the huſband undertakes a journey, the wife puts on a careleſs dreſs, and lays aſide her jewels, and other ornaments;
And abuſes no perſon;
And will not expend a ſingle *dâm* without her huſband's conſent;
And has a ſon;
And takes proper care of the houſehold goods;
And at the time of worſhip, performs her worſhip to the deity, in a proper manner;
And goes not out of the houſe;
And is not unchaſte.;
And makes no quarrels, or diſturbances;
And has no greedy paſſions;
And is always employed in ſome good work;
And pays a proper reſpect to all perſons;
SUCH IS A GOOD WOMAN!"

p. 251, 252.

BIBLE PRECEPTS.

"After this manner, in the old time, the holy women who truſted in God, adorned themſelves; being in ſubjection to their own huſbands."

1 Peter, iii. 5.

"The young women to be ſober, to love their huſbands, to love their children, diſcreet, chaſte, keepers at home, good, obedient to their own huſbands." Titus, ii. 4.

"Whoſo findeth a [good] wife, findeth a good thing, and obtaineth favour of the Lord."

Prov. xviii. 22.

"Houſe and riches may be inherited from fathers; but a prudent wife is from the Lord."

Prov. xix. 14

"The Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly; yet is ſhe thy companion, and the wife of thy covenant—therefore, take heed to your ſpirit, for the Lord ſaith, that he hateth putting away." Mal. ii. 14, 15, 16.

"Who can find a virtuous woman?
Her price is far above rubies;
The heart of her huſband doth ſafely truſt in her:
She will do him good, and not evil all the days of her life:
She ſeeketh wool and flax,
And worketh willingly with her hands:
She is like merchants' ſhips, ſhe bringeth food from afar;
She riſeth alſo while it is yet night,
And giveth meat to her houſehold,
And a portion to her maiden;
She conſidereth a field, and buyeth it;
With the fruit of her hands ſhe planteth a vineyard;
She girdeth her loins with ſtrength, and ſtrengtheneth her arms;
She ſtretcheth out her hands to the poor,
She reacheth forth her hands to the needy;
She maketh herſelf coverings of tapeſtry,
Her clothing is ſilk and purple;
She openeth her mouth with wiſdom,
In her tongue is the law of kindneſs;
Her children riſe up, and call her bleſſed,
Her huſband alſo, and he praiſeth her.
"Favour is deceitful, and beauty is vain;
But a woman that feareth the Lord,
She ſhall be praiſed.
Give her of the fruit of her hands,
Let her own works praiſe her in the gates!"

Prov. xxxi. 10, &c.

The reader will obſerve a number of coincidences in the excellent character deſcribed by theſe writers, which it was not poſſible to place in their reſpective columns over againſt each other, without too much diſturbing the order of the paſſages: I muſt beg, therefore, a ſecond reading, at leaſt, for theſe extracts—and without enlarging on what muſt naturally occur to the mind, I ſhall cloſe with the judicious ſentiments of the Indian legiſlator:—"In every family where there is a good underſtanding between the huſband and wife, where the wife is not unchaſte, and the huſband commits no bad practices, it is AN EXCELLENT EXAMPLE!"

GENERAL OBSERVATIONS.

I think it worth obſerving, that throughout the Code of Gentoo Laws, their *antiquity* is apparent: and, that in fact, they are applicable, by way of illuſtration, rather to the moſt *ancient* events of the *Bible*, than to thoſe of later times.—In this view, the antiquity of theſe laws becomes a voucher for the antiquity of the cuſtoms which they illuſtrate; and this argument is ſtrengthened by reflecting on their *generality* or *extent*—for it is really very remarkable, that the cuſtoms, and manners, and laws of India, ſhould prevail in Canaan, or in Egypt. There muſt have been ſome *original*, from which countries ſo diſtant, reſpectively drew their inſtitutions. I think the Bible juſtifies the idea; and that [*vide* Article CEREMONIES, in DICT.] before the prevalence and ſpread of idolatry, many, perhaps moſt of the ſame principles, religious and civil, prevailed among all the branches of mankind. We may, therefore, rather conceive of Abraham, as directed to *maintain* the ancient worſhip in its purity; of Moſes as reviving, invigorating, and purifying *ancient* inſtitutions; and of our Lord himſelf as fulfilling, illuſtrating, and honouring *ancient* principles, rather than introducing a NEW religion, or NEW ſyſtematic ideas, on that important ſubject.

Another inference ariſes from this remark: that we ought not ſo to *confine* the divine favours to a peculiar people, as to ſuppoſe that *none* were beſtowed on other nations: may we not rather conclude, that they alſo were favoured with other "witneſſes," beſide thoſe of "filling their hearts with food and gladneſs," Acts, xiv. 17; and that in other nations, there were ſuch as "worked righteouſneſs," and ſuch as, perhaps, "though laſt, may be firſt," and "from the eaſt and the weſt, ſhall ſit down in the kingdom of God?"

No. LXXXVII. EVILS OF POLYGAMY.

THE ſubject of Polygamy, connects, *by contraſt*, with that honourable picture of domeſtic life, which we have juſt inſpected: and to this ſubject, among others, the remark applies, that our Lord was a reſtorer of *original* uſages; for he aſſures us, that in the beginning it was not ſo.—The inſtances of polygamy which Scripture records, by no means exhibit any inducements to the practice; witneſs, Sarah and Hagar; Leah and Rachel; Hannah and Peninah; the laws of Moſes ſuppoſe polygamy, rather than authorize it; and ſo do the Gentoo Laws; which, though they generally mention one wife, yet, in ſome paſſages, imply ſeveral. If in ancient times, family feuds imbittered polygamy, we ſhall find, on enquiry, that in modern times, this irregular practice adds no very enviable increaſe to domeſtic happineſs.

"What we are able to learn of the domeſtic life of the huſbands, who have ſeveral wives, is neither calculated to make their lot envied, nor to give a high idea of this part of Mahomet's legiſlation—their houſe is *a perpetual ſcene of tumult and contention*. Nothing is to be heard but *quarrels* between the different wives, and *complaints* made to the huſband. The four legal married women complain, that their ſlaves are preferred to them, and the ſlaves, that they are abandoned to the jealouſy of their miſtreſſes. If one wife obtains a trinket as a token of favour, or permiſſion to go to the bath, all the others require the ſame, and league together in the common cauſe. To reſtore peace, the polygamiſt is obliged to aſſume the tone of a deſpot, and from that moment he meets with nothing but the ſentiments of ſlaves;—the appearance of fondneſs, but real hatred. In vain does each of theſe women proteſt ſhe loves him more than the reſt; in vain do they fly, on his entering the apartment, to preſent him his pipe, and his ſlippers; to prepare his dinner; to ſerve him his coffee; in vain, whilſt he is effeminately ſtretched out upon his carpet, do they chaſe away the flies which incommode him; all theſe attentions and careſſes, have no other object than to procure an addition to their trinkets and moveables, that if he ſhould repudiate them, they may be able to tempt another huſband, or find a reſource in what becomes their only property." VOLNEY's TRAVELS, vol. ii. page 486.

If domeſtic enjoyment be thus little promoted by polygamy, nothing better is the effect of this practice on the individual who follows it.

" In fact, from the practice of polygamy, permitted by the Koran, the Turks in general are enervated very early, and nothing is more common than to hear men of thirty complaining of impotence: this is the malady for which they chiefly conſult the Europeans, deſiring them to give them *madjaun*, provocatives. This infirmity is the more mortifying to them, as ſterility is a reproach among the Orientals; they ſtill retain for fecundity all the eſteem of ancient times." VOLNEY's TRAVELS, vol. ii. page 485.

If this Work ſhould fall into the hands of any (as I have reaſon to ſuppoſe it may) whoſe want of information has led them to think favourably of ancient abuſes, let them view the two pictures of this and the former Number attentively, and determine their opinion and judgment, after due conſideration of them both.

No. LXXXVIII. PROPHECY FULFILLED CONCERNING ISHMAEL.

" I CONSIDER the prophecy concerning Iſhmael, and his deſcendants, the Arabs, as one of the moſt extraordinary that we meet with in the Old Teſtament. It was alſo one of the earlieſt made, and proceeded upon grounds of private reparation. Hagar had not ſinned, though ſhe had fled from Sarah, with Iſhmael, her ſon, into the wilderneſs. In that deſert, there were then no inhabitants; and though Iſhmael's ſucceſſion was incompatible with God's promiſe to Abraham, and his ſon Iſaac, yet, neither Hagar nor he having ſinned, juſtice required a reparation for the heritage he had loſt. God gave him that very wilderneſs, which before was the property of no man, in which Iſhmael was to erect a kingdom, under the moſt improbable circumſtances poſſible to be imagined. ' His hand was to be againſt every man, and every man's hand againſt him. By his ſword he was to live, and pitch his tent in the *face* of his brethren,' Gen. xv. 18.

" Never has prophecy been ſo completely fulfilled. It [the power of the Arab-deſcendants of Iſhmael] ſubſiſted from the earlieſt ages; it was verified before the time of Moſes; in the time of David and Solomon; it ſubſiſted in the time of Alexander, and that of Auguſtus Cæſar; it ſubſiſted in the time of Juſtinian,—all very diſtant, unconnected periods; and I appeal to the evidence of mankind, without apparent ſupport or neceſſity, but what it has derived from God's promiſe only, if it is not in full vigour at this very day? This prophecy alone, in the truth of which all ſorts of religions agree, is, therefore of itſelf, a ſufficient proof, without other, of the divine authority of the Scripture." Such are the remarks and reaſonings of Mr. Bruce. Travels, vol. i. p. 289.—

No. LXXXIX. PROPHECY FULFILLED CONCERNING EGYPT.

THE name of M. Volney, is certainly no recommendation to thoſe who know, that his principles are utterly hoſtile toward Revelation: when, therefore, this writer's teſtimony is in favour of revelation, we may certainly accept it, not only without heſitation, but even as exacted from him by the force of truth. With pleaſure, therefore, have I tranſcribed from him a paſſage, which ſurely demonſtrates the fulfilment of an ancient prophecy: not that M. V. had ſuch an idea in his mind, when he wrote it; but, by comparing the paſſage, the inference is undeniable. Ezek. xxix. 14, "I will bring again the captivity of Egypt, and they ſhall be there a baſe kingdom: it ſhall be the baſeſt of kingdoms; neither ſhall it exalt itſelf any more above the nations; for I will diminiſh them, that they ſhall no more rule over the nations." This is coincident with other predictions of Holy Writ; and this witneſs of M. Volney, may unite with that of Mr. Bruce, reſpecting Iſhmael, as evidence that Providence determines to fulfil thoſe predictions which it has opened to the ſons of men; and that however ancient they may be, they are neither enfeebled nor forgotten, by reaſon of their antiquity.

"Such is the caſe with Egypt: deprived three and twenty centuries ago of her natural proprietors, ſhe has ſeen her fertile fields ſucceſſively a prey to the Perſians, Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, to the race of Tartars, diſtinguiſhed by the name of Ottoman Turks. Among ſo many nations, ſeveral of them have left veſtiges of their tranſient poſſeſſion; but, as they have been blended in ſucceſſion, they have been ſo confounded, as to render it very difficult to diſcriminate their reſpective characters. We may, however, ſtill diſtinguiſh the inhabitants of Egypt into four principal races, of different origin." Volney's Travels, vol. i. page 74.

Theſe four, M. V. conſiders as—Arabs, the claſſes of huſbandmen and artiſans;—the Copts, the writers, and government collectors;—the Turks, who are maſters of the country;—the Mamlukes, who poſſeſs the authority over it, and who are a race of ſlaves, bought in diſtant countries. Surely the country *belorded* by ſlaves, may be juſtly conſidered as "the baſeſt of kingdoms."

No. XC. PROPHECY FULFILLED CONCERNING TYRE.

"PASSING by Tyre, from curioſity only, I came to be a mournful witneſs of the truth of that prophecy, that Tyre, the queen of nations, ſhould be a rock for fiſhers to dry their nets on, Ezek. xxvi. 5. Two wretched fiſhermen, with miſerable nets, having juſt given over their occupation with very little ſucceſs, I engaged them, at the expence of their nets, to drag in thoſe places where they ſaid ſhell-fiſh might be caught, in hopes to have brought out one of the famous purple-fiſh. I did not ſucceed; but in this, I was, I believe as lucky as the old fiſhers had ever been. The purple-fiſh at Tyre, ſeems to have been only a concealment of their knowledge of cochineal; as, had they depended upon the fiſh for their dye, if the whole city of Tyre applied to nothing elſe but fiſhing) they would not have coloured twenty yards of cloth in a year. Much fatigued, but ſatisfied beyond meaſure with what I had ſeen, I arrived in perfect health, and in the gayeſt humour poſſible, at the hoſpitable manſion of M. Clerambaut, at Sidon." Bruce's Travels, p. 59, *Introduction*.

No. XCI. NATIONAL DEGRADATION AND SERVITUDE.

I suppose few Engliſhmen have ever read the hiſtory of the policy of the Philiſtines (1 Sam. xiii. 19) without thinking it a moſt extraordinary, and, perhaps, unparalled caſe:—"Now there was no ſmith found throughout all the land of Iſrael (for the Philiſtines ſaid, leſt the Hebrews make for themſelves, ſwords or ſpears)—but all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare, and his coulter, and his axe, and his mattock: yet they had a file"—as a kind of privilege, for the purpoſe of ſharpening ſundry utenſils of huſbandry. This degraded ſtate ſeems, I ſay, to be altogether ſingular; and this was early in the reign of Saul, king of Iſrael: but the following extract is a very cloſe reſemblance, in many particulars. It is tranſcribed from Morgan's History of Algiers, p. 196, and ſhows that the policy of the Philiſtines has been adopted in later days.

"*Mulei Iſmael* went farther towards a total reduction of theſe parts of Africa, than his predeceſſors had done.—Indeed, the vigorous *Mulei Raſhid*, his brother and predeceſſor, laid the foundation of that abſoluteneſs; but was cut off in the height of his vigour; his horſe running away with him, in ſo violent a manner, that he daſhed out his brains againſt a tree. But this *ſherif* . . brought multitudes of ſturdy Arabs and Africans, who uſed to be courted by the kings of *Morocco*, *Fez*, &c. to ſuch a paſs, that *it was as much as all their lives were worth, to have any weapon in a whole dowar* (moveable village, or ſmall community) more than ONE KNIFE, and that *without a point*, wherewith to cut the throat of any ſheep, or other creature, when in danger of dying, leſt it ſhould *jiff*, as they call it; *i. e.* die with the blood in it, and become unlawful for food: inſomuch, that very frequently, upon ſuch a caſe of exigency, they have been known to bawl out, amain, *Where is the knife? For the Lord's ſake, make haſte with it! Who has got the knife?*

"He made terrible examples of ſeveral perſons, only for enquiring of certain women (whom he would very often ſend out alone purpoſely, to paſs from one part of the country to another) *whence they came?* and *whither they were going?* By theſe violent methods, he made it very ſafe travelling throughout his dominions, which uſed to be quite otherwiſe." *Vide* No. XL. p. 72.

No. XCII. TRIBUTE MONEY REFUSED.

UNDER No. XXVIII. we have remarked the probability of a *deeper* inference, than is uſually diſcovered in the queſtion, "whoſe *image* and *ſuperſcription* is this?" The idea ſeems to be confirmed by the following quotation from *Theophanes*, who, writing the hiſtory of *Juſtinian*, A.D. 685, ſays, "*Habdimelich Romanis tribuerat, per ſingulas dies, numiſmata mille, & equum, & ſervum, &c.* 'He paid daily to the Romans, a thouſand pieces of money, with horſes and ſlaves:' and other preſents and duties. This ſo honourable and very conſiderable revenue, he [the emperor] afterwards loſt, through a fooliſh and obſtinate caprice, *in refuſing the tribute money, becauſe it was* NOT HIS OWN COIN." Morgan's History of Algiers, p. 154.

I ſhall add, on this ſubject, an extract from the "Voyage to Barbary for the Redemption of Captives," tranſlated from the French, 1735.

" *December* 27, we returned to the *dey*—he was below, in his uſual place of giving audience, having on his right hand, the four grand ſtate ſecretaries, ſhut up in a ſort of bureau, or office, and before them their regiſters open we brought *Venetian zequins*, which were *very exactly weighed, examined, and counted by a Jew*, and by the *Haſnadar*, or treaſurer, who ſeized on them."—The Jew, no doubt, was the *broker, agent of exchange, or ſeraf*, in this buſineſs.

No. XCIII. TREATMENT OF THE BEARD.

THE cuſtoms of nations in reſpect to this part of the human countenance, have always differed, and ſtill do differ, ſo widely, that it is not eaſy, among us, who are ſhaven, to acquire proper ideas of the importance which is attached to the beard, in the Eaſt. The Levitical laws have noticed the beard, but the terms in which moſt of them are expreſſed, are ſomewhat obſcure; *i.e.* they are obſcure to us, by the very reaſon of their being familiar to the perſons to whom they were addreſſed. Perhaps the following quotations may contribute to throw a light, at leaſt upon ſome of them.

" The firſt care of an Ottoman prince, when he comes to the throne, is, *to let his beard grow*, to which Sultan Muſtapha added, *the dying of it black*, in order that it might be more apparent on the day of his firſt appearance, when he was to GIRD ON THE SABRE; a ceremony by which he takes poſſeſſion of the throne, and anſwering to the coronation among us." [*Vide* No. VIII, p. 18.] Baron de Tott, vol. i. p. 117.

So, De la Motraye tells us, p. 247, " That the new Sultan's beard had not been permitted to grow, but only ſince he had been proclaimed emperor: and was very ſhort, it being cuſtomary to ſhave the Ottoman princes, as *a mark of their ſubjection* to the reigning emperor."

" In the year 1764, Kerim Khan ſent to demand payment of the tribute due for his poſſeſſions in Kermeſir: but, Mir Mahenna maltreated the officer who was ſent on the errand, and *cauſed his beard to be cut off*. Kerim Khan then ſent a ſtrong army againſt him, which conquered Bender Rigk, and all the territories of Mir Mahenna." Niebuhr, vol. ii. p. 148. *Eng. edit.*

This will naturally remind the reader of the inſult offered to the ambaſſadors of David, by Hanun, 2 Sam. x. which inſult, however, ſeems to have had a peculiarity in it—of ſhaving one half of the beard; *i.e.* the beard on one ſide of the face.

Upon this ſubject, I ſhall tranſlate from Niebuhr, *French edit.* the following remarks: " The Orientals have divers manners of letting the beard grow; the Jews, in Turkey, Arabia, and Perſia, preſerve their beard from their youth; and it differs from that of the Chriſtians and Mahometans, in that they do not ſhave it neither at the ears, nor the temples. The Arabs keep their whiſkers very ſhort; ſome cut them off entirely: but they never ſhave off the beard. In the mountains of Yemen, where ſtrangers are ſeldom ſeen, *it is a diſgrace to appear ſhaven*; they ſuppoſed our European ſervant, who had only whiſkers, *had committed ſome crime, for which we had puniſhed him, by cutting off his beard*. On the contrary, the Turks have commonly long whiſkers; the beard among them is a mark of honour. The ſlaves and certain domeſtics of the great lords, are forced to cut it off, and dare not keep any part of it, but whiſkers: the Perſians have long whiſkers, and clip their beards ſhort with ſciſſars, which has an unpleaſant appearance to ſtrangers. The Kurdes ſhave the beard, but leave the whiſkers, and a band of hair on the cheeks.

“The true Arabs have black beards, yet ſome old men dye their white beards red: but this is thought to be to hide their age; and is rather blamed than praiſed. The Perſians blacken their beards much more; and, probably, do ſo to extreme old age, in order to paſs for younger than they really are. The Turks do the ſame in ſome caſes. [How differently Solomon thought! Prov. xx. 29. “The glory of young men is their ſtrength, and the beauty of old men is the grey head.”] When the younger Turks, after having been ſhaven, let their beards grow, they recite a *fatha* [or kind of prayer] which is conſidered as a vow never to cut it off; and when any one cuts off his beard, he may be very ſeverely puniſhed (at Baſra, at leaſt, to 300 blows with a ſtick). He would alſo be the laughing-ſtock of thoſe of his faith. A Mahometan, at Baſra, having ſhaved his beard when drunk, fled ſecretly to India, not daring to return, for fear of public ſcorn, and judicial puniſhment.”

Is this fatha, or prayer, in any degree analogous to the rites of the Nazarite? Numb. vi. 18; Acts, xxi. 24.

‘Although the Hebrews took great care of their beards, to faſhion them when they were not in mourning, and on the contrary, did not trim them when they were in mourning; yet I do not obſerve, that their regard for them amounted to any veneration for their beard. On the contrary, the “Arabians have ſo much reſpect for their beards, that they look on them as ſacred ornaments given by God, to diſtinguiſh them from women. They never ſhave them: nothing can be more infamous than for a man to be ſhaved; they make the preſervation of their beards a capital point of religion, becauſe Mahomet never cut off his: it is likewiſe a mark of authority and liberty among them, as well as among the Turks; the Perſians, who clip them, and ſhave above the jaw, are reputed heretics. The razor is never drawn over the Grand Signior's face: they who ſerve in the ſeraglio, have their beard ſhaved, as a ſign of ſervitude: they do not ſuffer it to grow till the Sultan has ſet them at liberty, which is beſtowed as a reward upon them, and is always accompanied with ſome employment.

‘Unmarried young men may cut their beards; but when married, eſpecially if parents, they forbear doing ſo, to ſhow that they are become wiſer, have renounced the vanities of youth, and think now of ſuperior things. When they comb their beards, they hold a handkerchief on their knees, and gather carefully the hairs that fall; and when they have got together a proper quantity, they fold them up in paper, and carry them to the place where they bury the dead.

‘Among them it is more infamous for any one to have his beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many men in that country would prefer death to ſuch a puniſhment. The wives kiſs their huſbands' beards, and children their fathers', when they come to ſalute them: the men kiſs one another's beards reciprocally, when they ſalute in the ſtreets, or come from a journey.—They ſay, that the beard is the perfection of the human face, which would be more disfigured by having this cut off, than by loſing the noſe.

‘They admire and envy thoſe, who have fine beards: “Pray do but ſee, they cry, that beard; the very ſight of it would perſuade any one, that he, to whom it belongs, is an honeſt man.” If any one with a fine beard is guilty of an unbecoming action, “what a diſadvantage is this, they ſay, to ſuch a beard! How much ſuch a beard is to be pitied!” If they would correct any one's miſtakes, they will tell him, “for ſhame of your beard! Does not the confuſion that follows ſuch an action light on your beard?” If they entreat any one, or uſe oaths in affirming, or denying any thing, they ſay, “I conjure you by your beard,—by the life of your beard,—to grant me this;—or, by your beard, this is, or is not ſo.” They ſay farther, in the way of acknowledgment,

“ May God preſerve your bleſſed beard! May God pour out his bleſſings on your beard!” And, in compariſons, “ This is more valuable than one's beard.” *Mœurs des Arabes par M. Darvieux*, chap. vii.

Theſe accounts may contribute to illuſtrate ſeveral paſſages of Scripture.

The diſhonour done by David to his beard, 1 Sam. xxi. 13, of letting his ſpittle fall on it, ſeems at once to have convinced Achiſh of his being diſtempered: *q. d.* “ No man in good health, of body and mind, would thus defile what we eſteem ſo honourable, as his beard.” If the beard be thus venerated, we perceive the import of Mephiboſheth's neglect of it, in his not trimming it, 2 Sam. xix. 24.

I conceive, alſo, that after having ſeen above, that men *kiſs one another's beards*, when they ſalute in the ſtreets, *or come from a journey*; we may diſcover traces of deeper diſſimulation in the behaviour of Joab to Amaſa (2 Sam. xx. 9) than perhaps we have heretofore noticed: “ And Joab held in his right hand the beard of Amaſa, *that he might give it a kiſs*.”—No wonder then, that while this act of friendſhip, of gratulation after long abſence, occupied his attention, Amaſa did not notice, or diſcover the ſword that was in Joab's *left* hand. The action of Joab was, indeed, a high compliment, but neither ſuſpicious nor unuſual, and to this compliment Amaſa paying attention, and, no doubt, returning it, in ſome manner or other, he could little expect the fatal event that Joab's perfidy produced.

Was the behaviour of Judas to Jeſus, ſomething like this behaviour of Joab to Amaſa? A worthy example worthily imitated!—With this idea in our minds, let us hear the Evangeliſts relate the ſtory: Matt. xxvi. 49, “ And coming directly to Jeſus, he ſaid, Hail [joy to thee] Rabbi! and kiſſed him.” So ſays Mark, xiv. 45. But, Luke ſeems to imply, that Judas obſerved a more reſpectful manner, in his ſalutation. Jeſus, according to Matthew, before he received the kiſs from Judas, had time to ſay, “ Friend [in what manner] unto what purpoſe art thou come?” And while Judas was kiſſing him—ſuppoſe his beard—Jeſus might eaſily, and very aptly expreſs himſelf, as Luke relates, “ Ah! Judas, betrayeſt thou the Son of man by a kiſs?”

The cutting off the beard is mentioned, Iſaiah, xv. 2, as a token of mourning; and it appears very expreſſively, Jer. xli. 5: “ Fourſcore men came from Samaria, having their beards ſhaven, and their clothes rent.”—See, alſo, chap. xlviii. 37. Is not this cuſtom ſomewhat illuſtrated by the idea which the Arabs attached to the ſhaven ſervant of Niebuhr, *i. e.* as a kind of *puniſhment* ſuffered for guilt, expreſſed, or implied?

No. XCIV. EUNUCH, TITULAR AND PERSONAL.

IT is well known, that the word eunuch ſignifies not only one who has ſuffered deprivation, but alſo an officer of ſtate, a perſon who occupies a certain charge in the palace of an Eaſtern monarch. This is neceſſary to be attended to, as, for want of ſuch attention, ſome of the Jewiſh Rabbis have conſidered Daniel as an eunuch,—mutilated, and have ſaid he could not therefore be a prophet; while others have cleared him from this imputation. In many other inſtances, eunuch is, at leaſt, as conveniently and probably, to be underſtood of an official, as of a perſonal eunuch.

“ The patron of Haſſan Aga taking a liking to him, on account of his promiſing aſpect, and uncommon vivacity, cauſed him to be caſtrated—on that account, he was always called *Aga, as are generally thoſe demi-males*, though, as is well known, *aga* has a quite different ſignification [commander, or colonel]. *Every eunuch is an Aga; though every Aga is not an eunuch:* like as all nobles are gentlemen, though all gentlemen are not nobles.” MORGAN'S HISTORY OF ALGIERS, p. 294.

On the ſame principle, all perſons holding certain offices were eunuchs by title, though all perſonal eunuchs were not therefore capable of holding thoſe offices.

No. XCV. FAVOURABLE ASPECTS OF SEPULCHRES.

JOB, chap. xxi. 32, ſeems to ſuppoſe, that the perſon buried in a grave may partake, in ſome reſpects, of the proſperous ſtate of the tomb which contains him :—"He ſhall be brought to the grave, and ſhall remain in the tomb : *the clods of the valley ſhall be ſweet unto him.*"—Some ſuch idea ſeems to have been indulged by Sultan Amurath the Great, who died 1450; aged about 85.

"Preſently after his death, *Mahomet* his ſonne, for feare of ſome innouation to bee made at home, raiſed the ſiege and returned to Hadrianople: and afterward with great ſolemnitie buried his dead body at the weſt ſide of Pruſa, in the ſuburbs of the citie, where he now lieth, *in a chappell without any roofe,* his graue nothing differing from the manner of the common Turks: which (they ſay) he commanded to bee done in his laſt will; *that the mercie and bleſſing of God* (as he tearmed it) *might come vnto him by the ſhining of the ſunne and moone, and falling of the raine and dew of heauen vpon his graue.*" KNOLLES'S HISTORY OF THE TURKS, p. 332.

That the Orientals generally at leaſt regard a favourable ſituation for a ſepulchre, as a kind of felicity, appears from many paſſages in books of travels; but whether with any ſuch imagination Uzzah had formed a ſepulchre in his garden, wherein Manaſſeh was buried, and Amon, 2 Kings, xxi. 18, 26, is not certain: but we find that Joſeph of Arimathea, had conſtructed his ſepulchre, alſo, in a garden, Matt. xxvii. 60; John, xix. 41: ſo that the ſentiment was both general and laſting.

No. XCVI. ARABIC PROVERBS.

IT was not without ſatisfaction, that I found in a Hebrew Bible, I lately bought, a ſlip of paper, containing extracts of Arabic proverbs, with the following Latin tranſlation—they appear to be taken from the MS. of Dr. POCOCKE, No. 337, in the Bodleian Library at Oxford.

No. I. *Edit elephantem, & ſuffocatur culice.*
He ate [or ſwallowed] the elephant, but was ſtrangled by a flea.
No. II. *Indices noſtri in amore ſunt oculorum nictus.*
The winking of our eyes, are our ſignals in love matters.
No. III. *A prudens ſigna quiſquam intelligit.*
A wink [or token] to the wiſe is enough.
No. IV. *Palpebræ noſtræ negotia inter nos tranſigunt.*
Our eye lids tranſact buſineſs between us.
No. V. *Nos ſilemus, amor vero loquitur.*
We are ſilent, yet love ſpeaks [*by our winkings.*]

I believe ſome of theſe are in Schultens. No. I. will ſtrike the reader as perfectly parallel to that, Matth. xxiii. 24: "Ye blind guides! who ſtrain at a gnat, but ſwallow a camel." The following Nos, may illuſtrate paſſages in Scripture which allude to winking with the eye—ſuch as Prov. vi. 13: "A wicked man—*winketh with his eyes,* he ſpeaketh with his feet, he teacheth," he informs by making ſigns, "with his fingers." Prov. x. 10, "The winker with his eye cauſeth ſorrow; and the fool ſhall be caſt down [precipitated] by his lips:" *e. gr.* He who anſwers the ſignals of a proſtitute by winking, ſhall be brought to ſorrow for it—but if he ſo far tranſgreſs as to converſe with her, his diſcourſe ſhall be the caſting of him down a precipice. *Vide* Job, xxiv. 15; Prov. iv. 25; Eccluſ. xxvi. 9:—xxvii. 22, "He that winketh with his eyes worketh evil."

I could have wiſhed that the learned extractor of theſe notes, had marked the Scripture paſſages he deſigned to illuſtrate by them; it is poſſible they were different from what have occurred to me.

No.

No. XCVII. DISTINCTION OF SALUTATIONS.

"WHEN the Arabs ſalute each other, it is uſually in theſe terms: *Salam aleikum!* 'Peace be with you!' in ſaying theſe words, they lay the right hand on the breaſt: the anſwer is, *Aleikum eſſalam!* 'With you be peace!' Elderly perſons freely add, 'And the mercy and bleſſing of God.' The Mahometans of Egypt and Syria never ſalute a Chriſtian thus; they content themſelves with ſaying, *Sebach el chair*, 'Good day;' or *Sabbeb ſalam it?* 'Friend, how doſt thou?'

"One would not ſuſpect, perhaps," adds Mr. NIEBUHR, from whom the above is tranſlated, "the exiſtence of ſimilar cuſtoms in Europe: but I am informed, that the Roman Catholics in ſome provinces of Germany, never addreſs to Proteſtants, who live among them, the ſalutation *Jeſus Chriſt be praiſed!* and, if by miſtake that ſhould happen, the Proteſtants would not return the civility, by the Catholic anſwer—*To eternity, Amen!*"

Mr. TOWNSHEND tells us, in his "Journey through Spain," that the high Catholic form of ſalutation in ſome of the provinces, adopted by the Dominican party, is, *Ave Maria puriſſima!* to which the anſwer is, *Sin peccata concebida.* To withhold this reſponſe, expoſes the traveller to the danger of being taken for a Jew, or a Heretic, or for one of the oppoſite party, who holds that the virgin might be conceived in ſin.

Is not this reſtriction of the moſt honourable ſalutation hinted at, Matth. v. 45.

The antiquity of the ſalutation, "Peace be with you," and the ſeeming concluſion, that if a perſon be in peace, all is well with him, appears from the earlieſt accounts we have of the behaviour of the patriarchs: as Gen. xxix. 6, "Is there peace to him?" *i.e.* Laban—they anſwer, "Peace." So, Jacob directs Joſeph to "Go, ſee the peace of thy brethren," xxxvii. 14. So, the ſpies of Dan (Judges, xviii. 15; "came and aſked the Levite of peace:" and even in the camp, David "aſked his brethren of peace," 1 Sam. xvii. 22. The reader will recollect numerous inſtances of this phraſeology, but none more memorable than thoſe of our Lord's departing ſalutations, as recorded by the evangeliſts: "Peace I leave with you; not as the world giveth," in their ordinary ſalutations, "give I unto you;" but in a more direct, permanent, appropriate manner; on principles, and with authority infinitely ſuperior.

No. XCVIII. DUES IN KIND TO GOVERNORS.

THE prophet Malachi, chap. i. 8, rebukes Iſrael for offering imperfect ſacrifices, the blind and the lame, for the ſervice of God's altar; adding, *offer it now to thy governor, will he be pleaſed with thee, or accept thy perſon?*—We are apt to conclude, that in the caſe of preſents, whatever is offered ſhould be accepted—and as dues to governors are not paid in kind among us, the offering ſuch ſeems rather odd; but, as we find that not only the royal revenue, but that of individuals was often paid in neceſſaries for ſubſiſtence, we may conclude that the alluſion was much ſtronger to them to whom it was addreſſed, than it appears to us. This conſideration ſtrengthens alſo the propriety of the expreſſion uſed by Nehemiah: "I required not the bread of the governor," the ſubſiſtence uſually furniſhed to the ruler of a town, or province.

"The preſent governor of Dahalac's name, is Hagi Mahomet Abd el Cader. The revenue of this governor conſiſts in *a goat brought to him, monthly*, by each of the twelve villages. Each veſſel that puts in there, pays him alſo a pound of coffee, and every one from Arabia a dollar, or pataka." BRUCE'S TRAVELS, vol. i. p. 353.

No. XCIX. SLEEPING ON HOUSE-TOPS.

WE have repeated intimations in Scripture, of a cuſtom which would be extremely inconvenient in England; I mean that of ſleeping on the top of the houſe, expoſed to the open air, and ſky: ſo we read, that "Samuel came to call Saul about the ſpring of the day, not *to*—but ON—the top of the houſe; and communed with him on the houſe-top." So Solomon obſerves, "It is better to dwell in a corner on the houſe-top, than with a brawling woman in a wide ſtreet." The ſame idea may be noticed elſewhere.

"It has ever been a cuſtom with them, equally connected with health and pleaſure, to paſs the nights in ſummer upon the houſe-tops, which for this very purpoſe are made flat, and divided from each other by walls. We found this way of ſleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably preſents itſelf in different pleaſing forms, upon every interruption of reſt, when ſilence and ſolitude ſtrongly diſpoſe the mind to contemplation." WOOD'S BALBEC, *Introduction.*

"I determined he ſhould lodge in a kioſk on the top of my houſe, where I kept him till his exaltation to the patriarchate, which, after a long negociation, my wife's brother obtained, for a pretty large ſum of money, to be paid in new ſequins." BARON DU TOTT, vol. i. page 83.

The propriety of the Moſaic precept, Deut. xxii. 8, which orders a kind of baluſtrade, or parapet, to ſurround the roof, leſt any man ſhould fall from thence, is ſtrongly enforced by this relation; for if we ſuppoſe a perſon to riſe in the night, without being fully awake, he might eaſily kill himſelf by falling from the roof. Something of this kind appears in the hiſtory of Amaziah, 2 Kings, i. 2.

No. C. TOKENS OF SUBMISSION.

WE read in ſundry paſſages of Scripture, of *duſt* ſtrewed on the head, as a token of mourning, Joſh. vii. 6; Job, ii. 12; or *earth*, 2 Sam. i. 2; or *ropes* carried on the head, as a token of ſubmiſſion, 1 Kings, xx. 31, in coincidence, at leaſt, to the ſubjoined extract:

"He then deſcended the mountain, *carrying*, as is the cuſtom of the country for vanquiſhed rebels, *a ſtone upon his head, as confeſſing himſelf guilty of a capital crime.*" BRUCE'S TRAVELS, vol. ii. page 650.

END OF THE FIRST HUNDRED OF FRAGMENTS.

FRAGMENTS,

BEING ILLUSTRATIONS OF THE

MANNERS, INCIDENTS, AND PHRASEOLOGY,

OF THE

HOLY SCRIPTURES:

PRINCIPALLY SELECTED FROM

THE MOST ESTEEMED AND AUTHENTIC

VOYAGES AND TRAVELS INTO THE EAST;

WITH

ADDITIONAL REMARKS, OBSERVATIONS, AND PLATES,

INTENDED AS A CONTINUED APPENDIX TO

CALMET's DICTIONARY OF THE HOLY BIBLE.

THE SECOND HUNDRED.

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M,DCC,XCIX.

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FRAGMENTS

ILLUSTRATIVE OF

HOLY SCRIPTURE.

THE SECOND HUNDRED.

THERE is no ſtimulus ſo powerful to a liberal mind, engaged in any laudable purſuit, as the commendations of minds equally liberal; and the very favourable reception which the Public has beſtowed on the former Series of Fragments, cannot but animate the endeavours of their Author, in his humble labours on thoſe which may ſucceed them.

But it would betray utter ignorance of mankind, to expect that *every* article ſhould give equal pleaſure to *every* individual: nevertheleſs, the Editor muſt acknowledge he did not foreſee *all* the meſſages which the publiſher has reported to him. In anſwer to ſome of them, he takes this opportunity of profeſſing great deference and reſpect for our public tranſlation; at the ſame time, hoping he does not preſume, in ſaying, that *ſome* obſcurities have been removed from it by his means, and that *ſome* paſſages have been ſet in a clearer light, than they had heretofore uſually been viewed in. To ſuppoſe that our Tranſlators *may* have failed in *ſome* things, in ſo large a work, and of ſuch a peculiar nature as a tranſlation of the Bible, is not to impeach either their honeſty or their judgment,—*humanum eſt errare:* and as we have at this time fuller accounts of eaſtern ideas, and eaſtern manners, than our Tranſlators had, can it be any reproach to their memory that we endeavour to improve theſe fuller accounts? Would not thoſe learned and worthy men, have done the ſame, had they been in ſimilar circumſtances?

Nevertheleſs, what the Editor humbly propoſes, ſhould be received only as a humble propoſition: no man who has been in the habits of juſt reflection, will be *too ſure* that he is in the right; and while the Editor will pay all due reſpect to fair exceptions, and to *written* information, he begs leave to decline the reception of *verbal* meſſages, which it is well known, are not, and indeed cannot, *always* be faithfully reported.

Beſides what he offers to the Public, there will be, of courſe, in the mind of any man who has ſpent twenty or thirty years in the inveſtigation of a ſubject, a number of unſettled ideas, floating, without being fully approved, or determinately rejected; of theſe, ſome might, perhaps, be of uſe, as opening hints to other perſons; as ſome might be of no uſe at all. If the following article ſhould be claſſed among the latter, the Editor deſires it may be regarded as being, in ſome ſenſe, *extorted* from him, in anſwer to a meſſage; and as an inſtance of his wiſhes to meet, fairly and fully, thoſe remarks which his labours may occaſion.

No. CI. OF SPITTING, AND LOOSING THE SHOE.

IN No. LXXVI. I have queſtioned, on the authority of Michaelis, whether the huſband's brother were *actually ſpit upon* by the huſband's widow? I am told, that "our tranſlation affirms the fact;" I anſwer, that, beſide what various renderings the Hebrew particle (ב) *Beth* is capable of, as *in*, *to*, *towards*, *againſt*, *with*, *concerning of*, *according to*, &c. I muſt acknowledge, my own mind had queſtioned, whether, in this inſtance, the huſband's brother was either ſpit *upon*, or even *towards*?——My reaſons were founded on the following teſtimonies.

Tournefort ſays, vol. ii. p. 316. "A woman may demand to be ſeparated from her huſband if he" decline her intimacy; "if the woman turns her ſlipper upſide down in preſence of the judge, it is a ſign" againſt her huſband. "Then the judge ſends to look for the huſband, and baſtinades him, and diſſolves the marriage."

I have ſeen this ceremony related to this effect—that the wife who deſires ſeparation, for this cauſe, goes to the judge, turns up the ſole of her ſlipper in his preſence, and retires to a corner; the judge exacts no other oath from her: but acts upon this token.

A more particular account of this ceremony is given by Aaron Hill, Travels, p. 104. "The third divorce practiſed by the Turks, is, when a man" withholds his perſonal intimacy from his wife, "yet refuſes to diſmiſs her: being ſummoned by her friends, before a judge, and forced to bring her with him to the ſame appearance, when the charge is read againſt him, ſhe is aſked *if ſhe will then affirm the truth of that accuſation*, hereupon SHE STOOPS, AND TAKING OFF HER SLIPPER, SPITS UPON THE SOLE; and ſtrikes it on her huſband's forehead. Modeſty requires no further confirmation from the female plaintiff; and ſentence is immediately pronounced, *in favour of the lady*, who is thenceforth, free to marry as ſhe pleaſes; and is intitled, notwithſtanding, to a large allowance from her former conſort's yearly income."

This is ſet in a light, ſomewhat different, by Busbequius *Epiſt.* p. 169. "Si mariti debitis eas alimentis fraudent; item ſi præter naturæ preſcriptum, quod nefas Turcis familiare, eis abuti conentur. Tunc ad judicem profectæ ſe non poſſe diutius apud maritum manere teſtantur: judicem cauſam quærente, *nihil reſpondent*, ſed EXUTUM PEDE CALCEUM INVERTUNT. Id judici abominandæ veneris indicium eſt."

With theſe ideas in our minds, let us now review and analyſe the paſſage, Deut. xxv. 7. "If the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and ſay, "my huſband's brother—will not perform the duty of a huſband's brother"—then ſhall his brother's wife come unto him, in the preſence of the elders, and looſe his ſhoe from off his foot; and ſpit in his face; and ſhall ſay, "So ſhall it be done unto that man that will not build up his brother's houſe." And his name ſhall be called in Iſrael, "the houſe of him who hath had his ſhoe looſed."

We remark (1) that the word rendered *ſhoe* (נעל) NOL, uſually means *ſandal*, *i. e.* a mere ſole faſtened on the foot in a very ſimple manner; and is ſo underſtood by the Chaldee Targums: LXX, σανδαλιον, *Vulg. caliga*, or *calceamentum.* (2) That the primary and radical meaning of the word rendered *face* (פני) PENI, is *ſurface*, the *ſuperficies* of any thing. I ſubmit then, that the paſſage may be to this purpoſe, *the brother's wife—ſhall looſe the ſandal from off the foot of her huſband's brother*;—and *ſhall ſpit upon* ITS *face*, or *ſurface* [*i. e.* that of the ſhoe] *and ſhall ſay*, &c.——in which caſe the ceremony is coincident with thoſe which I have quoted: but it differs, in that, in the caſe of complaint againſt her own huſband, for perſonal withholding, the wife takes off *her own ſhoe*, and ſpits upon it; but in caſe of complaint againſt her huſband's brother for refuſing to be his *locum tenens*, and declining her intimacy; ſhe takes off *his ſhoe* and ſpits upon it. Moreover the text does not ſay—ſhe ſhall *turn up the ſole*, and ſpit upon it (ſuch *inverſion* ſignifying a very different matter, if BUSBEQUIUS be correct; and what could have no place in the caſe of the huſband's brother) but—ſhe ſhall ſpit upon *the face*, or *upper part* of it, as affirmation, and evidence, of his refuſal "to build up his brother's houſe."

It deſerves notice that it is not ſaid "the houſe of him who had his ſhoe looſed, *and was ſpit upon*"—but the reference is to the looſing of the ſhoe only.

This cuſtom ſeems to be alluded to with ſome variation, in the caſe of Ruth's kinſman, Ruth iv. 7. it ſeems clearly to have with it the force of an oath "*for to confirm all things*"—this form of an oath, then, with that of the hand under the thigh, appears ſufficiently ſtrange to us, yet if it was binding on thoſe who took it, it might fully anſwer its purpoſe. Why the matter to which it alludes is ſignified by the ſhoe in particular, is perhaps an enquiry of no little antiquity, and is therefore ſubmitted to deeper learning: but if any of our readers ſhould wiſh to examine further into the ſubject, an accurate attention to ſome of the ſenſes in which the word *foot*, or *feet*, is uſed, would be of importance.—*Vide* Jer. ii. 25. Ezek. xvi. 25. Iſaiah vii. 20. xxxvi. 12, *in Heb. &c.*

Is there not a gradation obſervable in the treatment of the more diſtant relation, though the neareſt of kin, in the caſe of Ruth? *The man* himſelf *plucked off his own ſhoe; and gave it to his neighbour;* it was not plucked off by the petitioner, &c. nor given to her, but, by himſelf, and given to his neighbour: implying, perhaps, a ſmaller portion of indignity, as the relation was more remote, and his obligation to comply with the cuſtom, was weaker in proportion.

N. B. This anſwers MICHAELIS's queſtion No. LIX. to which I can find no anſwer in NIEBUHR.

No. CII. DIVISION OF TIME: EASTERN SUN-DIALS.

THE Editor deſires in this Number, to make his ſincere acknowledgements to thoſe Gentlemen who have not only patronized, but have aſſiſted this work: ſome have ſuggeſted hints for its improvement; others have favoured him with the loan of very ſerviceable, but ſcarce, books; others have furniſhed materials for FRAGMENTS—theſe favours are very grateful to him, and very uſeful to the work.

While the work has been the mean of promoting the knowledge of others, it has alſo been a mean of adding to our own; for inſtance—The only difficulty in the mind of the author on the ſubject of the SUN-DIAL OF AHAZ, No. II, was, the diviſion of the ſix hours into *three parts* each: of this he could, at that time, find no example. But after that article was publiſhed, the publiſher, Mr. TAYLOR, was ſhewn by Mr. JAMES UPJOHN, lately of Bridgewater Square, a well known eminent watchmaker, a print of an INDIAN SUN DIAL, which he had received from Mr. AARON UPJOHN, his couſin at Calcutta, (who had ſent over this print for the purpoſe of having European watches divided like it)—In this dial, every hour was divided into THREE PARTS, which varying with the Seaſon, contained from *twenty*, to *twenty-four* of our minutes each; according to the length of the day: theſe diviſions are called *ghuri*. This is a recent diſcovery at Calcutta, by Mr. and occurs in a grammar of the Hindoo language compiled by him, and about to be publiſhed at Calcutta, when Mr. AARON UPJOHN, who engraved the Plate, ſent the impreſſion to Europe.

Thus the conjectures of the Editor have received a confirmation, on the ſubject of ſuch a diſtribution of time, being uſed in the Eaſt: and perhaps, further reſearches may diſcover this mode to have been practiſed in remote antiquity. The influence of this diſcovery on the general principles adopted in treating that hitherto myſterious ſubject, cannot eſcape the reader's reflection.—This is not the only inſtance in which our principles have received corroboration, by further hints from friends, ſince publication of the articles: ſome of which hints may appear, as the work proceeds.

No. CIII. PURIFICATIONS WITHOUT THE USE OF WATER.

I HAVE often wondered, in my own mind, by what means the Iſraelites in the wilderneſs, where water was ſo ſcarce that a miracle was neceſſary to procure ſufficient for their ſuſtenance, could perform the numerous ablutions which the law required.—If the prieſts could obtain ſufficient for their ſacred ſervices, which no doubt was a conſiderable quantity, how ſhould the whole camp, men, women, and children, be furniſhed, not only with their daily ſupply for drinking, cooking, &c. but alſo with that which was requiſite for natural, and for ceremonial, waſhings? which to each perſon was no trifling quantity *daily*, and in the whole was a vaſt conſumption: add to this, the quantity required for ſupplying the herds of cattle, &c. which are repreſented as numerous; and which we know, beneath a burning ſky, muſt have been thirſty, whether at reſt or in motion. The preſent queſtion, however, only regards a ſuppoſed waſte of water in perſonal and ceremonial ablutions; which thoſe who have obſerved the frequency of them will not eſteem trivial, under the circumſtances of a prodigious multitude ſtationary in a deſart.

May the following quotations aſſiſt in regulating our conceptions of this matter? " —— if they [the Arab Algerines] cannot come by any water, then they muſt *wipe* [themſelves] as clean as they can, till water may conveniently be had, or elſe *it ſuffices to take Abdes upon a ſtone*, which I call *an imaginary Abdes; i.e.* TO SMOOTH THEIR HANDS OVER A STONE, TWO OR THREE TIMES, AND RUB THEM ONE WITH THE OTHER, AS IF THEY WERE WASHING WITH WATER, (The like *Abdes* ſufficeth, when any are ſickly, ſo that water might endanger their life) and after they have ſo wiped, it is *Gaiſe i. e.* lawful" to eſteem themſelves clean. PITTS'S Account of the Mahometan Religion, *&c.* p. 44.

Perfectly agreeable to this deſcription is AARON HILL'S Notice, Travels, p. 50.—" If the time be cold and rigid, 'tis enough *to make an outward motion, i. e.* of waſhing, &c. and the will is taken for the duty of the action."

So in a Mahometan treatiſe of Prayer, publiſhed by DE LA MOTRAYE, vol. i. p. 360, it is ſaid, " in caſe water is not to be had, that defect may be ſupplied with, EARTH, a ſtone, or any other product of the earth; and this is called *Tayamum;* and is performed by cleaning the inſides of the hands upon the ſame, rubbing therewith the face once; and then again rub the hands upon the EARTH, ſtone, or whatever it is; ſtroking the right arm to the elbow with the left hand; and ſo the left with the right."

I think I have ſomewhere read that ſand is a good ſubſtitute as a matter for purification, after water: and I recollect an account in an ancient author, of a *baptiſm* performed on a convert in a deſart, by *pouring ſand* on the recipient; but which baptiſm was held by the churches to be invalid.

To return to the Iſraelites: if ſuch ideas prevailed among them, we ſee how they might obtain a ſufficient degree of purity, yet waſte no water:—ſo might ſingle travellers in the deſart, as David, Elijah, &c.

But our principal object of reference in this Article is this :—

We find Naaman, 2 Kings, v. 17, requeſting of the prophet Eliſha, "two mules burthen of earth," evidently for ſome religious purpoſe, but what that purpoſe could be, has embarraſſed commentators. The prevailing opinion has been, that he meant to erect an altar of this earth: or, that he meant to ſpread this earth for a floor, to pray upon, as if he was always in the holy country, from whence he had brought it, *Vide* HARMER, vol. ii. p. 491. and his extract from *Chardin*. But, what if this earth was for the purpoſe of ablution, upon principles above deſcribed? *q. d.* "I cannot carry away with me water enough from this holy ſtream of Jordan, to ſupply the quantity neceſſary for ſacred cleanlineſs; becauſe water once ſoiled is of no further uſe; and every pint, or quart, ſo uſed, would diminiſh it rapidly: but EARTH, or ſand, may be uſed repeatedly for ceremonial purifications, and is not ſoiled ſo readily as water is: the quantity, therefore, that two mules are able to carry may laſt me all my days, and in thus purifying myſelf, with the earth of the country where I have received a miraculous purification, I ſhall have a conſtant memorial-repetition, and renewal, ſo far as poſſible, of that waſhing which has been to me ſo ſalutary."—If the reader ſhould receive this idea, let him conſider it as another queſtion, anſwered by reference to cuſtoms and manners, in the ſolution of which mere learning has long laboured in vain. *N. B.* Naaman was a Syrian, not an Iſraelite.

Is there any reference to ſuch ideas in the uſe of the *aſhes* of the heifer, &c. for purification? *Vide* Numb. xxx. 9. Were theſe aſhes analogous to earth, by their permanence, &c.?

No. CIV. ANCIENT ATTITUDE AT TABLE. With a PLATE.

IT muſt be owned, the reclining attitude which our Plate repreſents, as anciently uſed at table, appears to us to be not only lazy, luxurious, and enervating, but alſo extremely inconvenient: and yet we have abundant evidence that it actually was adopted, by both Greeks and Romans; and we ſhall find it often alluded to in the Goſpels.

In the upper ſubject, the reader is deſired to notice, *firſt*, the conſtruction of the tables, *i. e.* THREE TABLES, ſo ſet together as to form but ONE. *Secondly*, Around theſe tables are placed—not *ſeats*—but, as it were, *beds*, one to each table: each of theſe beds being called *clinium*, and three of theſe *cliniums* being united, to ſurround the three tables, they made the *triclinium* [three-beds]. At the end of each clinium was a foot-ſtool, for the conveniency of mounting up to it. Theſe beds were formed of mattraſſes, ſtuffed, &c. and were ſupported on frames of wood; often highly ornamented. *Thirdly*, the *attitude* of the gueſts; each *reclining* on his left elbow; and therefore uſing principally his right hand, that only (or at leaſt *chiefly*) being free for uſe. Obſerve too, that the feet of the perſon reclining being towards the external edge of the bed, they were much more readily reached by any body paſſing, &c. than any other part of the perſon ſo reclining. The way for the ſervice of the tables, &c. appears in the print, the table being uncloſed at one end.

The under ſubject ſhews the dining table clear from gueſts; and in what manner a *circular table* was formed; alſo the cuſhions laid around it, &c. It ſhould be remarked, that in the creſcent-formed beds, the *right extremity* was the firſt place of honour; and the *left* extremity was the ſecond place of honour. The ſame I ſuppoſe we may imagine of the ſquare tricliniums. It was counted mean to have more than three gueſts at each table of the three, which made nine in all; whence the remark, "company ſhould never be leſs than the graces (three) or more than the muſes" (nine). The creſcent-formed bed is called *Sigma* by Martial, who adds, that it admitted only ſeven perſons: alſo by Spartian, who relates, that Heliogabalus invited *eight* to dine with him, in order that, as there was room for ſeven *only*, the eighth might furniſh merriment and laughter to the company, by his diſappointment. If this be correct, then the *triclinion* at which our Lord celebrated the Paſſover, was not *circular*, as it held *thirteen*.

The Article **Eating** in the **Dictionary**, has anticipated ſome information, of which a little may bear to be repeated.

In the moſt early times the attitude at table was ſitting; ſo in Homer, when Ulyſſes arrives at the palace of Alcinous, the King diſplaces his ſon Laodamas, in order to ſeat Ulyſſes in a magnificent chair. Elſewhere, Homer ſpeaks of ſeating the gueſts "each in a chair" (or throne Θρόνουστι). The Egyptians ſat at table anciently, ſays Appollodorus in Atheneus; as did the Romans, till towards the end of the ſecond Punic War, when they began to recline at table.

Mercurialis reports, that the origin of this mode, was, the frequent uſe of the bath among the Romans; who, after bathing, going immediately to the bed, and there eating, the cuſtom inſenſibly became general, not only in Rome, but throughout the empire.

There are many ancient monuments remaining, in which the gueſts are repreſented recumbent; ſo that we are at no loſs for the forms, and management of the tables, &c. Their magnificence was prodigious: Heliogabalus had tables of ſolid ſilver, and napkins of cloth of gold: this, one ſhould think, though rich, was harſh; and accordingly we find Trimalchion uſed, *non linteis tergebatur, ſed palliis ex molliſſima lana factis*: not thoſe made of linen cloth, but others made of the ſofteſt wool.

The tables were placed ſo that they could be taken away, and others brought in their ſtead. Philo *de vit contemp.* ſays, "The diſhes, the ſauces, and the deſerts, are prepared by the moſt ſkilful cooks, who endeavour to pleaſe, not only the taſte—by artful preparation of the viands, but alſo the eye—by a happy arrangement of them: the tables are changed *ſeven times* or more; and are loaded with whatever the earth, the ſea, the rivers, or the air, can furniſh the moſt delicious." N. B. Obſerve, though the tables were withdrawn the triclinium might remain.

Under the article **Architriclinus** in the **Dictionary**, is ſeen the nature of his office, and his duty: So we have the "chairman" of the company, among ourſelves. This officer among the Greeks, when preſident over great feaſts was called *king*; he was ſometimes choſen by lot; what he commanded was obeyed, under a penalty. Empedocles complained of a king of a feaſt who ordered him to drink, threatening if he did not, the wine ſhould be poured on his head.

The youths who ſerved the tables were called (Διακονοι) Deacons; and (Οινο Χοοι) wine pourers; in modern language *wine-coopers*.

We ſhall not extend theſe remarks further, but apply them to our purpoſe in illuſtrating Scripture. For the Governor of the feaſt, John ii. 9. vide **Architriclinus** in **Dict.**

There is a manifeſt alluſion to the ſervants of the tables (the Deacons) in our Lord's rebuke of his diſciples Luke xxii. 25. "The kings of the Gentiles exerciſe lordſhip over them; and thoſe poſſeſſing authority over them, are called benefactors (*euergetai*.) But among you it ſhall not be ſo; but he who is greateſt among you, let him be as the youngeſt; and he who takes place as a ruler, as he who ſerveth (the Deacon). For whether is greater, he who reclines at table, (ἀνακειμενος) or he who ſerveth (the Deacon)? Whereas I am among you as (the Deacon) he who ſerveth." Is there not great humility in our Lord's alluſion?

For want of proper diſcrimination and deſcription, in reſpect to the attitude at table, ſeveral paſſages of the Goſpels are not merely injured, as to their true ſenſe, but are abſolutely reduced to *nonſenſe*, ſo Luke vii. 36. "a woman in the city who was a ſinner, when ſhe knew that Jeſus **sat** at meat in the Phariſee's houſe, brought an alabaſter box of ointment, and *ſtood at his feet* BEHIND HIM, weeping; and began to *waſh his feet* with tears, and did wipe them with the hairs of her head; and kiſſed *his feet*, and anointed them, with the ointment." Now ſurely, when a perſon SITS at meat, according to our uſage, and to the ideas which would ariſe in the mind of an Engliſh reader of the paſſage, his feet, beſide being on the floor under the table, are BEFORE *him*, and not *behind* him: and the impoſſibility of a perſon's *ſtanding at* his feet *behind* him—ſtanding, and while ſtanding, kiſſing his feet, wiping them, &c. is glaring. But, upon inſpection of our print the narration becomes intelligible; the feet of the perſon recumbent, being *outermoſt*, they are moſt liable to ſalutation, or to any other treatment, from a perſon ſtanding behind them.

The ſame obſervations apply to John xii. 3. "Lazarus was one who *reclined at table*, (ἀνακειμενων) with Jeſus, and Mary anointed the feet of Jeſus, &c.

Aſſiſted by theſe ideas we may much better underſtand the hiſtory of our Lord's waſhing his diſciples' feet, John xiii. 5. "*he poureth water into a baſon, and* going round the beds whereon the diſciples reclined, *he began to waſh the diſciples' feet, and to wipe them with the towel wherewith he was girded, &c.* verſe 12. "after he had taken his garments and was *reclined again*, (ἀναπεσων παλο)—he ſaid," &c.

It is not eaſy to aſcertain *preciſely*, what was the form of the beds uſed among the Perſians; but by regarding them as ſomewhat like what our print repreſents, we may ſee the ſtory of Haman's petitioning Eſther for his life, in pretty nearly its true light. While the king went into the garden, Haman firſt ſtood up to intreat Eſther to grant him his life; but willing to uſe even the moſt pathetic mode of entreaty, he fell *proſtrate* on the bed upon which Eſther was lying *recumbent*: the king that inſtant returning, and obſerving his attitude, and his nearneſs to the queen, which was utterly contrary to female modeſty, and to royal dignity, exclaimed, *what! will he alſo force the queen!* ſhe being *in my company in the palace!*" But, when Eſther fell at the king's feet, chap. viii. 3. we are to conſider the king as ſeated on the duan, or ſopha.—*Vide* No. XII.

This may be as proper a place as any to notice the import of ſome other expreſſions, which might ſeem to infer the ſame attitude: ſo, "Mary *ſat at Jeſus's feet* to hear his diſcourſes; while Martha was cumbered about much ſerving; Martha *ſtanding before Jeſus*, ſaid, "Lord direct my ſiſter to help me," but Mary was ſitting at the feet of Jeſus, cloſe to the duan on which he ſat; where we ſee clearly that both the ſiſters, one ſtanding, the other ſitting, might be *before* Jeſus as he ſat on the duan.—*Vide* No. XII.

St. Paul ſays Acts xxii. 2. "I was brought up at the feet of Gamaliel," if the ſame mode of ſitting prevailed then in Judea in reſpect of maſter and ſcholars, as prevails now in the Eaſt, the phraſe is very deſcriptive, and accurate: for the maſter is ſeated on a carpet ſpread on the ground, with his books before him, and around him at a little diſtance, beyond his books, ſit his ſcholars in a circle, attending to his inſtructions. A print of ſuch a ſchool may be ſeen among thoſe publiſhed by Mr. DALTON. This attitude is very ſtrongly alluded to Deut. xxxiii. 3. "They ſat down at thy feet, to receive thy word," to profit by thy inſtruction, thy eloquence. Much the ſame is the import of the expreſſion. Acts vi. 58. "the witneſſes laid down their clothes at the feet of a young man named Saul:" who, ſitting on his carpet, watched the clothes thus laid before him.

It would be perhaps *over-ſtraining* our remarks, to apply them to ſome of thoſe ſlighter incidents which ſacred hiſtory has recorded: it is nevertheleſs proper to notice, how juſtly John might be ſaid to "lie in Jeſus's boſom," John xiii. 23. at the ſupper table; this appears clearly by inſpecting the poſition of the gueſts in our plate.

Is it ſuppoſeable, from circumſtances, that our Lord was *not* in the chief place of honour, (which was among the Greeks the *right extremity of the triclinium.*) as ſuch a perſon could not have any one lying in his boſom?—But the Jews *might* eſteem ſome other part, perhaps the *left* extremity, as the place of honour. It is certain, the Turks, and we are lately told by Sir G. Staunton, in his Account of Lord Macartney's Embaſſy to China, the Chineſe, alſo, eſteem the *left* hand the place of honour.

If the table where our Lord lay, had only *three* gueſts, were they—our Lord, John, and Judas? In that caſe, might not our Lord, with the utmoſt privacy, give Judas a ſop, as the ſignal agreed on by a whiſper between himſelf and John? Might he not alſo very accurately ſay, "Behold, the hand of him who betrayeth me is with me on the table"—that very table from whence I myſelf eat. It is clear that Judas was near to Jeſus, and *within arm's reach of him.* If this conception of the hiſtory be accurate, what mortal would have imagined the ſtrong diſtinction of character between John and Judas: whoſe ſituations ſeemed equally honourable at the ſocial and ſacred table of their common maſter! Certainly, the whole of this diſcovery was made to John only, and paſſed in whiſpers between him and Jeſus, ſo privately, that "no man recumbent at the table knew for what intent he ſpake to Judas," when he directed him to execute his intention without delay.

Was Peter at a table *oppoſite* to John? or elſe his *nodding* to John, by way of enquiring, had been uſeleſs, as John could not readily have ſeen it.

N. B. The Tables which the Jews are repreſented as purifying by waſhing, Mark vii. 4. are theſe kind of beds; κλινῶν:—purifying—as if polluted by the recumbence of ſtrangers.

No. CV. PRAYERS IN THE STREETS.

NOTHING ſeems more uncouth to us, than the charges which our Lord brings againſt the Phariſees, of "making long prayers," of praying, *ſtanding in the ſtreets, at the corners of the ſtreets*, ſo that perſons in ſeveral ſtreets might obſerve their devotions, at the ſame time, and other publicities of the like nature. I am no friend to more of the external indications of religion than are proper, according to circumſtances, and yet I fear that to be diſcovered at devotion, in a convenient and proper retirement, would, embarraſs many good chriſtians more than it would the followers of Mahomet to perform the moſt open acts of worſhip, in the moſt public manner. Take the following inſtance, which is by no means ſingular.

"Such Turks, as at the common hours of prayer, are on the road, or ſo employed, as not to find convenience to attend the Moſques, are ſtill obliged to execute that duty; nor are they ever known to fail, whatever buſineſs they are then about; but pray immediately when the hour alarms them, *in that very place they chance to ſtand on*: inſomuch, that when a Janiſſary, whom you have to guard you up and down the city, hears the notice which is given him from the ſteeples, he will turn about, ſtand ſtill, and beckon with his hand, to tell his charge he muſt have patience for a while; when taking out his handkerchief, he ſpreads it on the ground, ſits croſs legged thereupon, and ſays his prayers, *though in the open market*: which having ended, he leaps briſkly up, ſalutes the perſon whom he undertook to convoy, and renews his journey with the mild expreſſion of *ghell johnnum ghell*; or "come dear, follow me." AARON HILL, TRAVELS p. 52.

Now if a Janiſſary be thus attentive, and will pray in the open market; where is the wonder that the Phariſees ſhould contrive to be caught by the hour of prayer, in the midſt of buſineſs, or in public aſſemblies, and ſhould perform that duty ſo openly, as to be ſeen of men? deſigning thereby to force their good opinion, and to procure a character for preciſion, and for ſtrict attention to religious duties. This cuſtom would ſtartle us in England, but it is general in the Eaſt; is the appearance of devotion leſs natural to us? Is our climate againſt it? or, wherefore is it baniſhed from among us?

No. CVI. USE OF DUNG FOR FUEL. PROPHET EZEKIEL.

Mr. **Harmer** has ſaid a good deal on the ſubject of burning dung for fuel in the Eaſt, I ſhall tranſcribe one of his notes becauſe it certainly ſets the diſingenuouſneſs of M. **Voltaire** in a juſt light.

"**Monsieur Voltaire** ſeems to be extremely ſcandalized at this circumſtance, for he has repeated the objection over and over again in his writings. He ſuppoſes ſomewhere that denying the providence of God is extreme impiety; yet in other places he ſuppoſes the prophetic intimation to Ezekiel, that he ſhould prepare his bread with *human dung*, as expreſſive of the hardſhips Iſrael were about to undergo, could not come from God, being incompatible with his Majeſty: God then, it naturally follows, never did *reduce* by his providence any poor mortals into ſuch a ſtate, as to be obliged to uſe human dung in preparing their bread; never *could* do it: but thoſe that are acquainted with the calamities of human life—will not be ſo poſitive—upon this point, as this lively Frenchman. To make the objection as ſtrong as poſſible, by raiſing the diſguſt of the elegant part of the world to the greateſt height, he, with his uſual *ingenuouſneſs*, ſuppoſes the *dung was to be eaten with the bread* prepared after this manner, which would form an admirable confection, *Comme il n'eſt point d'uſage de manger des telles confitures ſur ſon pain, la pluſpart des hommes trouvent ces commandemens indignes de la Majeſté divine.* (la Raiſon par Alphabet, Art. *Ezekiel,*) the eating bread baked by being covered up under *ſuch embers*, would moſt certainly be great miſery, though the aſhes were ſwept and blown off with care; but they could hardly be ſaid to eat a *compoſition* of bread and human excrements. With the ſame kind of liberty, he tells us that *cow dung* is ſometimes eaten through all deſert Arabia, (*Lettre du Traducteur du Cantique des Cantiques,*) which is only true as explained to mean nothing more than that their bread is, not unfrequently, baked under the embers of cow dung: but is eating bread ſo baked eating cow dung?"

All readers may not be equally well acquainted with the ordinary oriental uſages,—and as I alluded formerly to the value of water, I deſign in this Number to ſuggeſt the value of fire, or of fuel, in the eaſt.

Firſt, "In Arabia," **Niebuhr** tells us, Vol. i. p. 91, that "the dung of aſſes and camels is chiefly uſed for fuel, becauſe theſe two ſpecies are the moſt numerous and common. Little girls go about, gathering the dung in the ſtreets and upon the high-ways; they mix it with cut ſtraw; and of this mixture make cakes, which they place along the walls, or upon the declivity of ſome neighbouring eminence, to dry them in the Sun."

But this is cleanlineſs itſelf compared to the Accounts of **Tournefort**, vol. iii. p. 137. who ſays that, in Georgia, "where our tents were pitched, for the firſt time, in the dominions of the King of Perſia [we could ſee] a great many pretty conſiderable villages; but all this fine country yields *not one ſingle tree*, and they are forced to burn cows dung. Oxen are very common here, *and they breed them as well for their dung* as for their fleſh; they will yoke fourteen or fifteen pair to one plough, to turn up the ground; each pair has its man to drive it, mounted like a poſtillion: all theſe poſtillions, who yawl and roar like ſailors in a ſtorm, make together a moſt intolerable concert; we had been accuſtomed to this noiſe ever ſince we left Erzeron. Sure 'twas not this ground in *Georgia* that is ſpoken of by the *Arabs* to have been only glanced over with a wooden plow, inſtead of an iron one."

Speaking of Erzeron, he ſays, page 95. "beſides the ſharpneſs of the winters, what makes *Erzeron* very unpleaſant, is, the *ſcarcity and dearneſs of wood*, nothing but pine wood is known there; and that too they fetch two or three days journey from the town: all the reſt of the country is quite naked—*you ſee neither tree nor buſh;* and their *common fuel is cow's dung*, which they make into turfs; but they are not comparable to thoſe our tanners uſe *at Paris*, much leſs to thoſe prepared *in Provence* of the huſks of the Olive. I don't doubt better fuel might be found, for the country is not wanting in minerals; but the people are us'd to their cow-dung, and will not give themſelves the trouble to dig for it. *'Tis almoſt inconceivable what a horrid perfume this dung makes in the houſes*, which can be compar'd to nothing but fox holes, eſpecially the country houſes; *every thing they eat has a ſtench of this vapour;* their cream would be admirable but for this *pulvilio;* and one might eat very well among them, if they had wood for the dreſſing their butcher's meat, which is very good."

We find then, that ſuch is the ordinary cuſtom of the country; and that it is not only, or chiefly, thoſe who are outcaſts from Society, or are "ſteeped in Poverty to the very lips," which uſe this diſguſting kind of fuel.

Le Bruyn is ſtill more particular—he ſays, p. 228. "Wood is very dear in this country, and ſold by weight; they give you but twelve pounds of it for four-pence or five-pence, and the ſame it is with regard to coals. Whence it is they are obliged to make uſe of turf, made *of camel's dung, cow dung, ſheep's dung, horſe dung, and aſs dung.* The chief *Armenians* of *Julfa* do ſo as well as the reſt, or elſe *the fire would coſt more than the victuals;* whereas they give but thirty pence for two hundred and twenty, or two hundred and thirty, pound weight of this turf. *They uſe it more particularly for heating of ovens, in which they bake moſt of their meats* in this country, without trouble, and at a ſmall expence. THEY EVEN APPLY HUMAN DUNG THIS WAY." . . . This was in Perſia alſo.

I think theſe extracts from TOURNEFORT and LE BRUYN, who are deſcribing pretty much the ſame country, deſerve our marked attention, as tending to illuſtrate the hiſtory of the prophet Ezekiel. LE BRUYN aſſures us, [vide alſo SANDY's Travels, p. 85] that human dung is uſed, to heat ovens for the purpoſe of baking food [conſequently Mr. HARMER miſtakes, when he ſays page 261. "no nation made uſe of that horrid kind of fuel"] and againſt this Ezekiel remonſtrates and petitions, till he procures leave to uſe a fuel, which though bad enough, is not quite ſo bad. Query, does the Prophet's ſolicitations for his *perſonal* relief from that defilement, imply his hopes of the ſame alleviation, in reſpect to thoſe whom he typified? *i. e.* the Jewiſh people.

I would alſo aſk, whether this cuſtom, as mentioned by LE BRUYN, may tend to determine in what country the prophet reſided at this time?—It is clear he did not live conſtantly at Babylon, though involved in the Babyloniſh captivity: (*vide* EZEKIEL in the DICTIONARY.) Now, if he was carried to, and ſtationed on, the confines of Perſia, near to Georgia, then it might be in this very neighbourhood that he received the command which has been ſo unjuſtly commented on by VOLTAIRE; which appears ſo very unintelligible, or wretched to us, but which would excite no aſtoniſhment in the country where it was given; and perhaps Ezekiel, or his fellow Jews, were the only perſons likely to be ſcandalized at it.—Let this conſideration have its due force.

I cloſe by two remarks (1) If this laſt ſuggeſted idea be true, then to determine with propriety on ſome things which appear ſtrange, an intimate acquaintance with local circumſtances, and with clear facts, is abſolutely neceſſary. (2) Let thoſe who are diſguſted at theſe inſtances of wretchedneſs in fertile countries, be thankful for their own advantages in reſpect of fuel—advantages which, perhaps, the countries they pity, would conſider as extremely queſtionable; perhaps, as incredible, could they be ever ſo correctly narrated to them.

No. CVII. CUTTINGS IN THE FLESH. BAAL's PRIESTS.

THERE has been no little ſuppoſition and conjecture, for what reaſon the prieſts of Baal "cut themſelves, after their manner, with knives, and with lancets, till the blood guſhed out upon them." 1 Kings xviii. 28. This ſeems, by the ſtory, to have been *after* Elijah had mocked them; and had worked up their fervour, and paſſions, to the greateſt height. Mr. HARMER has touched lightly upon this, vol. ii. p. 516. but has not ſet it in ſo clear a view as it ſeems to me to be capable of, nor has he given very cogent inſtances. I conſider it an inſtance of earneſt entreaty, and conjuration, by the moſt powerful marks of affection: *q. d.* "Doſt thou not ſee, O Baal! with what paſſion we adore thee? How we give thee the moſt deciſive tokens of our affection? we ſhrink at no pain, we decline no disfigurement, to demonſtrate our love for thee; and yet thou anſwereſt not! by every token of our regard, anſwer us! by the freely flowing blood we ſhed for thee, anſwer us," &c. They certainly demonſtrated their attachment to Baal; but Baal did not teſtify his reciprocal attachment to them; which was the article in debate between them and Elijah. Obſerve, how readily theſe ſtill-bleeding cuttings would identify the prieſts of Baal at the ſubſequent ſlaughter; and how they tended to juſtify that ſlaughter, being contrary to the law: as we ſhall ſee preſently.

As the demonſtration of love, by cuttings made in the fleſh, ſtill maintains itſelf in the Eaſt, I ſhall give a few inſtances, which may be, at leaſt, amuſing to European lovers, without fear of its becoming *faſhionable* among us. "But the moſt ridiculous and ſenſeleſs method of expreſſing their affection is, their ſinging certain amorous and whining ſongs, compoſed on purpoſe for ſuch mad occaſions; between every line whereof they cut and ſlaſh their naked arms, with daggers: each endeavouring, in their emulative madneſs, to exceed the other, by the depth and number of the wounds he gives himſelf. [A lively picture this of the ſinging, leaping, and ſelf-ſlaſhing prieſts of Baal!] Some Turks, I have obſerved, when old, and paſt the follies which poſſeſſed their youth, to ſhow their arms, all gaſhed and ſcarred from wriſt to elbow; and expreſs a great concern, but greater wonder, at their paſt ſimplicity." The "oddneſs of the ſtyle, invited me to render ſome of the above-named ſongs into Engliſh:

"Could I, dear ray of heavenly light,
  Who now behind a cloud doſt ſhine,
Obtain the bleſſing of thy ſight,
  And taſte thy influence all divine;

"Thus would I ſhed my warm heart's blood,
  As now I gaſh my veiny arm:
Wouldſt thou but like the ſun think good
  To draw it upward, by ſome charm."

Another runs thus:

"O, lovely charmer, pity me!
  See how my blood does from me fly!
Yet were I ſure to conquer thee,
  Witneſs it, Heaven! I'd gladly die.

AARON HILL's TRAVELS p. 108.

This is confirmed by DE LA MOTTRAYE, who gives us a print of ſuch a ſubject.

Leſt the reader ſhould think, that this love, and its tokens, are homages to the all ſubduing and diſtracting power of beauty, only, I ſhall add PITTS's account of the ſame proceedure, p. 26. "'Tis common for men there, to fall in love with boys, as 'tis here in England, to be in love with women: and I have ſeen many, when they have been drunk, give themſelves *deep gaſhes, on their arms, with a knife*, ſaying, *'Tis for the love I bear to ſuch a boy!* and I aſſure you, I have ſeen ſeveral, who have had their *arms full of great cuts*, as tokens of their love," &c.

This cuſtom of cutting themſelves, is taken, in other places of Scripture, as a mark of affection: ſo Jer. xlviii. 37. "every head ſhall be bald, every beard clipt, *and upon all hands cuttings*; and upon the loins ſackcloth:" as tokens of exceſſive grief, for the abſence of thoſe *thus regarded*. So chap. xvi. ver 6. "Both the great and the ſmall ſhall die in the land: they ſhall not be buried, neither ſhall men lament for them, *nor cut themſelves*," as tokens of their affection, and ſenſe of their loſs; "nor make themſelves bald for them," by tearing their hair, &c. in token of grief. So chap. xli. 5. "There came from Samaria fourſcore men having their beards ſhaven, and their clothes rent; and having *cut themſelves*; with offerings to the houſe of the Lord." So chap. xlvii. 5. "Baldneſs is come upon Gaza; Aſkelon is cut off, with the reſidue of her vallies; how long wilt thou cut thyſelf?" rather, perhaps, *how deep*, or to *what length* wilt thou cut thyſelf? All theſe places include the idea of painful abſence of the party beloved. Cuttings for the dead had the ſame radical idea. The Law ſays, Lev. xix. 38. and Deut. xiv. 1. "Ye are the children of the Lord your God; ye ſhall not cut yourſelves, nor make any baldneſs between your eyes, for the dead," *i. e.* reſtrain ſuch exceſſive tokens of grief: ſorrow not as thoſe without hope—if for a dead friend; but if for a dead idol, as CALMET always takes it—then it prohibits this inſtance of idolatry.

Mr. HARMER has anticipated me, in referring "the wounds in the hands" of the examined prophet, Zech. xiii. 6. to this cuſtom:—the prophet denies that he gave himſelf theſe wounds in token of his affection to an idol; but admits that he had received them in token of affection to a perſon.

I know that it is uſual to refer the expreſſion of the apoſtle, Gal. vi. 17. "I bear in my body the marks (*ſtigmata*) of the Lord Jeſus," to thoſe imprinted on ſoldiers by their commanders; or to thoſe imprinted on ſlaves by their maſters; but would there be any *degradation* of the apoſtle, if we referred them to tokens of his affection towards Jeſus? *q. d.* "Let no man take upon him to [moleſt, fatigue] trouble me by examining my pretenſions to the apoſtleſhip; or to the character of a true lover of Jeſus Chriſt, as ſome among you Galatians have done; for I think my loſſes, my ſufferings, my ſcars, are tokens ſufficiently viſible to every man who conſiders them, of my regard to him, for whoſe ſake I have borne, and ſtill do bear them; and therefore I ſhall write no more in vindication of my character, in that reſpect, however it may be impugned."

No. CVIII. BAAL: With a PLATE.

THE former Number, which referred to Baal's prieſts, leads us very naturally to conſider the God himſelf; and to the explanation of the ſubjects repreſented on our plate of BAAL: we ſhall not, indeed, in our propoſed limits, be able to treat this Deity correſpondently to his importance in the ſyſtem of Heathen theology; nevertheleſs, a few hints reſpecting him may be of uſe: eſpecially as he ſo often occurs as a principal Idol in Holy Writ.

No. 1, 2. are human heads with ſymbols derived from the ox added to them. Under the article CALF in the DICTIONARY, we have ſeen, that ſome of the fathers thought the head only of that idol had the beſtial form; theſe figures may confirm their opinion, at leaſt, they prove that they reaſoned from what was common, in the forms of idols in their days. Neither of theſe heads have beards.

Obſerve in No. 1. the *ſtars* which accompany the head; if theſe ſtars, or one of them, be referred to the deity it accompanies, then we ſee how eaſy it was for the Iſraelites to "take up the ſtar of their God," Amos v. 26. *i. e.* upon medals, or ſmall figures, whether images, or coins, &c. carried about them; and ſecure from detection by their ſmallneſs, and readineſs of concealment. This figure has the bull's (or cow's) horns and ears on its head.

No. 2, has only the ears of a bull or cow; but has on its head a garland of vine leaves and grapes, whereby it is allied to Bacchus; and two apples on the front of the head, whereby it is allied to Ceres or Pomona: *i. e.* it indicates a fruit-bearing divinity—perhaps *Iſis fructiferæ.*

No. 3, 4, are heads of **Jupiter Ammon**. (vide **Ammon** in **Dictionary**) the firſt is peculiarly accoutred, with the whole of the ram's head; ſomewhat like a helmet: the ſecond, has the *cornu ammonis*, the ram's horn, only; and this is the more uſual mode of repreſenting this deity. Thoſe who have any numiſmatic knowledge will recollect ſimilar repreſentations of Alexander the Great, to whoſe boaſted deſcent from Jupiter (another character of Baal) they had an alluſion. As the two former Numbers had emblems borrowed from the ox, theſe have emblems borrowed from the ſheep.

I conceive that, by ſuch adjunct emblems, we may eaſily explain many of the names added to Baal; as *Baal-zebub*, the Baal with the fly: *Baal-tamar*, the Baal with the Palm-tree, &c. &c.

No. 5, is copied from Montfaucon, vol. ii. plate 179, and has an inſcription in Greek, beginning—ΑΓΛΙΒΩΛΩ ΚΑΙ ΜΑΛΑΚΒΕΛΩ ΠΑΤΡΩΟΙΣ ΘΕΟΙΣ . . . .

The import of the whole is as follows:

> "Titus Aurelius Heliodorus Hadrian, a Palmyrenian, ſon of Antiochus, has offered and conſecrated [this] at his own expence, to Aglibolus, and to Malacbelus, the Gods of his country: with a ſymbol [or ſmall ſtatue] of ſilver: for the preſervation of himſelf, of his wife, and of his children, in the year 547: in the month Peritius" [February.]

The year is reckoned from the Æra of the Selucides, and anſwers to A. D. 234.

Beneath this inſcription is another, in Palmyrene characters; which, no doubt, is to the ſame purpoſe. I have had the beginnings of both theſe inſcriptions inſerted on the plate. The lower one in Hebrew letters reads thus: חגלבלוומלכבלו, EGLeBeLU We MeLeCBeLU: ſo that there can be no doubt that theſe figures repreſent **Baal** and **Moloch**; thoſe famous Gods of the Eaſt. It muſt, however, be remembered, that this is not an extremely ancient repreſentation of them, nevertheleſs, I conclude, we may regard it as traditionally correct, though ſomewhat *greeciſed.*

The copied inſcription may give the reader a tolerable idea of ancient writing; without ſtops, or marks, or intervals, to ſeparate the words: obſerve alſo, that one of theſe Gods being called *Bol*, while the other is called *Bel*, the Hebrew language has adopted the ſound Bol, and the Greek the ſound Bel.

Theſe gods are repreſented as ſtanding in the portico of a temple; in the center of which is a pine tree: their right hands joined, but this action of their hands is dubious; and I ſhould think, unlikely. Spon gives them to us, with their right arms broken off; but the Editor of the Juſtinian Gallery, gives them as on our plate: probably becauſe they had been ſo repaired by a modern ſtatuary.

Aglibolos has on his head a kind of cap; and in his left hand, what might have been a ſtaff, &c. but is now damaged: he is clad in a peaceful habit; and has on his ancles broad rings, (ſuch being cuſtomary ornaments in the Eaſt,) which we may ſuppoſe are of gold. Malacbelus has on his head a radiated crown; on his ſhoulders a creſcent; in his girdle a dagger; in his hand a ſtaff; which in Spon's figure is thick enough to be a torch, but in the Juſtinian figure is a ſpear; he is clothed in a martial dreſs, and has alſo ornamental ſhackles on his legs. Neither of theſe figures has ſhoes, and both are young men. It is clear by the creſcent, that this figure is the moon God; *Deus Lunus.* It may, perhaps, ſurpriſe the Engliſh reader, to ſee the moon made maſculine, a God; but this was extremely common among the ancients. It is no leſs ſtriking to ſee this God in the military dreſs, while his companion is clad in robes of peace. It ſhould, however, be obſerved that a much fiercer character was anciently attributed to the moon, than is by our modern bards, who ſing in her praiſe as the gentle goddeſs. It is well known that Malacbeus ſignifies in Hebrew the King-Baal, or lord. The worſhip of this God (as of Diana Taurica) was ſanguinary, for what reaſon, in reference to the moon, does not appear: the dagger in his girdle ſhould not be forgot. [Query, Was the moon conſidered as a martial and fierce deity becauſe, originally, military enterprizes were conducted *by night*? as ſurpriſes, ambuſhes, &c. *vide*, in HOMER, the night-adventures of Diomed, &c.] Aglibolos ſignifies, in my opinion, the rolling or revolving Baal, or lord: for ſuch is the import of (גל) GEL, and clearly points out the ſun; (as the other figure does the moon) but under an aſpect of greater mildneſs, than one ſhould have expected in ſuch a burning climate. That Aglibolos is the ſun, is confirmed by the name of the Emperor *Heliogabalus*, where the compoſition of the greek *Helios* (the Sun) in a name evidently the ſame as that of our figure, admits of no doubt.

Obſerve, that the ſun and moon, or Baal and Aſhtaroth, are often mentioned as worſhipped together in ſcripture; but whether *Aſhreh* the grove, be the ſame as *Aſhtaroth*, may now, I think, be doubted; ſince the tree in this repreſentation, muſt ſurely be of indiſpenſible neceſſity, or the ſculptor would hardly have put it in the temple. Aſhreh may therefore keep its ſignification of a grove, a conſecrated plantation. One ſhould have expected to have found this tree a palm at Palmyra; but if it be a pine it refers to Cybele, or the Earth, which is certainly indebted to the influences of the ſun and moon for its fertility. We ſhall ſee Cybele again in No. VII.

The learned reader well knows how eaſy it would be to prolong theſe hints into a diſſertation, by adverting to ancient authors: though to ſuppreſs thoſe remarks to which this ſubject might give occaſion requires no little forbearance, yet I apprehend, that this is not the place to follow them to their full extent.

No. 6. As the figure of Lunus Deus in the former Number was mutilated in his right arm, this Number gives a complete repreſentation of the ſame God, from a medal of Antoninus and Verus, ſtruck at Nyſæ, a town of Caria, on the river Xanthus in Aſia, he has on his head the Phrygian bonnet; on his ſhoulders the creſcent; in his right hand he holds a patera; in his left a ſpear. The Nyſeans worſhipped Deus Lunus, whom they called Καμαρείτην as appears in Vaillant p. 55. *Kamar*, in Arabic, ſignifies the moon, and is evidently, in its root, the ſame as *Kamareiten.*

No. 7. The figures we have hitherto inſpected have repreſented young men, but in order that we may not lead our readers to imagine that the moon was always a God, this Number exhibits a *Luna Dea*, or Goddeſs, from a medal of Gordian: ſhe has on the Phrygian bonnet and the creſcent; ſhe is joining her right hand to that of her companion Plenty, or Cybele; in her left hand ſhe holds a victory; at her feet are an eagle, and a tortoiſe, the emblems of rapidity, and of ſlowneſs. The general emblem is to this effect: The exerciſe of rapidity, at proper times, and of ſlowneſs at other proper times, has produced a victory; which victory is introductory to plenty. Theſe emblems further refer to the cities of Cæſarea, and Antioch: the *Luna Dea* (or *Bona Dea*, or *Gad*, or *Good Fortune*, which latter name, I think, under theſe circumſtances, ſhe well deſerves) repreſents Cæſarea, where no doubt ſhe was worſhipped; and Plenty repreſents Cybele, who was worſhipped at Antioch: theſe two cities having been at the joint expences of ſacrifices and offerings, on this occaſion, as appears by the altar between them.

Thus we ſee how many of the heathen Deities run at laſt into the ſun and moon: What was Fortune? (*Baal Gad*) The Luna Dea which preſided over favourable times; Where then is the wonder that the Iſraelites ſhould be tempted to beg favourable ſeaſons from this goddeſs, inſtead of ſeeking them from the Lord? as he complains: or, that they ſhould offer incenſe to the queen of heaven? Jer. xliv. 17. or, that the queſtion ſhould be aſked, Can any of the deities of the heathen *give rain?* which is ſo neceſſary to fertility: and an act of *true* divinity. We ſee too how Gad and Meni return to the Sun and Moon. *Vide* their articles in the DICTIONARY. We ſhall probably have occaſion to re-conſider ſome parts of this ſubject; we, therefore, diſmiſs it for the preſent, only obſerving, that we are aware of deſcriptions of Moloch, by the Rabbins, by Diodorus Siculus, and others, very different from any thing alluded to in theſe repreſentations

No. CIX. BREAD, AND ITS PREPARATION.

UNDER the articles BREAD, and CAKES, in the DICTIONARY, many remarks are made, and much information given, which it may be proper to adviſe the reader to peruſe, previous to, or together with, this explanation of our Plate.

Nos. 1, 2, 3, Is a Hand-Mill, as uſed conſtantly in the private houſes in the Eaſt: as the form, as well as office, of this mill is alike throughout the greater part of Aſia, Travellers deſcribe it in nearly the ſame terms—the following is from TOURNEFORT, vol. ii. p. 85.

"Theſe mills conſiſt of two flat round ſtones, about two feet diameter, which they rub one on another by means of a ſtick, which does the office of a handle. The corn falls down on the undermoſt ſtone, through a hole which is in the middle of the uppermoſt, which by its circular motion ſpreads it on the undermoſt, where it is bruiſed and reduced to flour, which flour working out at the rim of the mill-ſtones, lights on a board ſet on purpoſe to receive it. The bread made thereof is better taſted than that of flour ground either by wind or water-mills: theſe hand-mills coſt not above a crown, or a crown and a half."

No. 1, Shews the mill complete, ready for working, with the *cup* in the upper ſtone, for receiving the corn; and the ſtick or handle for turning it: the upper ſtone only moves, while the under ſtone is at reſt.

No. 2, Shews the upper mill ſtone, ſeparated from the lower; with a *ſection* of the cup, into which the corn being put, it paſſes down to the upper ſurface of the lower ſtone; and is ground by the rotation of the upper ſtone.

No. 3, Shews the lower mill ſtone, with its pin, which being received into the upper ſtone, holds them both firmly together: alſo its ſtands, which as a kind of feet keep it ſteady, when placed on a table, the lap, or &c.

As the form of this inſtrument is ſimple, and needs no further explanation, I ſhall proceed to notice ſome paſſages of ſcripture, in which it is mentioned, and which may be illuſtrated by a few remarks. Firſt, It is in the Eaſt, the conſtant office of the women to grind the corn; which they do every morning at day break: the grinder uſually ſits down on the floor, &c. and placing the mill on her lap, by means of the handle, works the upper ſtone with her right hand. So we read, Exod. xi. 5. of "the *maid ſervant* who is *behind* the mill," ſo Mat. xxiv. 41. "Two *women* grinding at the mill," perhaps, two women grinding in the ſame apartment, at different mills, yet ſhall experience different fates, one being taken and the other left. But there might undoubtedly be mills of other conſtructions. that required *two women* to work one of them. And as this is particularly noticed, and referred to, by Dr. Shaw, I ſhall extract his account: p 297. folio edit. "Moſt families grind their wheat and barley at home, having two portable grind-ſtones for that purpoſe, the uppermoſt whereof, is turned round by a ſmall handle of wood or iron, placed in the edge of it. *When the ſtone is large, or Expedition is required, then a ſecond perſon is called in to aſſiſt;* and as it is uſual for *the women alone to be concerned* in this employment, *ſitting themſelves down* over againſt each other, with the mill-ſtones between them, we may ſee not only the propriety of the expreſſion Exod. xi. but the force of the other Mat. xxiv. Atheneus, has preſerved an expreſſion of Ariſtophanes, which takes notice of the ſame cuſtom that is obſerved to this day among the Bedoween women, of ſinging all the while they are thus employed."

II. By adverting to this cuſtom, of daily grinding corn for the family, we ſee the import of the law, Deut. xxiv. 6. "*No man ſhall take the upper mill-ſtone* (No. 2.) *or the lower millſtone* (No. 3.) *as a pledge; for that would be to take* his neighbour's *life as a pledge*, ſince if *either* was taken, his wife could not grind her daily proviſion of corn for the family. We ſee alſo the ſeverity of the puniſhment of Babylon, Rev. xviii. 24. "*the ſound of the mill-ſtone* which ſhould grind daily, *ſhall be heard in thee no more.*"

III. Obſerve the characteriſtic accuracy of the relation, Judges ix. 53. a woman, driven to deſperation by the attack of Abimelech on the tower, ran with her mill-ſtone to the top of the wall and threw—not I apprehend, *a piece of a mill-ſtone*, but, *a diviſion of the mill itſelf*: for inſtance, No. 2, on the head of Abimelech, and ſmaſhed his ſkull:—the word Recab (רכב) the *rider* (becauſe the upper ſtone evidently *rides* on the under ſtone) being inſerted, to explain the foregoing words; "*a diviſion*—i. e. *the rider*;" which the woman had only to ſeparate by lifting off from the little peg which united both ſtones together, even if it were not already ſeparated; and we ſee that this ſtone, if "two feet broad," was amply ſufficient, when thrown from a conſiderable height, to fracture the ſkull of any man.

In what degree the under ſtone was *harder* than the upper, is not eaſy to ſay; but from the expreſſion, Job xli. 24. "His heart is as firm as a ſtone; as hard as the under diviſion" [of the mill] it ſhould ſeem that the finer and cloſer grained ſtones were choſen for that ſituation.

I conceive alſo, that we diſcover in the Philiſtines' uſage of Sampſon, a degree of vindictive contempt, which perhaps they could not contrive to exceed. That hero being blind, yet of great ſtrength, they made him the *grinder for the priſon*: it was women's work, therefore ſeverely degrading to the hero; it was ſimple work, requiring no art; it was laborious work, wherein his great ſtrength was of uſe; and thus by drudging for them, he earned a livelihood for himſelf. In this view Sampſon was worſe uſed than Job (xxxi. 10.) ſuppoſes might befall his wife; "*let my wife* be ſo degraded, that inſtead of having her corn ground for her, ſhe ſhall perform that menial office herſelf; and not for herſelf, or for me, but let her *grind for another*." Sampſon, the hero! ground corn; women's work; as a vilely fit employment for Dalilah's deluded lover: he ground too for others! for thoſe in priſon with himſelf! Sampſon the hero, was employed, as Iſaiah calls to the virgin daughter of Babylon to be; "*Come down, ſit in the duſt; ſit on the ground; there is no chair for thee: Take the mill-ſtones, and grind meal*:—nay more, whereas women who grind, uſually ſing while grinding, *ſit thou ſilent; and get into darkneſs*: into dark holes and corners, endeavouring ſomewhat to conceal thy vexation and diſgrace: *chap.* xlvii. 1. Did Sampſon thus ſit on the ground? ſilent:—ſurely he rather roared for vexation, or groaned for penitence, than ſang for chearfulneſs, in his new occupation of a *grinder-eſs*.

We can hardly call No. 4, a mill; but it is an inſtrument uſed for the ſame purpoſe, though it rather bruiſes than grinds. It conſiſts of two parts; a hollow ſtone, and a roller, which being rolled upon the corn to be ground, reduces it to a coarſe meal. Niebuhr tells us, that this inſtrument was uſed on board the ſhip in which he voyaged; and that, after being uſed to it, coffee, thus bruiſed, was eſteemed by him ſuperior in flavour to that which was ground: as the Arabs maintained that corn alſo was.

No. 5, is one of the kinds of ovens uſed in the Eaſt: it is, I ſuppoſe, that meant as "Eve's oven," in the article bread. The embers at the bottom of this inſtrument, preſerve heat enough for the lighter kinds of bread, after the whole has been thoroughly heated; and the thin cakes are baked, by means of their adheſion to the inſide of the oven.

All theſe figures are from Niebuhr.

So much for the preparation of bread: let us now attend, though but ſlightly, to the forms given to that important article of food.

The forms given to bread in different countries are varied, according to whether it be required to ſuſtain keeping for a longer, or a ſhorter time: that which is to be eat the ſame day it is made, is uſually thin, broad, and flat; that which is meant for keeping, is larger, and more bulky, that its moiſture may not too ſoon evaporate. In Numbers 6, 7, 8, we have two ſpecimens of *round* loaves, and one of *ſquare;* ſo far as I at preſent recollect, the loaves moſt generally uſed among the Jews, were round; though the Rabbins ſay the ſhew-bread was ſquare.

No. 6. It will be obſerved of this loaf, that it is divided into *twelve* parts: I would not affirm, that the loaf uſed by our Lord at the Euchariſt was divided alſo into *twelve* parts; but if it was, it ſhews how conveniently it might be diſtributed among his diſciples: to each a part: and *poſſibly*, may be thought to tend toward ſettling the queſtion, whether Judas partook of it? I think he did not, but that our Lord in ſome degree complied with a cuſtom mentioned in the article eating. *Dict.* I conceive too, that ſuch a divided loaf gives no improper comment on the paſſage, "We being many are one bread"—many partakers, each having his portion from the ſame loaf. 1 Cor. x. 17.

It ſhould not be paſſed over in ſilence, that No. 7, is a *glaſs* bottle, containing wine: as it is a curious evidence that the ancients had a much further uſe of glaſs than is generally ſuppoſed: and beſides it furniſhes a bottle different from that of No. LVIII. The loaf in this number is divided only into ſeven parts.

No. 8. Specimens of ſquare loaves; on which I make no remarks at preſent.

Nos. 6, 7, 8, are from the Antiquities of Herculaneum.

No. CX. OF PRESENTS FROM INFERIORS, IN THE EAST.

I Remember that I could not help ſmiling, when I firſt read the *wiſe* remark of a diſtinguiſhed author, on the behaviour of Saul to Samuel, 1 Sam. ix. "*Saul ſaid to his ſervant,*" who had propoſed to him to conſult the ſeer, reſpecting the way they ſhould go, "*the bread is ſpent in our veſſels; we have no preſent to bring to the man of God: What have we?* The ſervant anſwers, "I have here *the fourth part of a ſhekel of ſilver, that will I give him.*" Quite a fortune-telling price, for a fortune-telling buſineſs, ſays the author alluded to, ſixpence, or ſevenpence, a fit price for a conjuror to direct them after their aſſes!

If there be ſuch a thing as *well-meaning* infidelity, how cautious ſhould the profeſſors of it be to conceal their ignorance! But, I ſuppoſe, that infidelity which is the reſult of free and full inveſtigation, and which is really built upon knowledge, is at leaſt as great a *rara avis in terrâ* as a black ſwan.

It ſhould be noted, that preſents of ſome kind, or other, are the *regular introducers* of one party to another in the Eaſt; that imperious cuſtom has ſo firmly eſtabliſhed the propriety of the thing, that it admits of no heſitation. Dr. Pococke tells us of a preſent of *fifty radiſhes!* other authors mention—a flower, an orange, or ſimilar trifles: and Mr. Harmer has extracted inſtances of preſents made in money, ſome of which were trivial enough; but I think the leaſt valuable preſent I have read of, is one made to ſolicit a favour of Mr. Bruce: *about a ſcore of dates!* in value, perhaps, not exceeding the ſame number of plums, or damſons, among ourſelves

" I mention this trifling circumſtance," ſays Mr. B. vol. i. p. 68, " to ſhew how ESSENTIAL to humane and civil intercourſe *preſents* are conſidered to be in the Eaſt; whether it be dates, or whether it be diamonds, they are ſo much a part of their manners, that, without them an inferior *will never be at peace in his own mind, or think that he has hold of his ſuperior for his protection.* But *ſuperiors give no preſents to their inferiors:*" alſo p. 276, " as I was bearer of letters from his ſuperior, I might have declined beſtowing any preſent upon him." The ſame ſays Sir John Chardin, " they make no preſents to equals, or to thoſe who are below themſelves."

Preſents then, are tokens of honour; not meant as offers of payment, or of enrichment, and in this light we ought to conſider the converſation of Saul and his ſervant, " We have no fit, *i. e.* honourable, gift, to introduce us to the ſeer, as cuſtom requires; we cannot go empty handed, that would be to derogate from his dignity; and in that caſe he might refuſe to ſee us, or to give us his advice." Obſerve on this ſubject, the policy of Jacob, who *made* Eſau take his preſent: thereby *acknowledging him as the elder brother ſtill;* and binding him, by his honour, to *defend* his ſuppliant, now under his protection. Obſerve the ſame idea in Jacob's preſent ſent to [Joſeph] the governor of Egypt: and generally, wherever ſuch complimentary intreaty occurs. But how is it that we read ſo little of preſents in the New Teſtament? When did our Lord receive a preſent? No: " he went about doing good" *gratis:* and was perhaps but ſeldom requeſted to exert his power in favour of thoſe who ſent preſents. Perhaps, as Abraham had his reaſons for refuſing Abimelech's preſents, Gen. xiv. 23. and Paul had his alſo, 2 Cor. xii. 13. ſo our Lord might decline preſents, even as tokens of honour. Obſerve the difference between preſents viewed in this light, and the bargain and ſale propoſal of Simon Magus, Acts viii. 18.

No. CXI. GARMENTS, AS PRESENTS FROM SUPERIORS.

PRESENTS of dreſſes are alluded to very frequently in the hiſtoric books of Scripture, and in the earlieſt times: when Joſeph gave to each of his brethren a change of raiment, and to Benjamin five changes of raiment, it is mentioned without particular notice, and as a cuſtomary incident, Gen. xiv. 22. Naaman gave to Gehazi, of the preſents intended for Eliſha, who had declined accepting any, two changes of raiment; and even Solomon, king as he was, received raiment as preſents, 2 Chron. ix. 24. This cuſtom is ſtill maintained in the Eaſt: it is mentioned by all travellers; and I have merely choſen to give the following extract from De la Motraye, in preference to what I might have eaſily produced from others, becauſe he notices, as a particularity, that the Grand Signior gives his garment of honour *before* the wearer is admitted to his preſence: but the Vizir after the preſentation: will this apply to the parable of the wedding garment, and to the king's behaviour? *Mat.* xxi. 11. Is any thing like this management obſervable, Zech. iii. Joſhua being introduced to *the angel of the Lord*, not to the Lord himſelf, ſtood before the angel with filthy garments, but he ordered a handſome *caffetan* to be given him?

Jonathan Son of Saul diveſted himſelf of his robe, and his upper garment (*vide* No. LXII. page 111.) even to his ſword, his bow, and his girdle—partly intending David the greater honour, as having been apparel worn by himſelf; but principally, as I conjecture, through haſte and ſpeed, he being impatient of honouring David, and covenanting for his affection. Jonathan would not ſtay to *ſend* for raiment, but inſtantly gave him his own. The idea of honour connected with the *caffetan*, appears alſo in the Prodigal's father,—"*bring forth the beſt robe.*" We find the liberality in this kind of gifts was conſiderable, Ezra ii. 69. "the chief of the fathers gave one hundred prieſts garments:" Neh. vii. 70. "the Tirſhatha gave five hundred and thirty prieſts garments"—this would appear ſufficiently ſingular among us; but in the Eaſt, where to give is to honour, it is in perfect compliance with eſtabliſhed uſages.

"The *Viſier* entered at another door, and their Excellencies roſe to ſalute him after their manner, which was returned by a little inclining of his head; after which he ſat down *on the* CORNER *of his Sopha*, (*vide* No. XII) *which is the moſt honourable place*; then his *chancellor*, his *Kiahia*, and the *Chiaouz Baſhaw*, came and ſtood before him, till coffee was brought in; after which *Mr. de Chateauneuf* preſented *Mr. de Ferriol* to him, as his ſucceſſor, who delivered him the king his maſter's letters, complimenting him as from his majeſty and himſelf, to which the *Viſier* anſwered very obligingly; then after ſome diſcourſe, which turned upon the reciprocal readineſs of propenſion towards the continuance of a good intelligence between the *Porte* and the court of *France*, which *Mr. de Ferriol* aſſured that the king his maſter was well diſpoſed to cultivate ſincerely, they gave two diſhes of coffee to their Excellencies, with ſweetmeats, and after the perfumes and ſherbet; then they cloathed them with CAFFETANS *of a ſilver brocade, with large ſilk flowers*; and to thoſe that were admitted into the apartments with them they gave *others of brocade*, almoſt all ſilk, except ſome ſlight gold or ſilver flowers, according to the cuſtom uſually obſerved towards all foreign miniſters; this done, Mr. *de Ferriol* ſent to the *grand Viſier* rich preſents, according to cuſtom, which conſiſted of gold and ſilver ſtuffs, a fine looking-glaſs, and a large *pendulum*, &c. DE LA MOTRAYE'S TRAVELS, *Page* 199.

"*Caffetans* are long veſts of gold or ſilver brocade, flowered with ſilk; which the grand Seignior, and the Viſier, preſents to thoſe to whom they give audience: the grand Seignior *before*, and the Viſier *after*, audience. The Caffetans of the attendants are more ordinary." *Idem.*

No. CXII. POURING WATER ON THE HANDS.

THERE is a deſcription of the prophet Eliſha, by a part of his office when ſervant to Elijah, which appears rather ſtrange to us: "Is there not here a prophet of the Lord?" ſays king Jehoſhaphat; he is anſwered; "here is Eliſha ben Shaphat, *who poured water on the hands of Elijah*," i. e. who was his ſervant, and conſtant attendant. So PITTS tells us, p. 24. "The table being removed, before they riſe [from the ground whereon they ſit] a ſlave, or ſervant, who ſtands attending on them with a cup of water to give them drink, ſteps into the middle, with a baſon or copper pot of water, ſomewhat like a coffee-pot, and a little ſoap, *and lets the water run upon their hands* one after another, in order as they ſit." Such ſervice it appears Eliſha did for Elijah: what ſhall we then ſay to the remarkable action of our Lord, who "poured water into a baſon, and waſhed his diſciple's feet," after ſupper? Was he indeed among them *as one who ſerveth!* Why he waſhed their feet rather than their hand, Vide No. CIV. page 7. and the plate, Attitude at Table.

It is well known that we have ſuch an officer among ourſelves, who at the coronation, and formerly at all public feſtivals, held a baſon of water for the king to waſh his hands in, after dinner; but it is not equally well known, that Cardinal Wolſey one time, when the duke of Buckingham held the baſon for Henry VIII. after the king had waſhed, put his own hand into the baſon; the duke reſenting this intruſion, let ſome of the water fall on the habit of the Cardinal, who never forgave the action, but brought the duke to the block, in conſequence of his reſentment.

No. CXIII. MODES OF BAPTISM.

AMONG the moſt remarkable, and indeed unintelligible, cuſtoms, is that noticed under the article Baptism, in the Dictionary, of baptizing *the dead*; quoted from *Chryſoſtom*: but a cuſtom at leaſt equally unreaſonable, is related by Tournefort, Vol. III. p. 248. after mentioning baptizing of children, he ſays, "the Armenians believe that none but the prieſts can adminiſter valid baptiſm, on any occaſion whatever. I myſelf have heard ſay, there are prieſts who *baptize* DEAD CHILDREN; and I make no difficulty of believing it, ſince they give extreme unction ONLY *to thoſe who are dead.*"

Surely theſe *chriſtians* have other authority than that of Chriſt, *Heal the ſick*: or that of the apoſtle, James v. 14. "Anointing the ſick with oil in the name of the Lord; and the prayer of faith *ſhall ſave the ſick; and the Lord ſhall raiſe him up.*" Or how can they vary a rite—from anointing the ſick for his recovery, to anointing a body after death?

Tournefort proceeds to narrate the manner of baptizing children in the river, on Chriſtmas-day, "they prepare an altar in a boat covered with fine carpets, thither the clergy repair as ſoon as the ſun riſes, accompanied by parents, friends, and neighbours—be the weather ever ſo ſevere, after ordinary prayers, the prieſt plunges the child three times into the water, and performs the unctions. The governors of the provinces are often preſent, and ſometimes the king." This reſembles the rite of the Greek church, in Ruſſia.

As a companion to this mode of baptiſm, I ſhall tranſcribe from Mr. Bruce his account of baptiſm, as practiſed in Abyſſinia; where it ſeems, that baptiſm repeated ſeveral times in the courſe of a perſon's life is cuſtomary—the following is the annual ceremony.

"As ſoon as the ſun began to appear, three large croſſes of wood were carried by three prieſts dreſſed in their ſacerdotal veſtments, and who, coming to the ſide of the river, dipt the croſs into the water, and all this time the firing, ſkirmiſhing, and praying, went on together. The prieſts with the croſſes returned; one of their number before them, carrying ſomething leſs than an Engliſh quart of water, in a ſilver cup or chalice. When they were about fifty yards from Welleta Michael, that general ſtood up, and the prieſt took as much water as he could hold in his hands, and ſprinkled it upon his head; holding the cup at the ſame time to Welleta Michael's mouth to taſte; after which the prieſt received it back again, ſaying at the ſame time, "Gzier y'barak," which is ſimply, "May God bleſs you." Each of the three croſſes was then brought forward to Welleta Michael, and he kiſſed them. The ceremony of ſprinkling the water was then repeated to all the great men in the tent, all cleanly dreſſed as in gala, ſome of them not contented with aſperſion received the water in the palms of their hands joined, and drank it there: more water was brought to thoſe who had not partaken of the firſt; and, after the whole of the governor's company was ſprinkled, the croſſes returned to the river, their bearers ſinging hallelujahs, and the ſkirmiſhing and firing continuing."

Mr. **Bruce** relates that at one of theſe baptiſms, the king took the chalice out of the hand of the prieſt who preſented it, and threw the water over Ras Michael, his prime miniſter, ſaying, at the ſame time, "I'll be your deacon." This was looked on by the whole court, and the ſpectators, as a ſingular honour done to the miniſter. What different ideas would the throwing a baſon of water over a perſon occaſion in Britain! *vide* No. XIV. page 30.

No. CXIV. HORNS WORN IN THE EAST.

THE public may remember, that about two years ago, ſome of our India ſhips brought over a number of *Sepoys*, who did duty as marines during the voyage; theſe were newly clothed in England, and preſented to the king. Perhaps there were but few, perhaps not one, who had opportunity of ſeeing theſe ſoldiers, who made the ſame obſervations as occurred to the writer of this article, reſpecting the helmets worn on their heads. Theſe helmets appeared to be made of ſtout leather, or other ſtrong ſubſtance; they were oval, and nearly flat, like the trencher caps worn at our univerſities: in the center roſe a head-piece, or crown, ornamented with feathers, &c, and on the front, *directly over the forehead*, was *a ſteel* **horn**, riſing as it were from a ſhort ſtem, and then aſſuming the form of one of our extinguiſhers, uſed to extinguiſh the light of a candle. The alluſions to "lifting up the horn," "anointing the horn with freſh oil," (*i. e.* cleaning and brightening of it) "I ſaid to the wicked, lift not up the horn," &c. (as I obſerved the ſoldier to do, when he held up his head more than uſual, as he walked) and many other ſcripture particulars relating to the horn, ruſhed at once on my mind; and were all illuſtrated, to my great pleaſure, and ſatisfaction.

It appeared to me too, that the compariſon of ſuch a horn to the horn of a Reem (the unicorn of our tranſlators) the Rhinoceros, was extremely applicable: for having ſeen the great Rhinoceros at the menagerie at Verſailles, I recollected the reſemblance perfectly.

I ſuppoſe I am hardly juſtified in referring this part of dreſs to the military *only*; becauſe Hannah for inſtance, 1 Sam. ii. 1. ſays "*My* horn is exalted:"—but women, occaſionally, might adopt a part of dreſs not altogether unlike it, even if the form of ſpeech was not taken from the ſoldiers' dreſs and transferred to other inſtances.

This alſo leſſens the ſtrangeneſs of Zedekiah's conduct, 1 Kings xxii. 11. *who made himſelf horns of iron*, and ſaid, "Thus ſaith the Lord, with theſe" military inſignia, "ſhalt thou puſh the Syrians until thou haſt conſumed them." We are apt to conceive of theſe horns as projecting, like bull's horns on each ſide of the head: how different from the real fact! Zedekiah, though he pretended to be a prophet, did not wiſh to be thought *mad*; to which ſuch an appearance would have ſubjected him: whereas, he only acted the hero. In corroboration of this idea, let us hear Mr. **Bruce** who firſt elucidated this ſubject.

"One thing remarkable in this cavalcade, which I obſerved, was the head-dreſs of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was *a horn, or conical piece of ſilver, gilt, about four inches long, much in the ſhape of our common candle extinguiſhers.* This is called *kirn* (קרן) or horn, and is only worn in reviews, or parades after victory. This I apprehend, like all other of their uſages, is taken from the Hebrews, and the ſeveral alluſions made in ſcripture to it, ariſe from this practice:—"I ſaid to the wicked, lift not up the horn"—"Lift not up your horn on high; ſpeak not with a ſtiff neck"—"the horn of the righteous ſhall be exalted with honour," And ſo in many other places throughout the Pſalms.

No. CXV. THE REEM, OR UNICORN.

"THERE are two animals named frequently in Scripture, without naturaliſts being agreed what they are, the one is the Behemoth, the other the Reem, both mentioned as the types of ſtrength, courage, and independance on man, and as ſuch exempted from the ordinary lot of beaſts, to be ſubdued by him, or reduced under his dominion. Though this is not to be taken in a literal ſenſe, for there is no animal without the fear, or beyond the reach of the power of man, we are to underſtand this as applicable to animals poſſeſſed of ſtrength and ſize ſo ſuperlative as that in thoſe qualities other beaſts bear no proportion to them."

"The Behemoth then, I take to be the elephant; his hiſtory is well known, and my only buſineſs is with the Reem, which I ſuppoſe to be the Rhinoceros. The derivation of this word both in the Hebrew and the Ethiopic ſeems to be from erectneſs, or ſtanding ſtraight. This is certainly no particular quality in the animal itſelf, who is not more, or even ſo much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumſtance and manner *in which his horn is placed.* The horns of other animals are inclined to ſome degree of paralleliſm, with the noſe, or os frontis. The horn of the rhinoceros alone, is erect and perpendicular to this bone, on which it ſtands at right angles, thereby poſſeſſing a greater purchaſe, or power, as a lever, than any horn could poſſibly have in any other poſition."

"This ſituation of the horn is very happily alluded to in the ſacred writings: "My horn ſhalt thou exalt like the horn of an unicorn:" and the horn here alluded to is not wholly figurative, as I have already taken notice of in the courſe of my hiſtory, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, ſweet, or freſh oil, a circumſtance which David joins with that of erecting the horn. BRUCE'S TRAVELS, vol. v. p. 88.

"Some authors, for what reaſon I know not, have made the reem, or unicorn, to be of the deer or antelope kind, that is, a genus whoſe very character is fear and weakneſs, very oppoſite to the qualities by which the reem is deſcribed in Scripture; beſides, it is plain, *the reem is not of the claſs of clean quadrupeds*; and a late modern traveller, very whimſically, takes him for the leviathan, which certainly was a fiſh. It is impoſſible to determine which is the ſillieſt opinion of the two. Balaam a prieſt of Midian, and ſo in the neighbourhood of the haunts of the rhinoceros, and intimately connected with Ethiopia, (for they themſelves were ſhepherds of that country) in a tranſport, from contemplating the ſtrength of Iſrael whom he was brought to curſe, ſays, they had as it were the ſtrength of the reem. Job makes frequent alluſions to his great ſtrength and ferocity, and indocility. He aſks, "Will the reem be willing to ſerve thee, or abide by thy crib," that is, will he willingly come into thy ſtable and eat at thy manger, and again, "canſt thou bind the reem with a band in the furrow, and will he harrow the vallies after thee?" In other words canſt thou make him go in the plow or harrow. BRUCE, vol. v. p. 89.

"Iſaiah, who of all the prophets ſeems to have known Egypt and Ethiopia the beſt, when propheſying about the deſtruction of Idumea, ſays that "the reem ſhall come down with the fat cattle;" a proof that he knew his habitation was in the neighbourhood. BRUCE'S TRAVELS, vol. v, page 90.

I have ſaid the rhinoceros does not eat hay or graſs, but lives entirely upon trees; he does not ſpare the moſt thorny ones, but rather ſeems to be fond of them: and it is not a ſmall branch that can eſcape his hunger, for he has the ſtrongeſt jaws of any creature I know, and beſt adapted to grinding or bruiſing any thing that makes reſiſtance. He has twenty-eight teeth in all, ſix of which are grinders, and I have ſeen ſhort indigeſted pieces of wood, full three inches diameter, voided in his excrements, and the ſame of the elephant."

"But beſides the trees, capable of moſt reſiſtance, there are in theſe vaſt foreſts within the rains, trees of a ſofter conſiſtence, and of a very ſucculent quality, which ſeem to be deſtined for his principal food. For the purpoſe of gaining the higheſt branches of theſe, his upper lip is capable of being lengthened out ſo as to increaſe his power of laying hold with this in the ſame manner as the elephant does with his trunk. With this lip, and the aſſiſtance of his tongue, he pulls down the upper branches which have moſt leaves, and theſe he devours firſt; having ſtript the tree of its branches, he does not therefore abandon it, but placing his ſnout as low in the trunk as he finds his horn will enter, he rips up the body of the tree, and reduces it to thin pieces like ſo many laths; and when he has thus prepared it, he embraces as much of it as he can, in his monſtrous jaws, and twiſts it with as much eaſe as an ox would do a root of celery." BRUCE, p. 95.

Mr. PARKHURST, who has ſaid ſome very ſtrong things againſt the rhinoceros, being the reem, which he takes to be a wild animal of the beeve kind, a wild bull, obſerves that it is ſaid of Joſeph, "he ſhall *puſh* the people to the ends of the earth; and his two horns are the thouſands of Ephraim, the ten thouſands of Manaſſeh," now, ſays he, "the horns of the rhinoceros are not formed for puſhing."—But may not the ſame horns which raiſe up the ſucculent coverings of trees, puſh them, ſeparate them, alſo, if there be occaſion? Africa has certainly a ſpecies of rhinoceros with two horns; or from ſome particular cauſe a ſecond horn grows behind the firſt; it is not ſmooth or uniform, but ſeems to be of the nature of an excreſence. Mr. BRUCE mentions a third horn, as ſometimes found on old males. After all, the queſtion might, perhaps, be juſtly ſtated on the ſcore of probability. Is it more likely the urus, or wild bull, of the foreſts of Germany, (are there any other foreſts *nearer* to Judea?) or the rhinoceros of the foreſts of Africa, ſhould be beſt known to the ſacred writers? I find few or no alluſions to European ſubjects in the Old Teſtament. The intercourſe of the Jews with Europe ſeems to have been very confined indeed. Babylon, was in point of diſtance much further off; yet with Babylon, though acroſs a deſert, they ſeem to have had more intimacy than with Greece, though within a day or two's ſail. I have not yet diſcovered in any traveller in Aſia, the deſcription of any other creature, that reſembles the alluſions made to the reem or the unicorn.

No. CXVI. PUBLIC RECORDERS.

IN confirmation of the ideas ſuggeſted under the article BOOK, in the DICTIONARY, that *regiſters* anſwering the purpoſes of *annals* were kept in early ages: I ſhall firſt remind the reader of the Treaſurer as related in the deſcription of a CARAVAN, No. I. who kept the journal of every occurrence worthy notice. That this cuſtom was maintained in the court of Ahaſuerus, we learn from Eſther vi. 1. when the king could not ſleep, he had the journals read to him, See alſo No. XXXVI. p. 81.

Baron DU TOTT mentions the ſame thing, as practiſed in the Ottoman Porte. Vol. ii. p. 15. "It was likewiſe found in the RECORDS OF THE EMPIRE, that the laſt war with Ruſſia had occaſioned the fitting out of a hundred and fifty Galiots, intended to penetrate into the ſea of Azoph; *and the particulars mentioned in the account of the expences* not ſpecifying the motives of this armament, it was forgotten that the ports of Azoph and Taganrag ſtood for nothing in the preſent war; the building of the Galiots was ordered, and carried on with the greateſt diſpatch."

Here we find a *deficiency* of particulars mentioned in the account of the expences: may we not to ſome ſuch *deficiency* attribute the variations, in ſome trifles, which occur in the books of Kings and Chronicles? *i. e.* the particulars were well known at the time, but every *minutia* was not recorded; and little indeed did the recorders imagine, that diſtant climes, and diſtant ages, would take occaſion from thence to queſtion their veracity.

This ſubject naturally leads us to the conſideration of thoſe "*books of the prophets*," which we find quoted in the hiſtoric books of the Old Teſtament, as the authorities of certain hiſtories, which books, thus referred to, are uſually the lives of the kings, and their actions, not the event of any chronological period of time, as fifty or an hundred years, but ſolely the reign of ſuch a king. I conceive that the very ſame cuſtom is retained ſtill in Abyſſinia; and if the ſame conſequence was antiently attached to the office in Iſrael, as is now in that country, we may ſafely rely on the authenticity of the narration, and the integrity of the narrator, perhaps too, we may diſcern the reaſons why ſcripture ſometimes refrains from condemning certain crimes; as it is not the duty of the hiſtoriographer to comment on the king's actions: but I think I ought to add, that the ſucceeding *providences,* in ſuch hiſtories, are uſually comments ſufficiently powerful and deciſive, independent of their connection as cauſe and effect. We ſee too the nature of the books, which the author of the Chronicles might have before him, and which he abſtracted; and many other particulars which will occur to the reflective reader.

"The king has near his perſon *an officer who is meant to be his* HISTORIOGRAPHER. He is alſo keeper of his ſeal; and is *obliged to make a journal of the king's actions, good, or bad, without comment of his own upon them.* This, when the king dies, or at leaſt ſoon after, is delivered to the council, who read it over and eraſe every thing falſe in it, whilſt they ſupply every material fact that may have been omitted, whether purpoſely or not. This would have been a very dangerous book to have been kept in king Bacuſa's time; and accordingly no perſon ever choſe ro run that riſk; and the king's particular behaviour afterwards had ſtill the further effect, that nobody would ſupply this deficiency after his death; a general belief prevailing in Abyſſinia that he is alive to this day, and will appear again in all his terrors. It is owing to this circumſtance that we have nothing compleat of this king's reign; only a few anecdotes are preſerved, ſome of them very odd ones." BRUCE'S TRAVELS, vol. ii. p. 596.

I think it remarkable that the title Seer occurs principally, if not altogether, under the regal government of Iſrael: the firſt time we meet with it is in relation to the prophet Samuel, 1 Sam ix. 9. Such perſons being heretofore called prophets. May it be queſtioned whether Samuel was not the firſt *acknowledged, official,* writer of annals? *i. e.* one confeſſedly engaged as ſuch, in the public ſervice. [The Judges themſelves might compoſe their own narrations, (as Ezra or Nehemiah afterwards,) or private perſons for them.] Hence Samuel's books are preſerved, as the firſt of their kind, and the exemplars of all others. Alſo, were not Gad, "David's ſeer," 1 Chron. xxi. 9. Heman "the king's ſeer," 1 Chron. xxv. 5. (perhaps after Gad's demiſe) Iddo "the ſeer," Jeduthun, "the king's ſeer," 2 Chron. xxv. 15. &c. perſons who occupied the poſt of regal hiſtoriographer? whence other writers of memoirs might alſo be called ſeers: and this idea is corroborated by what is remarked of Manaſſeh, 2 Chron xxxiii. 19. "His prayer, and his pardon, his ſin, his treſpaſs, his high places, groves, graven images, &c.—*behold they are written among the remarks*, words, (דברי) NARRATIONS, *of the ſeers*." If this be admitted, then we ſee the importance of theſe officers, as "keepers of the king's ſeal:" the reaſon for the diſtinction between prophet and ſeer; why a perſon might be a prophet only, *i. e.* from God, or a ſeer only, *i. e.* a writer of memoirs, or both together, &c. &c.

No. CXVII. OF WELLS IN THE EAST.

THE importance of water is acknowledged all over the world: but the labour with which it is procured in the Eaſt, is hardly credible to an Engliſh ear. I ſhall therefore in this article combine a number of remarks, made incidentally by different travellers, on this ſubject.

The Mouritan [at Cairo] is a large hoſpital for the *ſick* and *mad*, thoſe of the former claſs are not numerous, conſidering the extent of the city. The ſick were formerly provided with every thing that could tend to ſoothe their diſtreſs, *not excepting even muſic*. From the inſufficiency of the funds to ſupply ſo great an expence, *the muſic had been retrenched, but has been ſince reſtored by the charity of a private perſon.* Here, as well as at Conſtantinople, are ſeveral elegant houſes, where freſh water is diſtributed *gratis* to paſſengers. NIEBUHR's TRAVELS, vol. i. p. 61.

This extract affords two remarks, firſt, that the reputation of muſic in the cure of diſeaſes is ſtill maintained in the Eaſt; and, if the expreſſion, *not excepting even muſic*, be properly referable to the *mad*, then, I think, we have here a ſtriking alluſion to ſuch management as was practiſed in the caſe of Saul, 1 Sam. xvi. 23. The ſecond remark is on the diſtribution of water *gratis*; which is eſteemed a moſt beneficial charity.

I ſhall contraſt this with the price paid at Suez for water, by PITTS, p. 111. "In this town we paid *a groat, or ſixpence* a gallon, for freſh water." Add this price, or what part of it might be proper, for the very conſiderable quantity neceſſary for the whole caravan of Iſrael; in order to ſee the force of the offer made by Moſes to Edom, Numb. xx. 19. "*if I*, AND MY CATTLE, drink of thy water, then will I pay for it." What a princely revenue had this been to the proprietors of the wells, or to the government of the country? Let this price alſo ſtand in confirmation of Mr. HARMER's remark, that there was a certain underſtood *value* in the "cup of cold water" given to the diſciple of Chriſt. Mat. x. 42. Mark ix. 41.

"The Sabeans had a reſervoir, or baſon, for water, which was anciently famous, and which I often heard talk of in Arabia: but nobody could give me an exact deſcription of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous reſervoir, called by the Arabs Sitte Mareb, was a narrow valley between two ranges of hills, and a day's journey in length. Six or ſeven ſmall rivers meet in that valley, holding their courſe ſouth and ſouth-weſt, and advancing from the territory of the Imam. Some of theſe rivers contain fiſhes, and their waters flow through the whole year; others are dry except in the rainy ſeaſon. The two ranges of hills which confine this valley, approach ſo near to each other upon the eaſtern end, that the intermediate ſpace may be croſſed in five or ſix minutes. To confine the waters in the rainy ſeaſon, the entrance into the valley was here ſhut up by a high and thick wall: and as outlets, through which the water thus collected might be conveyed to water the neighbouring fields,—three large flood gates were formed in the wall, one above another. The wall was fifty feet high, and built of large hewn ſtones. Its ruins are ſtill to be ſeen, but the waters, which it uſed to confine, are now loſt among the ſand, after running only a ſhort way." NIEBUHR vol. ii. p. 66. *Engliſh Edit.*

This ſtructure is attributed, by tradition, to the queen of Sheba, it was ruined by ſuffering the crevices made by the water, [Michaelis ſays, Queſtion XCIV. by the mountain-rats] to go unrepaired, till at length, the whole bank gave way, the country was inundated, and the torrent overſpread all around.

I never read this paſſage without thinking on Solomon's remark, Prov. xvii. 14. "the *beginning* of ſtrife is like the letting out of water," *i. e.* it may begin by crevices, or be occaſioned by rats, but unleſs thoſe injuries be ſpeedily repaired, the event may be univerſal deſtruction. Poſſibly Solomon had ſeen ſome ſuch occurrence, among his own *ciſterns*: but if he had no particular occurrence before him, yet I would earneſtly deſire the reader to bear in mind the general practical morality of the alluſion; and let the importance of that conſideration, vindicate the application of this extract in this place: "therefore leave off contention, before it be meddled with." A phraſeology, which, if not excellent Engliſh, is excellent advice.

There are ſome particulars in PLAISTED's journey over the great deſart from Buſſerah to Aleppo, which coincide, I think, pretty much with circumſtances recordedof the Iſraelites in their journey from Egypt. I ſhall tranſcribe ſome of them.

"June 19. An uneven country,—the ſand lay in heaps, juſt as it had been driven by the wind; ſome buſhes: at noon encamped near a tribe of Arabs, who had there pitched their tents, which are their conſtant habitations; and theſe they remove from place to place according to their convenience. Here we had water for our camels, they having been without in eighty miles journey. . Thename of the place is *Khuniga.*" So that the name of a place does not imply a town, at that place.

"June 26. A barren country.—At half paſt four in the afternoon, we arrived at a place called *Alathla*; and encamped near the wells; cloſe to which were *five trees, which in the deſert is a very extraordinary ſight,* for theſe are the firſt we have met hitherto: in ſeven days and a half." *Compare* Exod. xv. 27. "They came to Elim were where twelve wells of water and threeſcore and ten palm-trees; and they encamped by the water." 1 Kings xix. 4. "Elijah went a day's journey into the wilderneſs, where he ſat down under a juniper tree," being glad of the ſhelter and ſhade, of any tree, no matter of what ſpecies.

"June 29. We encamped at two in the afternoon, three miles ſhort of a ruined fort, called *Akayathar*, near a ſtanding pool of water, which was ſo muddy, it was not fit to drink; for which reaſon three wells were dug [by us] pretty near it, wherein they met with water which was very good. If this method was put in practice oftener, eſpecially where the ſituation of the ground gave ſome hopes of ſucceſs, I am perſuaded the ſcarcity of water, ſo much complained of, would be greatly leſſened; and, perhaps, in the moſt improbable places, it would not be wanting, if they were to dig deep enough." *Compare* Exod. vii. 4. Numb. xxi. 18.

"July 13. We arrived at wells of good water, which were *very deep*, and walled round the inſide of the borders with ſtone, p. 72. Water may be had if they dig deep enough. The many fragments of ropes, on the ſtone edges, and other ſigns, demonſtrate that theſe had been long made uſe of; their being ſunk in that place was owing to great neceſſity."

"Many wells, were from an hundred and ſixty, to an hundred and ſeventy, feet deep; but, happily for both men and beaſts, dug in ſloping grounds; for as the water is to be raiſed by a cord dragging a leathern bucket, this is more eaſily acompliſhed in going down hill, than if the ground were barely level, or an aſcent were to be climbed." NIEBUHR's TRAVELS, VOL. i. p. 268.

From the great depth of earth to be dug away to get at water, we infer the labour Abraham had to dig his wells, and Iſaac after him, to re-open them, when filled by the natives. We ſee too, that a well was an article of property, of the moſt valuable kind; becauſe procurable, in many places, only by great labour. The great depth of theſe wells will naturally remind the reader of the remark of the woman of Samaria, John iv. 11. "Sir, thou haſt nothing to draw with, and the well is deep." It illuſtrates alſo the wiſe obſerver's expreſſion, "When counſel in a man's heart is like deep water, the man of underſtanding will draw it out," Prov. xx. 5.

The reader may, or may not, have remarked, how greatly ſuch a conſiderable depth of a well, might favour the *equivocation* of the woman, and the ſecurity of Ahimaaz and Jonathan, 2 Sam. xvii. 20. Being ſent to David, *they came to a man's houſe in Bahurim, who had a well in his court-yard*; into this well they went down; but leſt, even at this depth, they ſhould by any inadvertency be diſcovered, *a woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon*, ſo as entirely to conceal it; and the matter was not ſuſpected: and, when queſtioned about Ahimaaz and Jonathan, ſhe anſwers, "make haſte and purſue them, for by this time *they are over the water-brook*:"—and ſo indeed they were,—over the water brook of the well, wherein they were concealed.

Obſerve too what a great damage was done by Iſrael to the land of Moab, 2 Kings iii. 19. "Ye ſhall ſmite every choice city, and good tree, and ſtop up all the wells of water." The ſeverity of this proceeding is now ſufficiently obvious: and if the wells were *deep*, nothing could exceed it.

Was the well of Bethlehem, that David longed for, deep—very deep—if it was, the delay neceſſary to draw water from it, adds much to the riſque ran by his ſervants, who fetched the water, eſpecially, if during the time of their drawing this water they were ſurrounded by enemies: well might he call it, when offered to him, "the blood of theſe men."

Upon the whole, theſe extracts illuſtrate much of the ſpirit of thoſe paſſages of Scripture, where wells, or brooks, or waters, are ſpoken of; but to know the full value of their contents, we muſt endure burning thirſt, beneath an unclouded ſky, under a vertical ſun, and in the midſt of an arid deſert—the very idea is too painful for nature to ſupport: what then muſt it be to ſuffer?

No. CXVIII. RAPID CHANGES OF RULERS.

WE, who are accuſtomed to regular governments, and a peaceable ſucceſſion of princes, are much at a loſs, to comprehend the facility with which conſpiracies, and revolutions, appear to have been executed in Iſrael; as, for inſtance, 1 Kings xvi. 8. "Elah's ſervant, Zimri, captain of half his chariots, conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza, ſteward of his houſe in Tirzah; and Zimri went in and ſmote him, and reigned in his ſtead:—and ſlew all the houſe of Baaſha; leaving neither kinſfolks nor friends, [Elah reigned about two years] Zimri reigned *ſeven days* in Tirzah: Omri, captain of the hoſt, being made king by the people; he beſieged Zimri in Tirzah:—Zimri, ſeeing the city taken, went into the royal palace, and burned it over him, and ſo died. Iſrael was divided into two parties; half followed Tibni: half followed Omri: Omri prevailed, and reigned ſix years."—A like hiſtory we have 2 Kings xv. 8. "Zachariah reigned over Iſrael *ſix months*: Shallum conſpired againſt him; and ſlew him, *before the people*; and reigned in his ſtead. Shallum reigned a *full month* in

Samaria. Menahem came to Samaria, and ſmote Shallum, and reigned in his ſtead. Menahem reigned ten years. Pekahiah his ſon reigned *two years*: Pekah, a captain of his, conſpired againſt him, and ſmote *him in the palace* (*and with him fifty men of the Gileadites*,) and reigned in his ſtead." I think the following extract from the note to "The Voyage to Barbary, A. D. 1720, for the Redemption of Captives," tranſlated from the French, with notes by MORGAN, p. 78. may explain how, from the nature of the functions, and office of governor, ſuch aſſaſſinations might take place: and it ſeems fairly to parallel the rapidity of theſe exaltations and reverſions. One out of ſix Deys we find die in his bed! but this is at the expence of blood, and ſparing nobody.

"Of theſe ſix *Deys*, it may not be unacceptable to ſome readers to ſee a brief epitome. —(1.) *Haſſan Chiaus*; a too mild and very indolent miſer, and therefore in ſmall eſteem. I cannot ſay how long he had reigned; nor what became of him after he was depoſed, in the ſpring of 1700, (for I never ſaw the country till next year) to make room for the then Aga of *Turks Spahis*, (2.) *Azji Muſtafa*, nicknamed *Keikli Bohuc*, i. e. upright whiſkers; who, though naturally a poltron, led out, during his *ſix years* adminiſtration, more Algerine camps, than, I believe, was ever done by any *Baſha* or *Dey*. (3.) *Uzain Hoja Sherib*. (4.) *Bectaſh Mahomed Hoja*. This perſon, with his ſon-in-law *Uzun Haſſan* (who took *Oran*) and five other *Turks* (all of whom *Uzain Sherif* had baſtonaded to *Tunis*) came very early one morning, in the ſummer of 1707, into the *king's houſe*, ſeized the poor ſickly *Dey*, and ſent him away. Not long after came news from *Algiers*, that *Bectaſh Hojah Dey* was maſſacred on his tribunal ſeat. *Uzan Haſſan* was counſelled to make the beſt of his way to *Tunis*, yet that fearleſs general determined on trying his fortune. Reſolving for *Algiers*, he engaged all the *Turks* with him; and upwards of 600 *Spahis*, or *Turkiſh* cavalry, to ſwear fidelity on their *Koran* pendent under two croſs banners, which one by one they all did; but were notoriouſly perjured. Next morning, moſt of our cavalry marched in good order towards the city, meeting all the way bands of *Algerine Turks*, armed, diſtributing among them loaves of their ammunition bread, made by order of the new *Dey*, much finer than ever. Many *Spahis* proceeded to the town; and ſoon after the reſt returned, not finding matters go right for *Uzun Haſſan*, who expected to hear of the *Dey's* aſſaſſination, and his own advancement to the throne of *Algiers*. That general then called a *Diwan*, and ſeated himſelf on a low ſtool in the front of his tent, and I, curious of novelties, ſtood juſt behind him, till I had almoſt, paid dear for my curioſity. Few *Turks* attended the ſummons: and only one deſpicable looking fellow ſpake a word in anſwer to the general's harangue, or in his favour. Hereupon, clapping his hands, he cried out, "*Hoi, medet, hoi!* Alas! What none to ſpeak on this important occaſion, but that one "poor new ſoldier?" Scarce had he uttered theſe words, when we heard in a low voice, *Monna, Monna; Monna, Monna*: which is the uſual ſignal among the *Turks*, when they deſign a maſſacre, or other miſchief, being equivalent to *All hands*, or the like. Preſently ſeveral balls flew among us, and he was ſlain. He was of a ſtature very tall (as his appellative *Uzun* implies.) *Keyl Mehemed* (ſo named from his ſcald head,) and other favourites were alſo demoliſhed. (5.) *Ibrahim*, (ſurnamed *Delli*, or *The Fool*.) He returned from exile in the mountains with only four other *Turks*, entered the palace early one morning, and ſhot *Bectaſh*; which done, *Ibrahim* took his place without farther ceremony, or oppoſition. To ingratiate himſelf with the militia, he not only increaſed their pay beyond what is generally done by the *Deys* at their acceſſion, and bettered their bread, but alſo coined finer *Aſpers*. But he ſoon found himſelf obliged to lower both bread, and *Aſpers*, to their former ſtandard. He inrolled at leaſt 600 of the moſt lawleſs miſcreants among the militia, allowing them double pay, under the odious denomination of his *Hampa*, or body-guard: but who were of no uſe to him, when his enemies (made ſo by his vices,) conſpired againſt him; and he was ſhot. To him, in leſs than five months after his promotion, ſucceeded, (6.) *Ali Chiaus*; who piqued himſelf to be looked on as the avenger of *Uzun Haſſan's* quarrel: and thus, in the Year 1710, the *Algerines* had three *Deys*. Before *Bobba Ali* had been a *Dey* a month, he actually cut off 1700 *Turks*. Very few of *Ibrahim's Hampa* found means to eſcape by flight; and the remainder, to a man, were all demoliſhed. *Oſman*, that *Turk*, who, as was obſerved, firſt began to call *Monna, Monna*, in the camp was a *Hampaji*, known by the name of *Monna, Monna, Oſman*, was one of the firſt victims. During the eight years reign of this *Dey*, he deſtroyed above 9000 *Turks*, ſpeaking within compaſs. Divers attempts were made on his life, as particularly once in a *Moſque*, while at his devotions, a bold exile, came purpoſely for his poſt from the mountains, ſhot through his upper garment, but had his head inſtantly ſtruck off, by the often-cited *Boſtanji Mehemed*, his treaſurer, and immediate ſucceſſor. He withal got himſelf inveſted with the title of *Baſha*, by the grand Signor, that the militia might revere him, and be deterred from attempting againſt his life, as repreſenting the *Ottoman* Emperor's perſon. Thus, and by *ſparing none who gave him the leaſt umbrage, or who were even ſuſpected*, he maintained his dignity, and died A. D. 1718 in his bed, a happineſs attending very few of his predeceſſors."

To complete the picture of the *Dey's* ſituation, and how much he is expoſed to the effect of ſuch conſpiracies, I ſhall add the following paſſage, p. 78.

"Below, at the very extremity of the court-yard, is his tribunal, which is only a *ſofa* of board, ſomewhat elevated, and covered with a mattraſs and carpet. Thereon ſitting croſs-legged as our tailors, he daily continues from five in the morning to noon, and from one till four, to give all comers audience. He decides all points on the ſpot, without either expence or appeal, having no aſſiſtants or counſellors, but, on his right, four ſtate ſecretaries, or grand miniſters: only what relates to religion is left to be diſcuſſed by the *Cadhi*."

In ſuch a ſituation, it is evident, that by courage and good management, with ſome good luck, the Dey might be ſlain "before the people," and his aſſaſſin might take his ſeat directly, as in the caſe of Shallum, and of Zechariah.

I requeſt the reader to notice the additional names given to almoſt every body in this extract.

No. CXIX. TRIAL BY ORDEAL.

WE have traditions in our own country of fire ordeal, or trial by walking over nine red-hot plough ſhares, which it is ſaid was performed by queen Emma: but I do not recollect any notice of water ordeal as cuſtomary in Britain; on the contrary, we have in holy writ an inſtance of water ordeal, but I do not recollect any notice of fire ordeal, unleſs there be ſome alluſion to ſuch a cuſtom, "when thou walkeſt through the fire I will be with thee," for we cannot juſtly ſuppoſe this could refer to walking through the fire to Moloch, Iſa. xliii. 2. That which ſtands prominent in Scripture is, the inſtance of the water of jealouſy: of which we have no proof in Jewiſh hiſtory, that it ever was put in practice: but I find an ordeal conducted on the ſame principles, among Mr. HASTINGS's accounts of the ordeal trials of the Hindoos. ASIATIC

Researches, p. 79. "Trial by the *Cóſha* is as follows: the accuſed is made to drink three draughts of the water, in which the images of the *Sun*, of Devi, and other deities, *have been waſhed for that purpoſe*; and if, within fourteen days, *he has any ſickneſs, or indiſpoſition, his crime is conſidered as proved.*" Compare this with the directions, Numb. v. 11. &c. Was a time limited alſo, for ſickneſs, &c. on that occaſion?

No. CXX. PUNISHMENT FOR SLAYING A KING.

SOCINIOS was juſt come to the crown, in conſequence of the former king *Za Denghel* being ſlain; "being informed, however, that one *Mahardin*, a Moor, had been the firſt to break through that reſpect due to a king, by wounding *Za Denghel* at the battle of Bartcho, he ordered him to be brought at noon-day before the gate of his palace, and his head to be then ſtruck off with an ax, as a juſt atonement for violated majeſty." Bruce, vol. ii. p. 262.

This hiſtory will doubtleſs remind the reader of the behaviour of David to the Amalekite, who brought him intelligence of the death of Saul; and who aſſumed a credit to himſelf, as having "ſtood upon him, and ſlain him." It may not appear perhaps to ſome, that the Amalekite was guilty of a crime deſerving ſo ſevere a puniſhment: but, I think, we perceive that different nations have *reaſoned* differently on matters of this kind; and that the reſpect paid to kings in the weſt, muſt not be regarded as a ſtandard for that which the Eaſt may think proper to pay them; even in circumſtances which ſeem to degrade them, or to leſſen the conſideration due to their office and dignity; as in the confuſion of battle, &c.

No. CXXI. SKIN OF THE TEETH. MUTILATIONS IN WAR.

JOB has a remarkable expreſſion, which to an Engliſh reader ſounds not a little uncouth, chap. xix. 20, "my bone adheres to my ſkin, and to my fleſh: and I have eſcaped with the ſkin of my teeth:" or perhaps, "and now, lately, to the very ſkin of my teeth:" *i. e.* my upper row of teeth ſtands out ſo far, as to adhere to my upper lip; *that* being ſo ſhrivelled, and dried up, as to ſink upon my teeth, which cloſely preſs it. I believe this to be the meaning of the phraſe, which ſounds ſo uncouth to us; who cannot eaſily conceive how the teeth can have a ſkin: or with what ſkin they can with propriety be ſaid to be covered.

If our tranſlation be right, "I am eſcaped with the ſkin of my teeth," it may perhaps receive ſome illuſtration from the following inſtances of thoſe who did *not* eſcape with the ſkin of their teeth.

"*Prithwinarayan* iſſued an order to Suruparatana his brother, to put to death ſome of the principal inhabitants of the town of *Cirtipur*, and to cut of the noſes *and lips of every one*, even the infants who were not found in the arms of their mothers; ordering, at the ſame time, all the noſes and lips that had been cut off to be preſerved, that he might aſcertain how many ſouls there were, and to change the name of the town to *Naſkatapir*, which ſignifies *the town of cut noſes*. The order was carried into execution with every mark of horror and cruelty, none eſcaping but thoſe who could play on wind inſtruments; many put an end to their lives in deſpair; others came in great bodies to us in ſearch of medicines; and it was moſt ſhocking to ſee ſo many living people with their teeth and noſes reſembling the ſkulls of the deceaſed," *i. e.* by being bare, deprived of their natural covering. ASIATIC RESEARCHES, vol. ii. page 187. The learned reader will recollect an inſtance of the very ſame barbarity, in the town named *Rhinocolura*, or *cut noſes*, between Judea and Egypt.

I make no remarks on the cruelty of this order, it is too glaring to need them: but if ſuch a cuſtom was known to Job, may he not allude to it? "I am eſcaped as from an enemy, who would mutilate me by ſuch deprivation."

Is not a ſimilar piece of mutilating cruelty propoſed to the inhabitants of Jabeſh-Gilead, by Nahaſh, 1 Sam. xi. 2. "that I may *thruſt out all your right eyes*, and lay it for a reproach upon Iſrael," perhaps, by altering the name of the town to that of "thoſe who have loſt their right eyes."—It muſt, however, be acknowledged, that the loſs of the eyes, is a puniſhment regularly inflicted on rebels, &c. in the Eaſt, and Mr. HANWAY, in his "Journey in Perſia," gives ſome very ſtriking inſtances of the practice; the cruelty of which, and the ſight of the ſtreaming blood, were *felt* by that gentleman, as a man of humanity, and a Chriſtian muſt feel them.

The cruelty of Adonibezek ſurpriſes us, who "cut off the thumbs and great toes of his captives"—but much ſeverer is the cruelty contained in this narration of Indian war. "The inhabitants of the town of *Lelith Pattan*—were diſpoſed to ſurrender themſelves, from the fear of having their noſes cut off, like thoſe of *Cirtipur*, and alſo their *right hands*, a barbarity the *Gorchians* had threatened them with, *unleſs they would ſurrender within five days!*" Another reſemblance of the hiſtory of the men of Jabeſh: who deſired *ſeven days* of melancholy *reſpite*.

War undoubtedly is ſhocking at all times; but if ſuch be the genuine nature of war, it cannot be denied that the influence of Chriſtianity has abated its horrors. To ſee its true picture, examine it in the Eaſt; and there as practiſed by Muſſulman heroes.

No. CXXII. HYPERBOLES.

HYPERBOLIC language is among the loftieſt flights of poetic compoſition: it obtains a currency principally among thoſe who are either in the habit of uſing it themſelves: or thoſe who being well acquainted with the natural ideas meant to be conveyed by it, readily admit ſuch exalted phraſeology, becauſe they underſtand the import of it, and the meaning of the author who uſes it. On the contrary, thoſe who have little or no acquaintance with the natural ideas meant to be conveyed by hyperbolic extravagancies, are always ſurpriſed, and ſometimes ſhocked, when they occur in works where ſimple truth is the object of the reader's reſearches.

Hyperbolic expreſſions are but rare in Scripture, though figurative or poetic expreſſions are abundant; few as they are, however, they have been ſeverely commented on by infidels, and occaſionally have embarraſſed believers. I ſhall not enumerate them; but I have frequently thought, "what would infidels have ſaid, had it pleaſed God to have choſen Eaſtern Aſia, inſtead of Weſtern Aſia, for the ſeat of revelation? what would they have thought of the moſt correct truth, had it happened, by ſuch means, to have been arrayed in the hyperbolic attire of that country?"

Why ſhould I ſuppreſs another idea which ariſes in my mind? By making weſtern Aſia the ſeat of revelation, a medium is obtained between European frigidity, as Aſiatics would think it, and Aſiatic hyperbole, as Europeans would think it, ſo that the Aſiatic may find ſomewhat after his own manner, and ſuited to excite his attention, while the European, if he profeſſes to be charmed with the ſimplicity of truth, may find in the Scriptures, abundance of that ſimplicity, moſt happily adapted to his taſte.

I beg alſo to remark two things, (1.) I do not think that the Scripture writers imitated in any degree the authors of the paſſages produced, though their mode of expreſſion is ſometimes ſtrikingly ſimilar. (2.) That, however, in complimenting, or in deſcribing mortal men, kings, and heroes, the Indian poetry may ſucceed by the uſe of hyperbole, yet the Hebrew writers, when deſcribing Deity, employ, ſo far as I can diſcover, a ſtyle much more pleaſing to genuine and correct taſte.

I am not certain that every reader will feel the effect, which the foregoing remarks are meant to produce, but if the ſtyle of the following extracts may only *moderate* the ſurpriſe of ſome readers at certain poetic phraſes which occur in holy writ, I apprehend it is an advantage by no means to be either neglected, or deſpiſed. The following extracts are tranſcribed from the ASIATIC RESEARCHES.

"Riches and life are two things more moveable than a drop of water trembling on the leaf of a lotos [the water lily] ſhaken by the wind." For ſimilar ideas, *vide* Proverbs, Eccleſiaſtes, Job, &c.

"Goſpaat king of the world, poſſeſſed matchleſs good fortune: he was lord of two brides, the earth and her wealth. When his innumerable army marched, *the heavens were ſo filled with the duſt of their feet, that the birds of the air could reſt upon it.*"

"At Moodgoghreree, where is encamped his victorious army: a-croſs whoſe river a bridge of boats is conſtructed for a road, which is miſtaken for a chain of mountains; where immenſe herds of elephants, like thick black clouds, ſo darken the face of day, that people think it the ſeaſon of the rains; whither the princes of the north ſend ſo many troops of horſe, that the duſt of their hoofs ſpreads darkneſs on all ſides; whither reſort ſo many mighty chiefs of *Iumbodweep* to pay their reſpects, that the earth ſinks beneath the weight of their attendants."—After this how flat and low is the fulſome boaſt of the haughty Sennacherib, 2 Kings xix. 24. "with the ſole of my feet," the army attending me, "have I dried up all the rivers of beſieged places," &c.

"When the foot of the goddeſs was with its *tinkling ornaments*, [*compare* Iſaiah iii. 18. the Lord will take away the bravery of their *tinkling ornaments, about their feet,*] planted on the head of [the evil ſpirit] Maheeſhaſoor, all the bloom of the new-born flower of the fountain [the lotos] was diſperſed with diſgrace by its ſuperior beauty. May that foot, *radiant with a fringe of refulgent beams, iſſuing from its pure bright nails,* [*compare* Hab. iii. God's "brightneſs was as the light, *he had horns* coming *out of his hand,*" i. e. refulgent beams iſſuing from the hollow of it; "where was the concealment of his power,"] endue you with a ſteady and unexampled devotion: offered up with fruits, and ſhew you the way to dignity and wealth." For other inſtances of reſplendence attending deity, ſee the reflective luſtre of Moſes, Exod. xxxiv. 29. and of our Lord, Mark ix. 15. See alſo Acts ix. 3. It is probable all theſe ideas may ultimately be referred to the early appearances of the Shekinah. See alſo Rev. i. 15. "his eyes were as a flame of fire, his feet as reſplendent as fine braſs, burning in a furnace, his countenance as the ſun ſhining in its ſtrength" ſo greatly was it radiant, &c.

N. B. It does not appear in our tranſlation, but I apprehend the expreſſion of Habbakuk, quoted above, is nearly a tranſcript of the verſe of Moſes, Deut. xxxiii. 2. "*From his right hand iſſued* not a *fiery law—but fiery ſtreams*—rather *radiant ſtreams* of refulgent ſplendor, *unto them.*"

"There the ſun ſhines not, nor the moon and ſtars; there the lightnings flaſh not; how ſhould even fire blaze *there*? God irradiates all this bright ſubſtance; and by its effulgence the univerſe is enlightened." Compare Iſaiah lx. 19. "The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee, but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory," &c. "And the city had no need of the ſun neither of the moon to ſhine in it, for the glory of God did enlighten it, and the lamb is the light thereof." Rev. xxii.

Herodotus records a remarkable hyperbole, of which he did not penetrate the meaning, he inſerts it indeed, but profeſſes his diſbelief of it. "In Arabia is a large river named Corys, which loſes itſelf in the Red-Sea: from this river the Arabian king is ſaid to have formed *a canal, of the ſkins of oxen and other animals, ſewed together*, which was continued—from the river to the deſart; a journey of twelve days—in three diſtinct canals." *Thalia* IX. Our readers, who have peruſed No. LVIII. on the bottles of the Eaſt, are at no loſs to underſtand the nature of "the ſkins of oxen, &c. ſewed together," *i. e.* the *Girba*: and the "canal" is merely an hyperbolical expreſſion for a very long train of camels, &c. bearing a very plentiful ſupply of water, and journeying in three diviſions. So much for what Herodotus, though travelling on the ſpot, yet did not comprehend.

I meet with an hyperbole exactly ſimilar in OCKLEY's *Hiſtory of the Saracens*, vol. i. p. 314. "*Omar* wrote to *Amrou* acquainting him with their extremity, and ordered him to ſupply the Arabs with corn out of Egypt. Which Amrou did in ſuch plenty, that the train of camels which were loaden with it, reached in a continued line from Egypt to Medina; ſo that when the foremoſt of them were got to Medina, the latter part of the gang were ſtill in the bounds of Egypt."—Now this, being a journey of forty days, and ſix, or ſeven degrees of latitude, is evidently impoſſible, even if all the camels in the world had been collected on the ſpot. It imports no more, in plain language, than that by the time the firſt troop of camels might be ſuppoſed to have reached the place of their deſtination, the laſt troop quitted Egypt. How neceſſary it is to underſtand the *figurative language* of a people!

I do not know how far the reader may approve the foregoing explanation of Herodotus: but I would ſubmit, and that with fear and trembling, whether ſome ſuch idea may not prove a key to unlock the meaning of a paſſage, or rather a phraſe, Job ix. 26. which has always embarraſſed tranſlators: it is to this effect, "My days are ſwifter than a poſt; they are paſſed away as the ſwift ſhips:" Now theſe *ſwift ſhips* (in the original אניות אבה ANIUTH ABEH) are literally rendered, "ſhips of Abeh:" or, if *Abeh* be taken for *ſwiftneſs*, "ſhips of ſwiftneſs:" or if Abeh be taken for *ſwelling*, from the root (אב) AB, "ſhips of ſwelling:" or if Abeh be taken for a place, ſhips of that place. Say ſome—*ſhips of deſire*: *i. e.* which have the very wind wiſhed for; the Syriac renders, *enemies ſhips*; the Chaldee, *ſhips loaden with excellent fruit*; others, *ſhips well equipt*; others, *ſhips of the river Aba* in Babylonia; and the Vulgate renders, *ſhips carrying apples*. A ſufficient variety of renderings, ſurely! yet to which Parkhurſt adds, "*ſhips made of the Papyrus*"—but how ſhould theſe be *ſwifter than others*?

Let us endeavour to analyſe the ſenſe of theſe words, in order to eſtimate their import, *My days paſs faſter than a running meſſenger*, who exerts his ſpeed upon important buſineſs; *they even fly*, like a fugitive who endeavours to eſcape from an enemy; *they do not look around them to ſee* for any thing *good*; *they are paſſed as ſhips of ſwiftneſs, as a vulture flying haſtily to the* newly fallen *prey*. By attending to the *climax*, we find the meſſenger ſwift, the fugitive more ſwift; the ſhips ſwifter than the fugitive, and the vulture ſwifteſt of all. Should we not reſtrain all theſe compariſons to *inland ſubjects*? which it ſeems natural for Job to be beſt acquainted with, conſidering his country, and the ſcene of the poem, &c. I recollect no alluſion to nautical affairs in Job, except this be admitted as one.

It is clear that *ſhips carrying fruit*, are not ſwifter than if loaded with any thing elſe; *Enemies ſhips* cannot be out of ſight too ſoon, it cannot be too ſoon ſaid of them, "they are paſſed;"—but, if it can be made to appear that dromedaries excell meſſengers even on horſeback, in ſpeed, and that they are called SHIPS, then perhaps the paſſage may be illuſtrated by appeal to local phraſeology, and then too *Abeh* may be found to mean either a country famous for its breed of dromedaries; or a peculiar breed itſelf ſo named: but if it imports, as by its radical meaning it ſhould appear to do, the *ſwelling* dromedary, then the humps on its back may be alluded to: unleſs, under ſome circumſtances, this creature be obſerved to ſwell, or pant; as when it ſtretches out its neck, and runs to water; or at any other time, eſpecially if in full ſpeed; of which I have met with information, but cannot now recollect where.

I ſhould think it too bold an attempt to endeavour to explain this phraſe by conſidering it as a metaphor: but as the number of different renderings prove that it is difficult, I ſhall ſuggeſt, what may poſſibly ſerve ſome happier genius as the mean of obtaining the true import of the place:—for the preſent I ſhelter myſelf by ſaying, *valeat quantum valere poteſt.* The attempt to metaphorize a ſhip into a quadruped, and *vice verſa*, is too hazardous to be admitted by European, but not by Arabian, imagination.

Let us firſt hear honeſt SANDYS p. 138. "The whole Caruan being now aſſembled, conſiſts of a thouſand horſes, mules, and aſſes; and of five hundred *camels*—THESE ARE THE SHIPS OF ARABIA; THEIR SEAS ARE THE DESERTS, a creature created for burthen, &c." It does not *clearly* appear in this extract, though it might be *gathered* from it, that the camel has the name of "the ſhip of Arabia": but Mr. BRUCE comes in to our aſſiſtance here, p. 388, vol. i. "what enables the ſhepherd to perform the long and toilſome journies acroſs Africa is, the CAMEL, EMPHATICALLY CALLED, BY THE ARABS, THE SHIP OF THE DESERT! He ſeems to have been created for this very trade," &c. Such is the effect of metaphorical language, and ſuch the difficulties of Weſtern tranſlators of Eaſtern poetry! To juſtify the idea, let us attend to the following inſtance of the ſwiftneſs of theſe metaphorical "ſhips:" the reader will hardly complain of its length, if conſidered only as a curioſity appertaining to Natural Hiſtory; and if he be diſpoſed to reject it in explanation of the phraſe in Job, let him receive it as relative to the articles CAMEL and DROMEDARY in the *Dictionary*.

"All the time I was in *Barbary* I could never get ſight of above three or four dromedaries. Theſe the Arabs call *Mehera*; the ſingular is *Meheri*. They are of ſeveral ſorts, and degrees of value, ſome worth many ſorts of common Camels, others ſcarce worth two or three. To look on they ſeem little different from the reſt of that ſpecies, only I think the excreſence on a dromedary's back is ſomewhat leſs than that of a camel. What is reported of their ſleeping, or rather ſeeming ſcarce alive, for ſome time after their coming into the world, is no fable. The longer they lie ſo, the more excellent they prove in their kind, and conſequently of higher price and eſteem. None lie in that trance more than ten days and nights, thoſe that do, are pretty rare, and are called *Aâſhare* from *Uâſhara*, which ſignifies ten in *Arabic*. I ſaw one perfectly white all over belonging to *Lella Oumane* princeſs of that noble *Arab Neja*, named *Heyl ben Ali*, I ſpake of, and upon which ſhe put a very great value, *never ſending it abroad but upon ſome extraordinary occaſion when the greateſt expedition was required*: having others, inferior in ſwiftneſs for more ordinary meſſages. They ſay that one of theſe *Aâſharies* will, in one night, and through a level country, traverſe as much ground as any ſingle horſe can perform in ten, which is no exaggeration of the matter; ſince many have affirmed to me, that it makes nothing of *holding its rapid pace, which is a moſt violent hard trot, for four and twenty hours* upon a ſtretch, without ſhewing the leaſt ſign of wearineſs, or inclination to bait; and that having then ſwallowed a ball or two of a ſort of paſte made up of barley-meal, and may be, a little powder of dry dates among it, with a bowl of water, or camel's milk, if to be had, and which the courier ſeldom forgets to be provided with in ſkins, as well for the ſuſtenance of himſelf, as of his Pegaſus, the indefatigable animal will ſeem *as freſh as at firſt ſetting out, and ready to continue running at the ſame ſcarce credible rate, for as many hours longer*, and ſo on from one extremity of the *African* deſert to the other; provided its rider could hold out without ſleep, and other refreſhments. This has been averred to me, by, I believe, more than a thouſand *Arabs* and *Moors*, all agreeing in every particular. Theſe couriers never dare venture to take a nap in the open deſert, eſpecially in the night, for fear of being ſurpriſed and devoured by the monſtrous ſerpents, which are moſt outrageouſly ravenous, bold and dangerous. I happened to be once in particular at the tent of that princeſs, with *Ali ben Mahamoud*, the *Bey* or viceroy of the *Algerine* Eaſtern province, when he went thither to celebrate his nuptials with *Ambarca*, her only daughter, if I miſtake not. Among other entertainments ſhe gave her gueſts, the favourite white dromedary was brought forth, ready ſaddled and bridled. I ſay bridled, becauſe the thong, which ſerves inſtead of a bridle, was put through the hole purpoſely made in the griſtle of the creature's noſe. The *Arab* appointed to mount, was *ſtrongly laced from the very loins quite to his throat, in a ſtrong leathern jacket*; they never riding thoſe animals any otherwiſe accoutred, *ſo impetuouſly violent are the concuſſions the rider undergoes, during that rapid motion*, that were he to be looſe, I much queſtion whether a few hours ſuch unintermitting agitation would not endanger the burſting of his entrails; and this the *Arabs* ſcruple not to acknowledge. We were to be diverted with ſeeing this fine *Aáſhari* run againſt ſome of the ſwifteſt *Barbs* in the whole *Neja*, which is famed for having good ones, of the true *Lybian* breed, ſhaped like greyhounds, and which will ſometimes, run down an oſtrich; which few of the very beſt can pretend to do, eſpecially upon a hard ground perfectly level. We all ſtarted like racers, and for the firſt ſpurt moſt of the beſt mounted amongſt us kept pace pretty well, but our graſs-fed horſes ſoon flagged: ſeveral of the *Lybian* and *Numidian* runners held pace, till we, who ſtill followed upon a good round hand gallop, could no longer diſcern them, and then gave out; as we were told after their return. When the dromedary had been out of ſight about half an hour, we again eſpied *it flying towards us, with an amazing velocity, and in a very few moments was among us, and ſeemingly nothing concerned*; while the horſes and mares were all on a foam, and ſcarce able to breathe, as was likewiſe, a fleet tall greyhound bitch, of the young prince's, who had followed and kept pace the whole time, and was no ſooner got back to us, but lay down panting as if ready to expire. I cannot tell exactly how many miles we went; but we were near three hours in coming leiſurely back to the tents; yet made no ſtop in the way. The young princes *Hamet ben al Guydôm ben Sakhari*, and his younger brother *Meſſaud*, told their new brother-in-law, that they defied all the potentates of *Africa* to ſhew ſuch an *Aáſhari*: and the *Arab* who rode it, challenged the *Bey*, to lay his lady a wager of 1000 ducats, that he did not bring him an anſwer to a letter from the prince of *Wargala*, in leſs than four days; though *Leo Africanus*, *Marmol*, and ſeveral others, aſſure us, that it is no leſs than forty *Spaniſh* leagues, of four miles each, ſouth of *Tuggurt*, to which place, upon another occaſion, as I ſhall obſerve, we made ſix tedious days march from the neighbourhood of *Biſcava*, north of which we were then, at leaſt thirty hours riding, if I remember rightly: However, the *Bey*, who was a native of *Biſcara*, and conſequently well acquainted with the *Sahara*, durſt not take him up. By all circumſtances, and the deſcription given us, beſides what I know of the matter myſelf, it could not be much leſs than 400 miles, and as many back again, the fellow offered to ride in ſo ſhort a time; nay, many other *Arabs* boldly proffered to venture all they were worth in the world, that he would perform it with all the eaſe imaginable. Thus much of camels, and that noble ſpecies of them, the dromedary."

" The Arabs call their camels by various names; having diſtinctions for their ſeveral ages, perfections, and defects: a camel is *Jemil*, plural *Jimell* and *Jimeyl*; or *Ibill*. The male full grown is *Baeyr*, the female, *Nagga*: a young camel is *Haſhi*. They often ride on them loaded, or empty; either with or without the pack-ſaddle; if without, the rider ſits behind the bunch or hump, uſing no bridle, but guiding the beaſt only by gently ſtriking it with a ſtick on the neck. Their pace is jolting and uneaſy." MORGAN's HISTORY OF ALGIERS. p. 101.

N. B. Conſult the haſte of the king's letters, Eſther viii. 10—14. alſo Jer. ii. 23. " a ſwift dromedary traverſing her ways."

No. CXXIII. SHEBETH, SCEPTRE OF JUDAH.

THE author of this Fragment, is reſponſible alſo for the article CYRENIUS, in the *Dictionary*, (which, very unaccountably, was omitted in former Editions of this Work) and believing, as will be perceived by the intelligent reader, that all the importance which is really due to the enregiſtring made by CYRENIUS, as the firſt inſtance of ſuch an occurrence in Judea, has not uſually been attributed to it, he has there ſuggeſted that this incident of ſacred hiſtory, *demonſtrates* that the ſceptre at that particular time, in a very noticeable manner, " departed from Judah." Wiſhing in this place, ſomewhat farther to explain his ſuggeſtions under that article, he intreats the reader's candour to the following hints.

The words of the dying Jacob are to this effect:

> The SHEBETH ſhall not quit [withdraw, go off, decline from] Judah;
> And [nor] the legiſlator from between his feet; until Shiloh come;
> And to him the obedience of the peoples *be rendered.*

Clearly to comprehend the import of theſe words, we ſhould firſt enquire, what is this SHEBETH? which ſhall not depart. It has uſually been anſwered, it ſignifies a ſtaff; the rod of authority, the ſceptre; and ſo it certainly does: but it imports alſo a pen, a reed to write with, *vide* FRAGMENT, No. LXXIV. p. 131, where we have a repreſentation of ſuch a reed pen:—This is the expreſs import of the word; but, as the poſſeſſion of the ſceptre, in the inſtance of lawful magiſtracy, means alſo the power of it, the power of ruling by it, the authority which attends it, ſo, I conceive, that the expreſſion the power, *i. e.* authority—of the pen [the Shebeth] is as accurate, and forcible, an expreſſion, as the power of the ſword, the power of the crown, of the ſceptre, &c. phraſes which are in daily uſe among us: and which are ſo coincident with the ſenſe of " ſceptre," that what is uſually ſaid in ſupport of one, may be readily admitted in explanation of the other.

This idea may be more clearly perceived, if we conſider the uſe of this word in ſeveral places; for inſtance, in verſe 10, of this very chapter, " Dan ſhall judge his people; as one of the SHEBETHS of Iſrael."—Now how do judges (eſpecially the Cadies in the Eaſt) determine ſuits? but by writing their ſentences, which then have a concluſive power: *q. d.* “Dan ſhall do juſtice with as authoritative, and concluſive, an *enregiſtry* of his ſentences, as any of the ſentence writers (Judges) among the whole body of his nation.” So verſe 28. “Theſe are all the SHEBETHS of Iſrael, twelve,”—*i. e.* thoſe chiefs, under whoſe houſes the whole of their families are reckoned, *genealogized*, enregiſtered, &c. as deſcending from them; and repreſented by them, upon ſolemn, or judicial, occaſions. So Judges v. 14.

> Out of Machir came down legiſlators,
> Out of Zebulun thoſe who are ready in *uſing* the Shebeth of the Scribe.

i. e. Thoſe who enumerate and muſter ſoldiers, thoſe who regulate aſſeſſments, thoſe who inroll families, thoſe who determine ſuits, &c. whatever accompanies the power of the pen.

Now to apply this power of the pen to the inſtance of CYRENIUS, he, who was not a native Jew, but a foreigner; who inrolled the Jews, not for their own king, but for the Roman emperor; who meant to tax them, not for any judaical purpoſe, but to augment the treaſury of Auguſtus; not with their good-will, but very much againſt it, and ſupported by Roman troops, and by Roman authority: ſuch a perſon might well be ſaid, to poſſeſs the power of the pen, the Shebeth. He iſſues edicts, who dares diſobey? he fixes a valuation, who dares alter it? he ſummonſes parties before him, who dares refuſe attendance? he calculates, eſtimates, values, charges and diſcharges, the abilities of thoſe he has cited before him. Is not this officer in full poſſeſſion of the power of the Shebeth? Is not then the power of the Shebeth departed from Judah,—from the government of Judah, from its native or regular governors, to a foreign and domineering juriſdiction? If this be the true import of the expreſſion, then, under theſe circumſtances, we may expect to find the coming of the Shiloh foretold by Jacob. Much as we ſhould ſay, ſpeaking the honeſt-hearted language of Britons, “When Britannia has loſt her trident, then may ſuch, or ſuch, a thing be.”

So far I think, I am clear: but I am not ſo clear on the other member of the ſentence, “nor a lawgiver from between his feet.”—BATE, ſays, “nor the ſtaff of the lawgiver [or he who adminiſters juſtice] from between his feet,” where it is very natural the perſon who bears the rod of authority ſhould reſt the end of his walking ſtaff. This idea is beautiful, and I incline to acquieſce in it; eſpecially, as it will apply to the almoſt parallel phraſeology, “out of Machir came down the ſtaves *of authority*.”—The Samaritan reads “nor a leader (or general) from between her [*i. e.* Judah's] ſtandards,”—now ſtandards were long rods, and marks of authority; ſo that the idea is not extremely diſtant from that of the other reading, but it is military, inſtead of pacific. [N. B. After the deſtruction of Jeruſalem by Titus, Judah had no general to diſplay her ſtandards.]

The Jews, oppreſſed by the weight of this text, thought they could not ſhake it off better than by reading—“the ſceptre ſhall not depart *for ever*, *for* Shilo ſhall come.”—But this is a mean refuge; and contrary to the natural application, and import, of the particles uſed. *Vide* Dr. DURELL's “*Paralel Prophecies.*”

It ſhould be noticed, that the government was not *totally* to depart from Judah, till the obedience of the peoples had been rendered to Shiloh:—ſo the Romans did not entirely deſtroy the Jewiſh “place and nation,” till after many parts of the Gentile world had yielded obedience to the name of Jeſus;—but, ſo ſoon as Gentile nations had had the opportunity of accepting the Goſpel, the SHEBETH of Juſtice, and the ſtaff of dignity, were wreſted from the hand, and from between the feet, or ſtandards, of Judah.

No. CXXIV.

No. CXXIV. DAVID AND BATHSHEBA.

DANDINI relates, in his "*Voyage au mont Liban*," chap. v. "I went up one evening, on to the terrace, to take the air, and ſurvey the city [of Tripoli] as much as I could: I perceived ſome Jewiſh women on the terraces of the neighbouring houſes; and I eaſily comprehended, by this means, that the place where David ſaw Bathſheba, was only one of theſe kind of terraces, at the top of the houſe."—This author, then, ſeems to infer, that Bathſheba as well as David, was on a terrace, which I believe, though it might be the fact, is an uncommon repreſentation of this ſtory. For though the hiſtory 2 Sam. ix. 2. is clear, that David being on the terrace of the king's houſe, from off that terrace, ſaw Bathſheba: yet where Bathſheba was at that time, it does not determine.

Upon inſpecting the paſſage in the original, I incline to think that Bathſheba was a famous beauty, and that her fame had reached the ears of David; (as happens in the Eaſt, by ſuch reports being carried by the women, from Haram to Haram.) In our verſion, the tranſlators have inſerted the word *one*, but the paſſage is more literal, if underſtood thus: *And David ſent, and enquired after the woman, and he ſaid* to himſelf, while his enquirers were gone, *Is not this Bathſheba, the daughter of Eliam, the wife of Uriah, the Hittite? And David ſent agents and took her*; for it does not appear that ſuch information of who this woman was, even ſuppoſing it was inſtantly obtained (whereas it would more probably occupy ſome time) would have abated David's illicit paſſion, if urged in remonſtrance againſt it; but nothing is more natural, than that he ſhould ſay to himſelf, "this beauty, whom I ſee, is certainly that Bathſheba, ſo famous for her charms,—and I will poſſeſs her," thus flattering his vanity, while enhancing the gratification of his criminal deſires.

Whether, or not, the above be a juſt ſtatement of the ſtory, I think the following hiſtory is but too accurate a counterpart to it. "*Nour Jehan*, ſignifies the light of the world, ſhe was alſo called *Nour Mahl*, or the light of the ſeraglio. She was wife to one *Sher Afkan Khan*, of a Turkoman family, who came from Perſia to Hindoſtan in very indifferent circumſtances. As ſhe was exquiſitely beautiful, of great wit, and an elegant poeteſs, *Jehanguire* (the Sultan) was reſolved to take her to himſelf. He ſent her huſband, who was eſteemed the braveſt man in his ſervice, with ſome troops, to command in Bengal; and afterwards ſent another with a greater force to cut him off. When he was killed, *Nour Jehan* was ſoon prevailed on to become an empreſs. The coin ſtruck in *Jehanguire's* reign, with the ſigns of the Zodiac, were not, as is uſually thought in Europe, done by his empreſs's order, nor did ſhe reign one day, as the common opinion is; but ſhe ruled the perſon who reigned for above twelve years." FRASER'S *Hiſtory of Nadir Shah*. Note, page 21.

I leave my readers to ſettle the ſuperiority of guilt between David and Jehanguire; but I cannot help thinking that, as the ſame cauſes produce the ſame effects, I diſcover in David's promiſe to Bathſheba that "her ſon ſhould ſucceed him," 1 Kings i. 13, 15, 28. in the forwardneſs of Adonijah ben Haggith to aſſert his natural expectation, and in the influence which Bathſheba expected to have had over Solomon, and the reſpect with which he treated her, very ſtrong indications of her having, like *Nour Jehan*, "ruled over the perſon who reigned," during the life of David; who perhaps had ample leiſure and opportunity, to diſcover the puniſhment of this paſſionate connection in more ways than one. What is more ſuppoſeable, in ſuch a caſe, than that an ambitious, and vain woman ſhould graſp at undue influence and power over her ſeducer, by way of ſome compenſation for degraded perſonal honour'

No.

No. CXXV. HINTS ON TAMAR'S CONNECTION WITH JUDAH.

HAVING incidentally mentioned, in No. LXXII. a circumſtance which ſeems in ſome degree to apply to the hiſtory of Tamar, and her connection with Judah, it has produced requeſts from ſeveral quarters, that I would endeavour further to explain that intricate ſtory. After making my beſt bow, in acknowledgement of the politeneſs with which ſome of theſe requeſts have been accompanied, I ſhall beg leave to expreſs my readineſs to do all I can, in illuſtration of any obſcurity in Holy Writ, and when my wiſhes exceed my ability, notwithſtanding my regret, I ſhall indulge the hope that further reſearches may diſcover the truth, to ſome more *favoured*, (I hardly know how to ſay more *diligent*,) inveſtigator, who perhaps may profit by following the hints which I may have the honour to propoſe.

It will be obſerved, that I have ſaid nothing in vindication of Judah's behaviour on the occaſion, Gen. chap. xxxviii. but I have thought it poſſible, that Tamar, being a Canaaniteſs, might ſatisfy her mind with the uſe of ſome form of marriage, at that time cuſtomary in her country. And ſomething of the kind ſeems to be implied in the declaration of Judah, "ſhe has been more righteous than I;" the phraſe is not,—ſhe is *leſs to blame*—but *more righteous*. This is remarkable; and can only be accounted for, by admitting, as No. LXXII. began with ſuppoſing, "that marriage, its forms, and the ideas connected with it, are extremely different in different places."

It ſhould ſeem, that the marriage of Tamar with one branch of the family, gave her a right to expect a continuance of conjugality with the ſame family by means of ſome other of its branches. The cuſtom of the brother marrying his deceaſed brother's wife, and the indignity attending his refuſal of marrying the widow, certainly looks very ſtrongly this way; and its being generally acquieſced in, ſhews that it was of great antiquity (certainly prior to the Moſaic inſtitutions, as appears in this very inſtance) and practiſed over a great extent of country.

It is true, we have few clear inſtances of this practice (though various alluſions to it are ſuppoſed by commentators) except in the caſe of Ruth after the law, and of Tamar before the law; but, that we have ſo few may be owing, at leaſt as probably to the familiarity of the practice as to its rarity. It ſeems, indeed, to be conſidered, as not merely a *poſſible*, but a *probable* circumſtance, by the Sadducees who brought to our Lord the objection, "Now with us were ſeven brethren, and the firſt having married a wife died, and having had no children left his wife to his brother, and ſhe became the wife of all the ſeven," *Mat.* xxiv. 24. &c. LIGHTFOOT conſiders this as a common place objection againſt the immortality of the ſoul, rather than as an occurrence that actually might happen; becauſe it is met with in the old Jewiſh writers. However, that brother did raiſe up ſeed to his brother, according to the expreſs law, is not to be doubted: and that it would have been extended to ſeven brethren, appears from Tamar's expectation of having *Shelah* for her *third* huſband, after the death of his brothers *Er* and *Onan*; and no leſs from the following extract, whoſe ſimilarity is extremely remarkable.

"I diſcovered theſe circumſtances of the marriage ceremony of the *Garrows*, from being preſent at the marriage of LUNGREE, youngeſt daughter of the chief OODASSY, SEVEN YEARS OF AGE, and BUGLUN twenty three years old, the ſon of a common *Garrow*; and I may here obſerve, that this marriage, diſproportionate as to age and rank, is a very happy one for BUGLUN, as he will ſucceed to the *Booneahſhip* and eſtate: for among the *Garrows*, the YOUNGEST DAUGHTER IS ALWAYS HEIRESS, and if there were any other children born before her, they would get nothing on the death of the *Booneah*: what is more ſtrange, if BUGLUN were to die LUNGREE *would marry one of his brothers; and if all his brothers were dead,* SHE WOULD THEN MARRY THE FATHER; *and if the father afterwards ſhould prove too old, ſhe would put him aſide, and take any one elſe whom ſhe might chooſe.*" ASIATIC RESEARCHES, vol. iii. page 35. Obſervations on the Inhabitants of the Garrow Hills. By John Elliot, Eſq. who was deputed by government. The Garrow Hills bound the North Eaſt of Bengal.

It is clear, that Lungree would have acted exactly like Tamar; who becauſe Shelah was not given to her, conſidered him "as dead, and married the father:"—in doing which, Judah not only acquits her of any tranſgreſſion, but confeſſes ſhe has more cloſely adhered to the law ("is more righteous") than I. It appears too that the children of Judah by Tamar did actually inherit as his ſons, lawfully, as well as naturally: hence they are reckoned to him, 1 Chron. ii. 4. "and Tamar his daughter-in-law, bare him *Pharez* and *Zera*." Numb. xxvi. 20. "the ſons of Judah were—of Shelah—of Pharez—of Zerah," without any particular mark of abaſement on Pharez; alſo, Ruth iv. 18. the pedigree of David is expreſsly derived from this ſame ſon of Judah by Tamar. If the pedigree of David be ſo derived, then that of the Meſſiah follows it, and it needs little conſideration to determine which is moſt convenient, to allow the legality of Tamar's marriage, and the legal acknowlegment of her children, or to baſtardize not merely Pharez but his poſterity, Boaz, David, Solomon, and the kings of Judah and Iſrael.

It will now be admitted, I preſume, that the remark is confirmed, if not demonſtrated, that on this article, "we hardly know how to make proper allowances"—well, after a little patience, we ſhall find, as we proceed, that ſome other articles require different allowances from what they have been accuſtomed to receive.

It is frequently remarked, that only four women are mentioned in our Lord's genealogy, Mat. *chap.* 1. Tamar, Rahab, Ruth, and Bathſheba; and that of theſe, Tamar, was notorious for her inceſt, Rahab for her harlotry, and Bathſheba for her adultery, [and Ruth as being a foreigner,] the addition, that, "this is recorded to encourage hope in the vileſt of ſinners," has more of piety than of truth in it. For the ſake of its piety I ſhall not controvert it, further than to ſay, that it ſhould now ſeem that we muſt except the criminality of Tamar; and it is well known, that many add, that of Rahab alſo. The fact appears to me to be, that genealogies being always kept and reckoned by the males, not by the females, and nothing worthy of remark being ſaid hiſtorically concerning any other females, the genealogiſts could only inſert thoſe whom they found already noticed, and diſtinguiſhed by ſomewhat ſaid concerning them in the ancient memoirs of the family.

No. CXXVI. MARRIAGE OF TWO SISTERS. JACOB.

THE following remarks are a kind of continuation of the former ſubject, and may, at leaſt, as well be placed following it, as elſewhere. I have myſelf been uſed, to conſider the caſe of Jacob, in his marriage with the two ſiſters, Leah and Rachel, not merely as a hard one, but as uncuſtomary and illegal; and that, had he not been impoſed upon by Laban, he would have married Rachel, but would have declined Leah, though after having married her, he would not divorce her: admitting, as extremely probable, that Laban's conduct was more cunning than upright, yet the excuſe he makes for himſelf, we muſt *now* acknowledge was founded in fact: which, however, leaves him guilty, of not having explained the laws of the country to Jacob, but giving him reaſon to believe he had bargained (*ſee* Dowry) for one daughter to be his wife, and afterwards deluding him by the ſubſtitution of another.

Mr. Halhed obſerves, in his preface to the Gentoo Laws, p. 69. "We find Laban excuſing himſelf, for having ſubſtituted Leah in the place of Rachel, to Jacob in theſe words. "It muſt not be ſo done in our country, to give the youngeſt *daughter* before the firſt born." This was long before Moſes. So in this compilation, it is made *criminal* for a man to give his younger daughter in marriage before the elder: or for a *younger ſon to marry while his elder brother remains unmarried.*"—What ſay our Britiſh *younger ſons*, and *daughters*, to this?

But to return to Jacob; it does not appear that in his marriage of two ſiſters, there was at that time, and in that country, what would be eſteemed ſuch a notorious and flagrant breach of propriety (if indeed there was any thing remarkable in it) as there would be among us. Our days are days of happier refinement, than to tolerate ſuch connections; but that ſuch cuſtoms continued long after the time of Jacob is aſcertained, by a hiſtory recorded of Omar, the ſecond Caliph of the Mahometans after Mahomet. "While he was on his journey, there came, at one of his ſtages, a complaint before him, of a man who had married two wives, that were ſiſters both by father and mother; a thing which the old Arabians, ſo long as they continued in their idolatry, made no ſcruple of, as appears from that paſſage in the Alkoran, where it is forbid for the time to come, *and expreſſed in ſuch a manner, as makes it evident to have been no uncommon practice among them. Omar* was very angry, and cited him and his two wives to make their appearance before him forthwith. After the fellow had confeſſed that they were both his wives, and ſo nearly related, *Omar* aſked him "What religion he might be, or whether he was a Muſſulman?" "Yes," ſaid the fellow. "And did you not know then," ſaid *Omar*, "that it was unlawful for you to have them, when God ſaid, "*Neither marry two ſiſters* ANY MORE." [ALKORAN *chap.* iv. 277.] The fellow ſwore, "*that he did not know that it was unlawful; neither was it unlawful.*" *Omar* ſwore "he lied, and he would make him part with one of them, or elſe ſtrike his head off." The fellow began to grumble, and ſaid "he wiſhed he had never been of that religion, for he could have done very well without it: and had never been a whit better for it ſince he had firſt profeſſed it." Upon which *Omar* called him a little nearer, and gave him two blows on the crown, with his ſtick, to teach him better manners, and learn him to ſpeak more reverently of Mahometiſm: ſaying, "O thou enemy of God, and of thyſelf, doſt thou revile *Iſlam*; which is the religion that God, and his angels, and apoſtles, and the beſt of the creation have choſen?" And threatened him ſeverely if he did not make a quick diſpatch, and take which of them he loved beſt. The fellow was ſo fond of them both, that he could not tell which he had rather part with: upon which, ſome of *Omar's* attendants caſt lots for the two women; the lot falling upon one of them *three times*, the man took her, and was forced to diſmiſs the other." Ockley's *Hiſtory of the Saracens*, vol. i. p. 219.

I imagine, that had Jacob been queſtioned, which of the two ſiſters he would have relinquiſhed? we may readily conceive his anſwer: and, yet perhaps, in parting with Leah and her children, he would have felt ſuch a pang as genuine affection only could feel: he might be fond of Rachel, but the character of Leah, muſt have raiſed his admiration: the meekneſs of the elder ſiſter, muſt have won upon her huſband, at leaſt as much as the ſpirit of the younger, *vide* Gen. xxx. 1, 2.

Will this ſtory throw any light on the precept of Moſes, Leviticus xviii. 18. "And a wife—to her ſiſter—thou ſhalt not take, *to vex* her—during her life." Does not this reſtriction look ſomewhat like Mahomet's in the Koran, as if ſuch practice had been common? Does Moſes forbid it, only in the caſe when it would *vex* the other ſiſter, but leave it as before, if the firſt ſiſter did not remonſtrate againſt it? or, does he take for granted, that the firſt wife muſt be *vexed* by the admiſſion of her ſiſter? In the ſtory of *Omar's* determination, it ſhould ſeem that both ſiſters were ſatisfied, for had one been *vexed*, doubtleſs that had been the one to have quitted her huſband.

A cuſtom, though not identically the ſame, yet allied to what we have mentioned, is plainly ſuppoſed, Judges xv. 2. Samſon's father-in-law ſays, "*I gave* thy wife *to thy companion; is not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.*" He certainly does not propoſe an unheard-of connection.

Here I cloſe theſe remarks: they had not appeared had I not been ſolicited on a former ſubject; if the public ſhould be gratified, it owes leſs to me, than to thoſe who urged me; if not, thoſe whom I obey will have to bear their ſhare of the blame.

No. CXXVII. DIANA OF EPHESUS. With a Plate.

AMONG the numerous ſtrifes and contentions to which the preaching of the goſpel was expoſed, few were more remarkable for their noiſe, and uproar, than that raiſed by Demetrius the ſilverſmith of Epheſus. It is alſo one of thoſe which are moſt diſtinctly narrated, and of which the particulars are moſt complete. See the hiſtory, Acts xix. 23, &c: in which we notice the following circumſtances.

Demetrius is deſcribed as *a ſilverſmith*, αργυροκοπος, making ſilver *ſhrines* of Diana, ΝΑΟΥΣ αργυρους; who, aſſembling his fellow craftſmen, complained (1.) that Paul aſſerted that thoſe made with hands were no Gods, (2.) that the temple of the great goddeſs Diana would be deſpiſed, and her magnificence deſtroyed, whom all Aſia and the world worſhipped! They immediately exclaimed, "Great Diana of Epheſus,—*for ever!*" At length the Recorder of the city, (the *grammateus*) addreſſed them, "Ye men of Epheſus, is there any man who does not know, that the city of Epheſus, is the *exiſting* (or eſtabliſhed, appointed) *neokoron* of the great Diana! and of the Jove deſcended?"—our tranſlators render —Jove-fallen—*image*: ſupplying the word *image*.

Our plate exhibits ſeveral figures of this Jove-fallen *image*, or Jove-deſcended goddeſs.

No. I. Is a kind of Term, having feet; three rows of breaſts on the body; the arms extended; on the head a ſmall tower; on the ſhoulders, wings; theſe wings ſeem to indicate a heavenly viſitant indeed, a Jove-deſcended image!

No. II. A figure of the ſame kind, with two rows of breaſts; its hand reſting on a cane, or reed (*juncus*); at each foot a ſtag: on its head a tower; at top emblem heads of the ſun and moon: *i. e.* the ſun and moon ſuperintending and promoting the courſe of beneficent Nature.

No. III. A compound emblem; Diana of Epheſus united with Iſis of Egypt: at her feet greyhounds; in each hand an ornamental trident inverted; four rows of breaſts; on her head the *lotos*, ſacred to Iſis. This union of theſe goddeſſes is further ſignified by the upper inſcription, OMONOIA, *union*, or concord. The lower inſcription is, "Of the cities of Epheſus and Alexandria." On the right hand of Diana, is an Iſis, or prieſteſs of Iſis, holding in her right hand the *ſiſtrum*, in her left hand, the ſacred water vaſe, the *hydria*; on her head is the *lotos*, and near to it a ſtar. At the left hand of Diana, is a figure of Serapis, or a miniſter of Serapis, on his head the ſacred buſhel, the *calathus*; adjacent is a ſtar, of a different figure from the former; with his right hand he points triumphantly to the lotos on the head of the image, and ſeems to claim a peculiar intereſt in it.

The Iſis of Egypt was undoubtedly a ſymbolization of the beneficent powers of Nature: ſo that, uniting her attributes with thoſe of Diana, was like relating the ſame principles in two dialects of the ſame language: plenty, fertility, proſperity, being the donation of each goddeſs. This is not merely conjecture, for on a ſtatue of this kind we read, παναιολος φυσις, *all diverſified nature*: on another, παναιολος φυσις, παντων μητηρ, *all-diverſified nature; the univerſal mother.*

No. IV. Is a repreſentation of the front of the famous temple of Diana of Epheſus, (the *pro*-NAOS, or front of the *Naos*) whereby it appears to have been *Octoſtyle*, *i. e.* of eight columns in front: the image of Diana is in this medal repreſented clothed: motto at bottom, "Of Epheſus:" around it, [ΔIC. the date] ΝΕΩΚΟΡΩΝ. This is a clear alluſion to, and a ſtrong confirmation of, what the *grammateus* aſſerts, that the city of Epheſus was juſtly intitled to, and held, the office of NEOKORON to the temple and ſtatue of Diana: and had long been univerſally ſo eſteemed. NEOKORON ſignifies *edituus*, GUARDIAN of the temple and its contents, manager of its concerns—ſomewhat analogous to our churchwarden, but of ſuperior power and dignity. It might be rendered "SUPERINTENDANT of the *ſacra*." It became at length a ſtation of the higheſt conſideration. Some *Neokorons* have the title of governors (*Prytanum*); of diſtributors of the prizes in the grand games (*agonothetos*); which induced even cities to deſire this office. *Vandale* thinks, Epheſus was the firſt city that enjoyed this office; her example was followed by many others.

No. V. Is a full length and complete image of this great goddeſs; from a ſtatue at Rome. It is clearly an emblematical repreſentation of the dependence of all creatures on the powers of Nature; or, the many and extenſive bleſſings beſtowed by Nature, on all ranks of exiſtence; whether man, lions, ſtags, oxen, animals of all kinds; and even inſects. To each in its proper ſtation, the goddeſs is ſymbolized as diffuſing her benefits. The numerous rows of breaſts ſpeak the ſame allegorical language *i. e.* fountains of ſupply: whence figures of this kind were called, πολυμαςος, many-breaſted. To cities alſo, ſhe bears a peculiar regard, as appears by the honourable ſtation (on her head) of the turrets, their proper emblems. On her breaſt-plate is a necklace of pearls; it is alſo ornamented with the ſigns of the Zodiac, ſignificative of the ſeaſons of the year; throughout which Nature diſpenſes her various bounties. In fact, the whole courſe of Nature, and her extenſive diſtributions, are myſtically repreſented in this image.

We obſerved in ſpeaking of Baal Gad, FRAGMENT No. CVIII. p. 15. that many heathen deities reſolve themſelves into the ſun and moon: it is well known that Diana is the moon, in moſt or all of her offices, and characters; "the precious things put forth by the moon", are alluded to ſo early as the days of Jacob; and often afterwards, we read of the "queen of Heaven", &c. The moon was alſo the goddeſs preſiding over child-birth; and, in ſhort, very many were the duties of this goddeſs, in her numerous employments.

We are by this time prepared to underſtand the language of the narrative, as it lies in the Acts. Demetrius was a worker in ſilver (a chaſer perhaps) who made repreſentations —ſome on medals—ſome in alto-relievo—or other kinds of wrought, or of caſt, work; of the portico and temple (the NAOS) of the goddeſs Diana: pretty much reſembling No. IV. Now the city of Epheſus enjoying the office of ſuperintendant of the ſacra, or CHURCHWARDEN, to this temple, was bound to promote its intereſts: it could not therefore be unaffected, when this great and famous edifice was about to become contemptible—through the impiety of a few hated Jews. Notwithſtanding which reported danger, the *grammateus*, or RECORDER, harangues the people on the ſubject of their riot; ſtates "that the honour of their city as *neokoron* was incontrovertible, that the perſons in cuſtody were neither guilty of ſacrilege, nor of blaſpheming the goddeſs: that if they were guilty of any miſdemeanor they ſhould be properly indicted for it:—and that if the people were deſirous of extending their meaſures beyond merely enſuring the honour and ſecurity of Diana, they ſhould call a general meeting of the town, in which to propoſe their reſolutions: becauſe the honour of the *neokórate* appertained to the whole town, not to any ſeparate part of it."

I think, I obſerve, that this very ſenſible man employs an ambiguity in ſpeaking of the goddeſs, or her image (διοπετους it deſcended, or it fell). I mean, that he might wiſh to ſay,—the things ſignified by the image of the goddeſs, *i. e.* the powers of Nature—deſcended from Jove: which, taking Jove for the ſupreme deity, would be the very truth: but no doubt, the popular belief was, and the people would ſo underſtand the ſpeaker, that the *image itſelf* fell down from Jove. If this be fact, then it is an inſtance of the *eſoteric* and *exoteric* doctrines: or, that the philoſophers, by expreſſions capable of two ſenſes, meant to convey ideas of different principles when they ſpoke as philoſophers, from what they inculcated on the people. I cannot think that this very rational public-writer could believe, that the marble image in the adytum of the temple, ſhould fall from heaven, in its preſent wrought and allegorical ſtate; though he might, perhaps, when ſpeaking in public, call it "a divine image;" which expreſſion its votaries were at liberty to take *literally* if they choſe,—as if wrought by the hand of Jove: while in his own mind he would explain the expreſſion, "a divine image"—as ſignifying an image repreſenting divine things; or things which deſcended from Jove.

The three figures on the laſt line of our plate, are inſerted, partly to accuſtom the reader to the *union of ſeveral figures into one ſymbol*; for which, under the article CHERUBIM, we ſhall find ample occaſion; and partly to offer ſome account of Diana, under other characters and names. Diana was, ſays the Scholiaſt on Theocritus, the daughter of Ceres by Jupiter [Jove-deſcended again.] She is alſo called torch-bearer, guardian, &c. Apuleius calls her, triple-faced Proſerpine: and Virgil, Æn. IV,

> *Tergeminamque Hecaten, tria Virginis ora, Dianæ.*

The triple-headed goddeſs:—*Trivia*,—under which character ſhe was placed where three ways met; becauſe, repreſenting the moon which has three phaſes, firſt quarter, full, and laſt quarter, ſhe ſeems to aſſume three forms during one courſe. But SERVIUS ſays, in his commentary on *Virgil*, that ſhe has three faces, becauſe ſhe preſides over birth, over health, and over death. She was called *Lucina*, when preſiding over birth, and her aſſiſtance was invoked in child-birth, (in plain Engliſh, after ſo many courſes of the moon, pregnancy iſſues in delivery.) When preſiding over health, ſhe was called *Diana*: we have already noticed her beneficence under that character. She preſided over death under the name of *Hecate*:—*i. e.* after ſo many courſes of the moon, the moment of departure arrives. N. B. As a mean of calculating time, the moon was employed long before the ſun.

To advert to the figure in our plate: the three perſons of which it is compoſed have each different ſymbols. The firſt is crowned with laurel, and holds a key in her right hand, and a rope of cords in her left. The key ſuits well to *Hecate*, ſurnamed, as we have ſaid, the *guardian*; the cords perhaps ſignify puniſhment. The ſecond has on her head the Phrygian bonnet, and a radiated crown; ſhe holds in one hand a ſword, in the other a ſerpent; perhaps, becauſe the ſerpent was the ſymbol of health. The third, has on her head the creſcent of *Diana*, and the lotos of *Iſis* (we have already ſeen theſe two deities united) ſhe holds in each hand a torch, as Diana *Lucifera*: or light-giver.

Does this mixture of theſe emblems import the alternation of good and evil? The ſame figure as holds a key (good) holds (a whip in ſome figures on medals) cords, *i. e.* puniſhment. The ſame as holds the ſymbol of health, holds the ſword of mortality. The ſame as holds the moſt beneficial gift of the gods—fire, holds the ſame all-conſuming element as the moſt deſtructive of ravagers. I do not affirm that ſuch is the intention of theſe emblems; but I think, that if it were, it would be not far from a juſt allegory of the general courſe of Nature, as companionizing good and evil; which, freely taken, theſe figures are undoubtedly meant to denote.

No. CXXVIII. EXPLANATION OF THE PLATE OF ALTARS.

THE two upper figures, being copied from Dr. Prideaux, and drawn according to the accounts of the Rabbins, will be noticed elſewhere; we ſhall merely in this place ſubmit to our readers, a few remarks on the two altars, at the bottom of the plate.

Theſe altars are both from ancient Egyptian pictures, preſerved by being buried in the ruins of Herculaneum. The firſt is Plate page 321. The ſecond is Plate page 315, both in Vol. II. The pictures from which they are extracted, repreſent ſacred ceremonies of the Egyptians, probably in honour of *Iſis*.

In the picture of page 321, the ſcene is in the area before the temple (as uſual) the congregation is numerous, the muſic is various, and the prieſts engaged are at leaſt nine perſons. The temple is raiſed, and an aſcent of eleven ſteps leads up to it.

Upon this altar we obſerve, (1.) Its form and decorations. (2.) The action of the prieſt, kindling a fire on it. (3.) The birds about it. In the original, one Ibis is lying down at eaſe, another is ſtanding up, without fear or apprehenſion; a third is perched on ſome paling. and is looking over the heads of the people; and a fourth is ſtanding on the back of a Sphinx, placed nearly adjoining to the temple, and in the front of it.

(1.) It deſerves notice that this altar and its fellow, has at each of its four corners a riſing, which though it continues ſquare to about half its height, yet from thence is gradually ſloped off to an edge, or a point. I conceive that theſe are the *horns of the altar*, ſo often alluded to in Scripture: and probably this is the true figure of them. The reader is deſired to compare theſe with the ſame parts in the upper figure of the altar, which is drawn merely from deſcription. *Vide* Exod. xxvii. 2. &c. xxix. 12. Ezekiel xliii. 15. Of theſe horns *Joab* caught hold, 1 Kings ii. 28. and to theſe the *Pſalmiſt* alludes cxviii. 27. "Bind the ſacrifice with cords unto the horns of the altar." The *Query*, Whether to retain the victim were not the *primary* uſe of theſe horns? ſeems plauſible enough. Nevertheleſs, let us hear the Rabbins' account of their ancient altar.

The horns of the altar, ſay they, were *hollow*—a cubit ſquare, and a cubit high: for it is a ſaying among the Jews, "*the height of each horn was five hands breadth*" *i. e.* a cubit: which Lightfoot explains, by ſaying, "the horns roſe but one cubit, ſtraight up from their foundation, or firſt beginning, abating by degrees [i. e. *ſloping*] from a cubit ſquare in the bottom, into a pyramidical ſharp: but ſo as for one cubit it roſe ſtraight, and then pointed outward, like the tip of a horn." Here I think he deſcribes the figure of theſe horns pretty plainly:—but he ſhould have ſaid, they ſloped *toward* the outſide, or external angle, rather than, "pointed outward." "The loweſt part of theſe horns" ſays he "was ſeven cubits from the ground, therefore the words, "bind the ſacrifice with cords, to the horns of the altar," can hardly be taken, in propriety, as if the ſacrifice ſtood tied to the altar till it was offered: but as the Chaldee paraphraſeth, "tie the lamb that is to be offered with cords, till ye come to offer him, and ſprinkle his blood on the horns of the altar." Nevertheleſs, as this depends entirely on the length of the cord employed, the reader may adopt which ſenſe beſt pleaſes him; as the Hebrew particle uſed is capable of either. N. B. This might be one of the uſes of theſe horns *originally*, yet ceaſe to be ſo after a time. Is there not ſome alluſion to ſuch a cuſtom in our Lord's expreſſions, "If thou bring thy gift *to* the altar, leave thy gift *before* (at, cloſe to, the very) altar—επι το θυσιαϛηριον—εμπροσθεν τȣ θυσιαϛηριȣ. Mat. v. 23.

If theſe horns were ſo high as this deſcription ſuppoſes, how could *Joab lay hold of them?* Obſerve the garland with which this altar is decorated.

(2.) Obſerve the employment of the prieſt, who with a kind of fan, is blowing up the fire. I ſuppoſe this fan is uſed, becauſe to blow it up with the breath would have been eſteemed a kind of pollution to the ſacred flame. I will not take upon me to determine whether ſomewhat of the ſame nature were uſed in kindling the fire on the Jewiſh altar. Our tranſlators have rendered by the word *kindling* ſeveral very diſtinct words in the original, of which one, at leaſt, ſeems to imply the uſe of a fan, or ſomething not unlike it.

May this fan in our print be the *flabello* of Cicero? "cujus lingua quaſi FLABELLO ſeditionis, illa tum eſt egentium concio VENTILATA." *pro Flaco.* cap. 23. "whoſe tongue as if it were a FAN of ſedition, very inconſiderately BLOWS UP"—ſtriſe: a paſſage which pretty much reſembles the obſervation of Solomon, Prov. xxvi. 21. "As coals to burning coals, and as wood to the fire, ſo is a man of contentions (TO FAN UP, to *blow up*,) to kindle ſtrife." (לחרחר־ריב LECHERECHER RIB.) The root רח RECH, or RUACH, means the paſſing of air over a place, *i. e.* the blowing it, or cauſing it to paſs, whether by fanning, or any other means, and ſeems to be a very happily choſen compariſon, expreſſing the activity of the contentious man, who will not let the air reſt, or take its natural courſe and effect, but directs and actuates a breeze of it to the fanning up of enmity. This compariſon appears ſtill more happy, when we recollect that *ruach* ſignifies the *breath*: which is what the contentious man, by miſrepreſentations, peeviſh remarks, hints, &c. would employ to maintain and keep alive the metaphorical fire.

It ſhould ſeem that our tranſlators have not happily adopted in this paſſage the verb *to kindle*: which ſignifies to *begin* to ſet fire to what was not previouſly burning; whereas the connection of the paſſage alludes to the ceaſing to burn, the gradual extinguiſhing of what already is burning; and the pains taken by the contentious man to prevent this ceſſation of burning from following its natural courſe. "Where no wood is [added] the fire goeth out: So where there is no tale-bearer the ſtrife ceaſeth:" but, on the contrary, "As coals added to burning coals, and as wood added to the fire, ſo is a contentious man to prolong ſtrife by blowing it up, by paſſing a breeze of air over it," *i. e.* by fanning the expiring embers into a reviving flame.

That fans of ſome kind were known anciently in the Eaſt, is highly probable, from the ſimplicity of the inſtrument, no leſs than from its uſe. The ancients certainly had fans to drive away flies with, in Greek called μυιοσοβη, in Latin *muſcarium*, MARTIAL xiv. Ep. 67.

How arduous is the taſk of tranſlating! eſpecially of tranſlating a work of ſuch extent and peculiarity as the Bible!

N. B The word rendered "*to kindle* a fire on mine altar," Mal. i. 10. is not that on which we have been obſerving, but, imports, "*to ſet light to* wood," &c. as do moſt of the paſſages which our tranſlators render *kindle*: neither do I know that any Jewiſh writer mentions the uſe of a fan in kindling the altar fire; neither indeed ſhould I have thought of it, had it not occurred in this Egyptian repreſentation.

The laſt altar ſhews the horns of the altar, formed on the very ſame principle as the foregoing; but this altar is ſeen on its angle, and is alſo taller in its general form. It has no garlands. I ſuppoſe perfumes are burning on it. In this picture the aſſembly is not ſo numerous as in the other: but almoſt all, to the number of ten or a dozen perſons, are playing on muſical inſtruments.

Theſe altars have, both of them, a ſimple projecting ornament, running round them on their upper parts: the laſt has alſo a correſponding ornament at bottom. Upon the baſe of this altar ſtand two birds.

Theſe birds deſerve notice, for being repreſentations of the true ancient Egyptian *Ibis*; a bird which has long been loſt to naturaliſts; and which, perhaps, the publication of theſe portraits of it may contribute to recover and identify: which will be eſteemed a ſervice to Natural Hiſtory.

But theſe birds deſerve more eſpecial notice, on account of their ſituations, as ſtanding on the altar itſelf, or lying down cloſe to it, even while the ſacred fire is burning on the altars, and the ſacred ceremonies are performing by the prieſts, who are cloſe to the altars. From their very great tameneſs, it ſhould ſeem that theſe birds were not only tolerated, but were conſidered as ſacred; and in ſome ſenſe as appertaining to the altar. Would it not have been a kind of ſacrilege to have diſturbed, or expelled, from their *domicile*, their reſidence, theſe refugees, if refugees they were, at the altar?

Diodorus Siculus tells us, lib. i. that the Egyptians are very ſevere to thoſe who kill the cat, or the Ibis; and whether they do it purpoſely, or inadvertently, the populace would attack them in crouds, and put them to death by the moſt cruel means; and often without obſerving any form of juſtice.

Will the preſence and ſituation of theſe birds contribute to illuſtrate that very embarraſſing paſſage, Pſalm lxxxiv. 4.? *The* (צפור TJIPUR) *ſparrow*—the fowls, rendered hen, (*i. e.* of our common domeſtic breed) in ſeveral places, (by LXX. *ornis.*) *hath found a houſe*; *and the* (דרור DERUR) *ſwallow*—but rather ſays BOCHART, a kind of dove or pigeon; and ſo the Targum underſtands it, LXX. τρυγων, *Vulgate*, *turtur*, a turtle-dove —"*a neſt for herſelf, where ſhe may lay her young; even thine altars, O Lord of hoſts.*"

That birds ſhould breed *at* the altars (we are not bound to ſay *on* them) has appeared, if not *impoſſible*, yet *extremely improbable*, on account, firſt, of the diſturbance ſuch birds would meet with from the neceſſary miniſtrations of the prieſts: ſecondly, on account of the defilement ſuch birds would occaſion. Various ways have therefore been propoſed by learned men, to reconcile this paſſage with what they conceive to be matter of fact. Some read with a parentheſis,—"My ſoul longeth . . my heart and fleſh cry out for the living God (yea the ſparrow hath found a houſe, and the ſwallow a neſt!) *even for* thine altars, O Lord." But this ſeems to be extremely harſh. Others read, "the ſparrow hath found a houſe, and the ſwallow a neſt, *in the buildings of the courts around* thine altars,"— and in this ſenſe I have long acquieſced. Others think, "altars" (plural) is put for the temple *q.* "*the ſtation of thy altars.*"

In reference to the diſturbance of the birds, I think our print demonſtrates that they might be ſo tame, as not to mind what was going forward about the altar.

As to the defilement occaſioned by birds, *Query*, Whether according to our ideas of cleanlineſs, the blood of the victims, the burning fat running over it, &c. (from 1000 oxen at a time, by Solomon &c.) would not be a greater defilement to an altar, than what a neſt of ſwallows, or doves, on one of its ſides, might make?

The defilement would be little leſs if it occurred in the buildings around the courts: yet we know very well, that there is ſcarce a country church among ourſelves, in which ſparrows, and ſwallows too, do not make their neſts: often have I ſeen pigeons flying about in them; and even in Weſtminſter Abbey, notwithſtanding

The pealing organ ſwell'd the note of praiſe,

(as here theſe birds are quiet, notwithſtanding the *concert* that is performing) and yet though we diſlike the defilement theſe birds occaſion, we do not think the building leſs ſacred, on that account. N. B. We ſhould by all means recollect the ſufferance of the prieſts who permitted in the temple the traffic of the money changers, and the ſeats (or ſtalls) of them who ſold doves, &c. in the time of our Lord. Mat. xxi. 12. Mark xi. 15. John ii. 14. 16.

After all, this queſtion will only be fully anſwered, when we have aſcertained what birds the Pſalmiſt really means. As theſe *Ibis's* were privileged birds in Egypt, ſo might ſome clean ſpecies of birds be equally privileged among the Jews; they might be ſuffered quietly to build in various parts of the temple, in the courts around the altar; and if they were of the nature of our domeſtic fowl, they might even make neſts, and lay their eggs, at the foot of the altar; among the interſtices and projections of the bottom layer of large rough ſtones, which formed the baſe of it. If they were the property of the prieſts, or of their children, or of any conſtant reſidents in the temple, (alluded to in the next verſe) they might give no more offence, by ſtraggling about the ſacred precincts, than the vicar's ſheep or horſe grazing in the church-yard does among ourſelves.

When I was at Paris, in going up to the top of the church of Notre Dame, to take a view of the city, I found dwelling on the ſtair-caſe, in a little room, (I might ſay crevice) two men who were in the act of feeding a number of pigeons, which they bred on that pinnacle, or ſpire, where they dwelt.—Had the Pſalmiſt known of this fact, he could not according to this idea, more pointedly have alluded to the privilege of theſe ærial inmates, of reſiding, and even making neſts, in that cathedral.

But to ſpeak my own opinion. Does the word (מזבחות METZEBECHUT) "altars," in the plural, *neceſſarily* and *excluſively* ſignify thoſe in the temple? *i. e.* the altar of incenſe, (which being ſhut up in a chamber, birds could not get to it) and the altar of burnt-offerings? Is it not rather to be taken in a larger ſenſe, for whatever relates to ſacrifice? *ſacrificalia:* and ſo for a precinct, an incloſure, A PLACE for ſacrifice: *i. e.* ſacrifical appurtenances in general, as well as the altar itſelf—a SACRIFICATORY.

The root is זבח TZEBECH, *to ſlay*; TZEBECHET is, *the victim to be ſlain, i. e.* for ſacrifice: ſo, Noah built an altar, (METZEBECH a *ſacrificium*) no doubt with its conſecrated area, or incloſure around it (*Gr.* τεμενη, from τεμνω, to ſeparate.) Balaam directed to be built, ſeven METZEBECHUT, *i. e.* altars, with their incloſures around them, as was cuſtomary among the ancients: and if this be the import of the word, it will anſwer to the *epibomos* among the Greeks (in a larger ſenſe, the *peribolos*, in reference to the temple) the *area* in which ſtood the altar; nearly to the *ancient* idea of *fanum* among the Latins: and in a qualified ſenſe, to the church-yard, among ourſelves.

Let us now read the paſſage, according to this idea,—"the ſparrow and the ſwallow, —or, the hen and the dove, &c.—dwell in thy SACRIFICATORY, O Lord of Hoſts!"

I do not perceive that any inconvenience will follow from adopting this enlarged ſenſe of the word: and I think, not only propriety will be pleaſed with this acceptation of it, but alſo with finding, that in fact, the preſence of birds was cuſtomary at the altars of Egypt; of which the *only two pictures known* of Egyptian ſacrifices, are undeniable evidences; and, conſequently, that ſuch inmates would not have been conſidered as defilements of the altar-courts, &c. in ancient times, in the Eaſt.

Query. Was this Pſalm compoſed *before the building of the temple*, and while the altar, &c. was in a tabernacle? If it was, it may corroborate this more extended ſenſe of the word.

No. CXXIX.

No. CXXIX. CEREMONIES ATTENDING COVENANTS.

UNDER the article COVENANT in the *Dictionary*, the reader has ſeen, beſide the ſucceſſion of covenants recorded in Holy Writ, ſomewhat of the nature of thoſe ceremonies which were anciently uſed in ratification of ſuch alliances; and to which the prophet Jeremiah has alluded, chap. xxxiv. 18. "And I will give [to puniſhment] the men who have violated my covenant, who have not ſtood to the words of the covenant which they cut off to my face, when the calf they cut in two and paſſed between his parts." Here the calf is plainly called the (ברית BERIT) *covenant-purification*, or *purification-ſacrifice*, which was cut in two.

As this ſubject is curious, and capable of further illuſtration, the reader will not be diſpleaſed to find here, a few additional remarks reſpecting it.

In reference to the cuſtom of dividing a victim, and paſſing between the parts of it, we have the following expreſſion in Homer,

Ὅρκια πιστὰ ταμόντες,

ILIAD ii. ver. 124.

"*cutting faithful oaths*," or oath-offerings; *dividing oath-offerings of fidelity*—to the covenant, or pact, then making: *i. e.* ratifying the agreements, by dividing the victim, and paſſing between the parts of it. So the commentator *Euſtathius* explains the paſſage: his words are, "oaths relating to important matters, were made by the diviſion of the victim." We have the ſame idea ILIAD iii. verſe 103.

Ὄφρ' ὅρκια τάμνη

"divided oaths," or oath-offerings: which, verſe 246, are expreſsly ſaid to have been *lambs*, and accompanied by fair-looking wine, &c. for libations to the Gods.

So Virgil, ENEID viii. verſe 640.

Poſt idem, inter ſe poſito certamine reges
Armati Jovis ante aram paterasque tenentes,
Stabant, et cæſa jungebant fœdera porca.

"The kings ſtood armed before the altar of Jove, holding the pateras for libation, and *the divided ſow confirmed the ſolemn agreement*." HEYNE adds, "*de porca cæſa*, ex more perpetuo ſacrorum in fœderibus faciendis; *v. c. lib.* I. 24." The ſame cuſtom is alluded to ENEID xii. and verſe 166, &c. where HEYNE's note is, "In fœdere jungendo, *porca mactatur* more Romano." But the Greeks and Trojans uſed *ſheep*, (ILIAD iii. verſe 246, &c.) or *lambs*, as we have noted.

Dictys Cretenſis, lib. 2. & 5. relates that "Agamemnon, to confirm his faith ſworn to Achilles, ordered victims to be brought; that he took one, and with his ſword *divided it in the midſt*, placed the pieces oppoſite to each other, and holding his ſword, reeking with the blood of the victim, *he paſſed between the ſeparated pieces*."

Livy ſays, that the ſolemnity obſerved in the luſtration of the armies, in the times of Philip of Macedon, was, to cut off the head of a dog, *to put the ſeparated parts oppoſite one to the other, and to make the army file off between them.*

I conceive that ſo much of this ceremony yet remains, as may illuſtrate a remarkable paſſage, Iſaiah xxxviii. 15. "We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto us: for we have made lies our refuge, and under falſehood have we hid ourſelves," *q. d.* "We have cut off a covenant ſacrifice, *a purification offering*, with death; and with the grave we have *ſettled*, ſo that the ſcourge, &c. ſhall not injure us." It ſhould, however, be noted, that both *Montanus* and *Bate* render—"with reſpect to the grave we have prepared a viſion,"—*i. e.* of ſecurity: we foreſee we ſhall do very well; or, to ſpeak heathen language, "we have placated the infernal deities, the Gods of the Manes." May not the conduct of Ulyſſes, in Homer, illuſtrate this idea, Odyſſey b. x. and xi. And may not ſuch a cuſtom have been the origin of the following ſuperſtition related by PITTS, Voyage to Algiers, p. 18.

"If they (the Algerine corſairs) at any time happen to be in *a very great ſtrait* or *diſtreſs*, as being chaſed, OR IN A STORM, they will gather money, light up candles, in remembrance of ſome dead *Marrabot* (ſaint) or other, *calling upon him with heavy ſighs and groans*. If they find no ſuccour from their beforementioned [vows] rites, and ſuperſtitions; but *that the danger rather increaſes*, then they go to *ſacrificing of a ſheep* (OR TWO OR THREE, upon occaſion, as they think needful) which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, *with all the ſpeed they can* (without ſkinning) *they cut the body into two parts by the middle, and throw one part over the right ſide of the ſhip, and the other over the left, into the ſea*, as a kind of propitiation, [conſequently, the ſhip *paſſes* BETWEEN *the parts* thus thrown on each ſide of it.] Thus thoſe blind infidels apply themſelves to *imaginary interceſſors* inſtead of the living and true God."

I think this behaviour of the Algerines may fairly be taken as a pretty accurate counterpart to that of "making a covenant with death, and with imminent danger of deſtruction," by appeaſing the angry Gods, &c.

Diſmiſſing this part of our ſubject, we remark, that feſtivities always accompanied the ceremonies attending oaths. Iſaac and Abimelech feaſted at making their covenant. Gen. xxvi. 30. "And he made them a feaſt, and they did eat and drink." Gen. xxxi. 54. "Jacob offered ſacrifice upon the mount, and called his brethren (Laban and his company) to eat bread." And ſo throughout heathen antiquity.

It is a remark of grammarians, that the alliance which we term *a covenant* is expreſſed in Greek by two words. (1.) When both parties are *equal*, ſo that each may ſtand upon terms, may canvas the terms of the other, may propoſe his own, agree or diſagree, &c. the word uſed is SYNTHEKE. But (2.) when the covenant is of that nature, wherein one party being greatly the ſuperior, *propoſes*, and the other, willing to come to agreement, *accepts* his propoſitions; then the word uſed is DIATHEKE: which ſignifies an *appointment*—diſpenſation—inſtitution: whereby the propoſer pledges himſelf, but the acceptor is not bound by theſe propoſitions, till he has actually *accepted* them. If this diſtinction be well founded, . . . then,

It will immediately appear that there is great propriety in the title given to our "Book of the new Covenant," the new DIATHEKE; inaccurately termed by us "the New Teſtament:" ſince herein the propoſals of God to man are made, and recorded; but theſe propoſals expect that the party to be benefited by them, ſhould *accept* and *appeal* to them, in a perſonal and a binding manner.

There is an importance attached to the term covenant, which muſt juſtify a little further enlargement on it. That it ſometimes ſignifies ſimply a propoſal, let the following inſtances determine. 1 Kings xx. 34. Benhadad ſaid to Ahab, "The cities which my father took from thy father, I will reſtore," &c. Then ſaid Ahab—I take thee at thy word, I accept thy propoſals, "I will ſend thee away with this covenant."

2 Kings xxiii. 3. "And the king ſtood by a pillar and made a covenant . . . to keep the commandments of the Lord with all the heart, and all the ſoul; and all the people ſtood to the covenant." They agreed to the propoſals made, they aſſented to what was required of them.—

And this ſeems to be the import of the apoſtle's reaſoning, 2 Tim. ii. 13. "If we believe not," and will not accept his propoſals, made with a view to our believing, and acceptance of them, "yet he abideth faithful," and will ſtrictly adhere to whatever he has offered, or propoſed, to us: "he cannot deny himſelf:" he cannot withdraw thoſe propoſals to which he has invited us to accede: *i. e.* our unbelief does not diminiſh the good faith of God's offers. *Vide* Rom. iii. 3.

Thus we ſee the word covenant, implies, (1.) An appointment whereto the reſpondent could agree paſſively, only, by obedience; as, a covenant made with the day and night, Jer. xxxiii. 20. or, with the earth, and the beaſts of the earth, Gen. ix. 10. (2.) A law, a conſtituted regulation, an appointment: given to intelligent agents. (3.) A propoſal made, and offered to the acceptance of intelligent agents; not to be varied, or diverſified by them: but to be accepted *in toto.* (4.) Propoſals made by two equal parties, which after being properly canvaſſed and examined, are concluded on by them, and deliberately confirmed. (5.) The ratification-offering, cuſtomary on ſuch occaſions.

It may be proper to hint at the SIGNS of covenants, *i. e.* memorials, things never to be looked on without bringing to recollection the agreement made on the original and primary occaſion of their appointment.

(1.) Was not the tree of knowledge ſuch a ſign to Adam? (2.) God ſays expreſsly, Gen. ix. 12. of the rainbow: "This is the SIGN which I GIVE of the covenant (the diſpenſation which I appoint) between myſelf and all fleſh. And when I becloud with clouds (*i. e.* ſtorms, rains, &c.) the earth, the bow ſhall appear in the clouds, and I will recollect my agreement, and there ſhall be no deluge," to deſtroy the earth, &c. (3.) Abraham received the ſign—ſeal—memorandum—of circumciſion. (4.) Jacob and Laban raiſed "the heap of witneſs," as a memorial of an agreement made, and which could not be paſſed by without reminding themſelves, and their poſterity, of the original agreement. (5.) As ſuch a ſign the Iſraelites received the ſabbath, Exod. xxxi. 16. "And the ſons of Iſrael ſhall keep the (ſabbatical) reſt, to make to reſt (completely) in their generations, a (conſtant) covenant throughout ages. Between me and the ſons of Iſrael *the ſign*, THAT, (ſhall be) throughout ages;" *i. e.* for ever. Other covenants had other *ſigns*.

It cannot have eſcaped the reader that in the article COVENANT in the *Dictionary*, we propoſed to ſubſtitute, generally, the word *covenant* for *teſtament*; the only place where it ſeems neceſſary to conſider it as implying a teſtament is Heb. ix. 16. but it ſhould ſeem, that the ceremonies quoted in this Fragment contribute greatly to ſtrengthen the rendering of διαθεμενȣ by *that victim over which, or by which the confirmation of the covenant was particularly made: q.* "the covenant-ratificator:" and if ſo, this removes the impediment to that ſubſtitution, which ariſes from that paſſage.

It is uſually ſaid that the import of this cuſtom expreſſes a malediction, *q.* "May I be thus divided, thus puniſhed, if I violate the engagements now contracting." And this may be the true idea of the ceremony. But, when we advert to the ſenſe of the Hebrew word (ברית BERIT) uſually rendered *covenant*, whoſe root implies *purity*, *to be clean*, and which is properly rendered a *purifier*, as Jer. ii. 22. "though thou waſh thee with nitre, and take thee much *ſope*,"—much of the *purifier*; and Mal. iii. 2. "he is [as cleanſing] as a refiner's fire and as fuller's *ſope*,"—*purifier*; alſo, when we ſee that it implies a purification ſacrifice, and ſome tranſlators conſtantly render the phraſe, "to make a covenant," *to cut off a purification ſacrifice*, *i. e.* previous to contracting the engagements underſtood to be entering into: might not the eſſence of this ſervice have been originally to this effect? "I do hereby purify myſelf in this diſtinguiſhed manner, in order that I may lift up holy hands to heaven; and may be prepared moſt ſolemnly to invoke the divine ſanction to the engagements into which I now enter"—*(ſub intelligitur)* —and I know that he will vindicate his honour if I fail in them." Or thus: "With the utmoſt purity of ſoul, I do now confirm the agreements I have entered into."

I cannot clearly determine in what manner the victim was antiently divided: whether in half *croſs-ways, i. e.* acroſs the loins; or *lengthways; i. e.* from the front of the belly, through the whole length of the back bone, and down the ſpinal marrow. I incline to the latter mode, as by much the moſt expreſſive and ſolemn; and would *query*, Whether there may not be ſome alluſion to it Heb. iv. 12. "The word of God is lively and efficacious, and more penetrating than any double-edged ſword; piercing even to the dividing of ſoul and ſpirit, of JOINTS and MARROW; neither is any creature uninſpectable in his ſight; but all are naked (γυμνα,) and opened (τετραχηλισμενα,) to his eyes!" *i. e.* like to ſuch a ſword as Dictys Cretenſis ſays Agammemnon divided the victim with, which victim was opened, and the joints of its ſpine divided, and the ſpinal marrow alſo divided, and laid bare to inſpection; ſo that all was expoſed, and nothing could be concealed, of the contents and very conformation of the victim, &c. The word γυμνος *naked*, ſignifies *what had no cover*; and τετραχηλισμενος *laid bare*, what had *no concealment within.* They are both *ſacrificial* words, and refer to the flaying of the victim, inſpecting its entrails, &c. If they be thus applicable to ſacrifices in common, do they not receive additional energy, from this application of them to a covenant ſacrifice? O, for that ſincerity of heart and mind, which may be found acceptable under ſo critical an examination!

No. CXXX. COVENANT OF SALT.

AMONG other deſcriptions of a covenant, there is one which demands explanation: Numb. xviii. 19. "The offerings I have given to thee, and thy ſons and thy daughters with thee, by a ſtatute for ever: it is *a covenant of ſalt, for ever*, before the Lord." 2 Chr. xiii. 5. "Ought you not to know that the Lord God of Iſrael gave the kingdom over Iſrael to David, *for ever, to him and to his ſons*, by *a covenant of ſalt?*

It is very properly, as I ſuppoſe, ſuggeſted, in anſwer to the enquiry, what means this covenant of ſalt? that ſalt preſerves from decay and putrefaction; it maintains a firmneſs and durability. There is a kind of ſalt ſo hard, that it is uſed as money, and paſſes from hand to hand, no more injured than a ſtone would be, ſays MR. BRUCE. Salt may therefore be made the emblem of duration and perpetuity.

But the *covenant of ſalt* ſeems to refer to the making of an agreement, wherein ſalt was uſed as a token of confirmation. I ſhall give an inſtance, from BARON DU TOTT.

Moldovanji Pacha . . . "He was deſirous of an acquaintance with me, and ſeeming to regret that his buſineſs would not permit him to ſtay long, he departed, promiſing in a ſhort time to return. I had already attended him half way down the ſtair-caſe, when ſtopping, and turning briſkly to one of my domeſtics who followed me, '*Bring me directly*,' ſaid he, '*ſome* BREAD AND SALT.' I was not leſs ſurpriſed at this fancy, than at the haſte which was made to obey him. What he requeſted was brought; when, *taking a little ſalt between his fingers, and putting it with a myſterious air, on a bit of bread*, HE ATE IT, WITH A DEVOUT GRAVITY: *aſſuring me, that I might now rely on him.* I ſoon procured an explanation of this ſignificant ceremony; but this ſame man when become viſir, was tempted to violate this oath, thus taken in my favour. Yet if this SOLEMN CONTRACT be not *always* religiouſly obſerved, it ſerves, at leaſt, to moderate the ſpirit of vengeance ſo natural to the Turks." The Baron adds in a note: "The Turks think it the blackeſt ingratitude, to forget the man from whom we have received food: which is ſignified by *the bread and ſalt* in this ceremony." BARON DU TOTT, part i. page 214.

The Baron alludes to this incident in part iii. page 36. Moldovanji Pacha, being ordered to obey the Baron, was not pleaſed at it. "I did not imagine I ought to put any great confidence in the myſterious COVENANT *of the bread and ſalt, by which this man had formerly vowed inviolable friendſhip to me.*" Yet he "diſſembled his diſcontent," and "his peeviſhneſs only ſhewed itſelf in his firſt letters to the Porte." *Eng. Edit.*

It will now, I ſuppoſe, appear credible that the phraſe "a covenant of ſalt" alludes to ſome ſuch cuſtom in ancient times; and without meaning to ſymbolize very deeply, I take the liberty of aſking, whether the precept, Levit. ii. 13. "With all thine offerings thou ſhalt offer ſalt," may have any reference to ideas of a ſimilar nature? Did the cuſtom of feaſting at a covenant-making include the ſame? according to the ſentimentof the Turks hinted at in the Baron's note.

We ought to notice the readineſs of the Baron's domeſtics, in proof that they, knowing the uſages of their country, well underſtood what was about to take place. Alſo, that this covenant is *uſually* punctually obſerved: and where it is not punctually obſerved, yet it has a reſtraint on the party who has made it.

I proceed to give a remarkable inſtance of the power *of this covenant of ſalt*, over the mind, which ſeems to imply a ſomething attributed to ſalt, which is very difficult completely to explain.

"*Jacoub ben Laith*, the founder of a dynaſty of *Perſian* princes called the *Saffarides*, riſing, like many others of the anceſtors of the princes of the Eaſt, from a very low ſtate to royal power, being, in his firſt ſetting out in the uſe of arms, no better than a freebooter or robber, is yet ſaid to have maintained ſome regard to decency in his depredations, and never to have entirely ſtripped thoſe that he robbed, always leaving them ſomething to ſoften their affliction.

Among other exploits that are recorded of him, he is ſaid *to have broken into the palace of the prince of that country, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked ſomething which made him ſtumble; he imagined it might be ſomething of value, and putting it to his mouth, the better to diſtinguiſh what it was, his tongue ſoon informed him it was* a lump of ſalt. *Upon this, according to the morality, or rather ſuperſtition, of the country, where the people conſidered ſalt* as a ſymbol and pledge of hoſpitality, *he was ſo touched, that he left all his booty, retiring without taking away any thing with him. The next morning, the riſque they had run of loſing many valuable things, being perceived, great was the ſurpriſe, and ſtrict the enquiry what could be the occaſion of their being left. At length Jacoub was found to be the perſon concerned; who having given an account, very ſincerely, of the whole tranſaction to the prince, he gained his eſteem ſo effectually, that it might be ſaid, with truth, that it was his* regard for ſalt, *that laid the foundation of his after fortune. The prince employing him as a man of courage and genius in many enterpriſes, and finding him ſucceſsful in all of them, he raiſed him, by little and little, to the chief poſts among his troops, ſo that at that prince's death, he found himſelf poſſeſſed of the command in chief, and had ſuch intereſt in their affections, that they preferred his intereſts to thoſe of the children of the deceaſed prince, and he became* abſolute maſter *of that province, from whence he afterwards ſpread his conqueſts far and wide.*" D'Herbelot Bibl. Orient. p. 466. Alſo, HARMER *Obſ.*

As I think Mr. Harmer has well illuſtrated the phraſe, "*We were ſalted with the ſalt of the palace,*" Ezra iv. 14. I ſhall avail myſelf of his remarks. "It is ſufficient to put an end to all conjecture, to recite the words of a modern Perſian monarch, whoſe court *Chardin* attended ſome time about buſineſs. *Riſing in a wrath againſt an officer who had attempted to deceive him, he drew his ſabre, fell upon him, and hewed him in pieces,* at the feet of the grand viſir, who was ſtanding (and whoſe favour the poor wretch courted by this deception). *And looking fixedly on him, and on the other great lords that ſtood on each ſide of him, he ſaid, with a tone of indignation, "I have then ſuch ungrateful ſervants and traitors as theſe to eat my ſalt!* Look on this ſword, it ſhall cut off all theſe perfidious heads." It is clear, that this expreſſion, "eating this prince's ſalt," is equivalent to—receiving a maintenance from him.

Parkhurst ſays, Heb. Dict. p. 448. "I am well informed, that it is a common expreſſion of the natives in the Eaſt Indies, "I eat ſuch an one's ſalt;" meaning, I am fed by him. *Tamerlane* in his Inſtitutes, mentioning one *Shaw Behaun,* who had quitted his ſervice, joined the enemy, and fought againſt him, "At length," ſays he, "*my ſalt which he had eaten,* overwhelmed him with remorſe; he again threw himſelf on my mercy, and humbled himſelf before me."

No. CXXXI. GIVING OF HANDS, AS AN OATH.

THE following paſſages from Ockley's "*Hiſtory of the Saracens,*" may be a ſatisfaction to the reader, as they juſtify and confirm, the ſenſe given in No. LXIII. page 113. to Jehonadab's giving his hand to Jehu, for, in theſe extracts, we find this was *a cuſtomary* token of approbation, and of allegiance; and that it was not the ſame as our ſhaking hands together, as an act of friendly ſalutation, but was, a putting of the proteſter's hand into the hand of him who received the proteſtation: which conveyed the idea of an oath between the parties. Whoever recollects the mode of ſwearing allegiance, or doing homage for provinces, anciently uſed between ſovereigns and vaſſals, (as by the kings of England to thoſe of France, while England held provinces in that country) will find conſiderable reſemblance in it, to this Eaſtern uſage. The vaſſal put both his hands into the hands of his ſovereign, repeating words to this effect: "Thus I do thee homage, for ſuch, or ſuch, a province," &c. After which he withdrew his hands. This was repeated according to the number of fiefs or provinces held by the vaſſal. "Several [of the Mahometan chiefs] came to *Ali,* and deſired him to accept the government. He reſolved not to accept of their allegiance in private; for they proffered *to give him their hands (the cuſtomary ceremony then in uſe among them, on ſuch occaſions)* at his own houſe; but would have it performed at the Moſque. *Telha* and *Zobein* came, and *offered him their hands, as a mark, or token, of their approbation.* *Ali* bade them, if they did it, to be in good earneſt, otherwiſe *he would give his own hand, to either of them that would accept of the government:* which they refuſed; and gave him theirs." Vol. i. page 4.

"*Telha,* being wounded in the leg, ordered his man to take him up behind him; who conveyed him into a houſe in *Baſſorah,* where he died. But, juſt before, he ſaw one of *Ali's* men, and aſked him, if he belonged to the emperor of the faithful? Being informed that he did, *Give me then,* ſaid he, *your hand that I may put mine in it, and by this action renew the oath of fidelity, which I have already made to Ali.*" Vol. i. page 36. See 1 Sam. xxii. 17. 1 Chron. xxix. 24. *margin, or orig.* Lam. v. 6. 2 Kings xiv. 5. xv. 19.

No. CXXXII. CAMEL SUBSTITUTED AND EXECRATED.

"WE found, that, upon ſome diſcuſſion, the garriſon and townſmen had been fighting for ſeveral days, in which diſorders the greateſt part of the ammunition in the town had been expended, but it had ſince been agreed on by the old men of both parties, that no body had been to blame on either ſide, but the whole wrong was the work of *a camel*. *A camel*, therefore, was ſeized, and brought *without the town*, and there a number on both ſides having met, they upbraided the *camel* with every thing that had been either ſaid or done. The *camel* had killed men; *he* had threatened to ſet the town on fire; the *camel* had threatened to burn the Aga's houſe, and the caſtle; *he* had curſed the Grand Signior, and the Sheriffe of Mecca, the ſovereigns of the two parties; and, the only thing the poor animal was intereſted in, *he* had threatened to deſtroy the wheat that was going to Mecca. After having ſpent great part of the afternoon in upbraiding the *camel*, whoſe meaſure of iniquity, it ſeems, was near full, each man thruſt him through with a lance, devoting him, *diis manibus & diris*, by a kind of prayer, and with a thouſand curſes upon his head. After which, every man retired, fully ſatisfied as to the wrongs he had received from the *camel!*

"The reader will eaſily obſerve in this ſome traces of the azazel, or ſcape-goat of the Jews, which was turned out into the wilderneſs, loaded with the ſins of the people. Levit. xvi. 5."

Such is the remark of Mr. Bruce: to which I ſhall not add, at preſent. I remember an account of the Indian *Aſhummed Jug*, or ſacrifice of a horſe, which is analagous to the above, and which, if I can recover, complete in all its circumſtances, I may offer to the reader.

No. CXXXIII. OF THE GOLDEN CANDLESTICK. With a Plate.

THIS ſubject will, in all probability, come under our notice in another place, nevertheleſs, it may be proper here, to ſuggeſt a few obſervations on ſome parts of the repreſentations of it in our plate.

No. 1. Is drawn according to the deſcription uſually given by the Rabbins; and to what has hitherto been eſteemed the beſt authority, on this ſubject. Vide *Maimonides Bethhabbech*. per 3. or Dr. Lightfoot "*Of the Temple*," p. 82.

No. 2, and 3, are tracings from Egyptian vaſes given by Montfaucon, plate CXLI. vol. ii. As they appeared to me very much to reſemble the general idea of the golden candleſtick, and as the deſcription of Moſes agrees well with the ſimplicity of theſe forms: I have had them engraved. I notice them here becauſe they ſeem to have a kind of band, which connects the branches to the main ſtem; which firſt gave me the idea of *hinges*, on which the branches might be moveable.

No. 4. Is traced from the engraving of the Arch of Titus, by *Santo Bartoli*. In conſidering this figure, we ſhould make allowances for the great length of time elapſed ſince that ſtructure was erected, whereby the ſmaller ornaments and particulars, which, no doubt, were originally repreſented on it, have been corroded: ſo that, at this time, only the general form, and larger parts of this figure, are extant. Beſide this, it is repreſented in the original, as being ſeen conſiderably in *perſpective*, which varies the appearance of its parts; and indeed the whole figure differs, from what it would appear, if viewed in a ſituation more level to the eye of the ſpectator

No. 5. For theſe reaſons, ſhews this ſubject drawn *geometrically*, in the ſame proportions as the original, with its ornaments, and leſſer parts *reſtored;* according to what is indicated by ſo much as remains of the original. This may impart ſome idea of the richneſs of this ſacred utenſil, but we do not warrant that theſe were the ornaments actually employed to enrich it.

We proceed to remark, that the BASE of this candleſtick is double; the *lower* baſe being much more broad, and ſtable than the upper. The back of this baſe, which went next the wall, is *ſtraight*, (as appears by the plan No. 6.) but the front of it is divided into faces, and thoſe faces are ornamented by compartments, enriched with decorations of what reſemble palms. The upper baſe has the ſame diſtribution of its ſurface; but the ornaments in its compartments are rendered entirely unintelligible by the effect of all-corroding time. I ſuppoſe this baſe is what Maimonides means by—a ſtone with three ſteps cut in it, placed before the candleſtick, on which he who trimmed the lamps ſtood, and on which he ſet down his diſhes while he was about that work. But if the candleſtick were only a yard and a half high, there could be no neceſſity for ſuch aſſiſtance to raiſe the perſon who trimmed the lamps.

The center pillar of this piece of ſacred furniture, appears to have been highly ornamented toward the bottom: where it is moſt ſubſtantial, and from whence the ſtem and branches ſeem to ariſe. On either ſide of this ſtem, proceed three branches; each containing a light; making with the ſtem itſelf, ſeven lights: the center *ſeems* to have been ſomewhat the higheſt: but this may be an inaccuracy. Maimonides ſays, the lights were all of an equal height. It is impoſſible to aſcertain by the original, the true conſtruction of theſe branches, where they embraced the center; whether they were *fixed*, or whether ſome kind of hinge permitted them to *rotate* on the pillar or ſtem. If they were fixed, then the perſon who trimmed theſe lamps was under the neceſſity of going about the candleſtick, for that purpoſe; but if they were capable of a circular motion, then they might be moved to accommodate the perſon engaged in that ſervice.

Something of this appears in *Lightfoot*, who ſays, "All the lamps or lights that were in the ſix branches that came out of the ſhaft, *were turned bending, and looking toward the lamp that was in the middle, in the ſhaft itſelf*." But I do not altogether comprehend what follows—"the lamp in the ſhaft was *turned bending*, toward the moſt holy place." Does he mean a kind of mouth which contained the wick? ſurely not the ſtem itſelf; but if the branches were moveable on a hinge, *they* might be *turned bending*, &c.

To return to the ſtem; whoſe length above where the branches iſſue, has *four* diviſions. We have followed the original, in making a diſtinction between the two lower, and the two upper diviſions: the upper being *rounded* ſeemed to imply almond flowers, rather more than the lower; but perhaps this is an uncertainty.

On each ſide of the ſtem iſſue three branches, the firſt part of which is what our tranſlation renders "a knop," and Dr. GEDDES, "a pommel." The Dr. has been unhappy in *adding* to each of theſe pommels "*a flower*." Whereas, it appears, by our figure, that the pommel has no ſuch attendant, neither is there any authority for this addition. From theſe knops iſſue a ſeries of almond flowers, following one the other, till the branch terminates in that flower which contains the lamp.

I am aware, that *Joſephus* ſays the candleſtick carried in proceſſion by *Titus*, was not truly like that in the ſanctuary: whether he ſo ſaid, as a kind of ſalvo to the honour of his nation, and its holy inſtruments, I will not determine; but, no doubt, *Titus* had good authority for what he did; and the artiſts who adorned his arch, had equal information on the ſubjects they were to repreſent. I will not deny, however, that there ſeems to be ſome inaccuracy in the *number* of the almond flowers on the branches; for though the uppermoſt branches have each *three* flowers, yet the lower ones have more, and this perhaps may be incorrect; or, the number might be varied after the time of Moſes, in order to render theſe almonds of a more uniform ſize: and to place the lights *level.* Otherwiſe the upper flowers muſt have been much ſmaller than the lower ones.

Let us ſee how this figure agrees with our tranſlation, of which the ſenſe is as follows, Exod. xxxvii. 17. "And he made the candleſtick of pure gold; his ſhaft, and his branch, his bowls, his knops, and his flowers. And ſix branches going out of the ſides thereof: three branches out of one ſide, and three branches out of the other ſide. Three bowls made after the faſhion of almonds in one branch; a knop, and a flower: ſo throughout the ſix branches. And in the candleſtick were four bowls, like almonds, his knops, and his flowers. And a knop under two branches of the ſame: and ſo of the ſecond, and third, pair of branches. And he made ſeven lamps, ſnuffers," &c.

We remark, that our ſtem has *four* protuberances above the upper pair of branches, which might be the four almond bowls deſcribed in this paſſage. The ſtem alſo, at bottom, by its ſuperior magnitude deſerves eſpecial notice. I do not find that all the lamps are deſcribed by Moſes as being on one *level* of equal height.

Such appears to have been the general forms of the golden candleſtick. I cannot help remarking, the improper mode of repreſenting this inſtrument, adopted in ſome reſpectable hiſtorical pictures: as if it was one lamp with ſeven lights; or ſeven ſeparate lamps, diſtinct, and placed diſtant from each other; or ſeven golden candleſticks ſet on the ground, like thoſe we ſet upon our tables.

As the paſſage, Rev. i. 13. ſeems at firſt ſight, in our tranſlation, to countenance this latter idea, I ſhall offer a few thoughts in examination of it. "And I turned to ſee the voice that ſpake with me, and being turned, I ſaw *ſeven lights* [*i. e.* branches for holding lights λυχνιας] *of gold. And in the middle of* [or amidſt εν μεσω] *theſe ſeven lights* [a perſon] *like to the ſon of man.*" Now if we conceive of theſe branches, as being capable of motion on hinges, as ſhewn by Fig. 7, where one of them is moved from its regular ſtation, then a perſon in the act of bringing them forward, &c. in order to ſnuff their wicks, would appear, to a ſpectator, to be ſtrictly *in the middle*—among—theſe lamps: nay, I would *query*, whether this very ſituation may not be further implied, and expreſſed, in the following particulars: "*And having in his right hand ſeven ſtars;*" *i. e.* his arm being extended to ſnuff the wicks of the lamps, in order to improve their ſplendor, they ſeemed by that operation to be brightened into ſo many ſtars, and appeared by their poſition, to be held in his right hand, which was thus put forth among them, and which they ſurrounded.

Let us conſider alſo the following paſſage. "*The myſtery,*"—allegorical repreſentation, "*of the ſeven branches for holding the lights, is the ſeven churches; and the ſeven ſtars, upon theſe ſeven branches, are* (the lights of the lamps themſelves) *the angels,* or miniſters, *of theſe churches; i. e.* each branch is a church; and each ſtar-like flame upon it, is the miniſter of that church. It will follow, that there were no ſtars ſeen by John, *ſeparated* from the branches; but only a ſtar upon the termination of each branch, or ſconce.

Obſerve too what is implied verſe 17. "he laid his right hand upon me," ſurely, not ſtars and all; but, having withdrawn his right hand from among the ſplendid wicks, he laid it upon me.

I need ſay nothing reſpecting the brighter burning of theſe ſtars in conſequence of their being ſnuffed; *i. e.* the vigour infuſed into the miniſters of the churches, by means of the following letters to them.

The emblem, then, is this: Under the repreſentation of a prieſt, engaged in the office of trimming the ſacred wicks of the golden candleſtick, of ſupplying them with oil, &c.

our Lord is repreſented as inſpecting the miniſters of his churches, admoniſhing, reproving, exhorting and dehorting them, that their conduct "may ſhine before men, and they may glorify their father who is in heaven," Mat. v. 16. And to this agrees the commencement of the firſt epiſtle, "To the angel of the church of Epheſus write; theſe things ſaith he who holds the ſeven ſtars in his right hand, *(while)* walking in the midſt of the ſeven golden *candelabra.* Repent or I will remove thy lamp-ſconce from its place." So chap. iii. 1. "To the angel of the church of Sardis write, "Theſe things ſaith he who hath the ſeven ſpirits of God [to ſupply the neceſſary oil to] and the ſeven ſtars." Compare Zech. iv. where under the figure of a ſupply of oil to the golden candleſtick, a pipe to each *branch,* "the ſpirit of the Lord" (verſe 8) is implied, in a manner altogether analagous to the import of the preſent viſion.

The word λυχνια conſtantly anſwers in the LXX. to the golden lamp-ſconces of the tabernacle and temple, *i. e.* thoſe of the golden candleſtick.

Joſephus ſeems to ſuggeſt, pretty ſtrongly, Egyptian ideas when he ſays, "the ſeven lamps of the golden candleſtick reſembled the ſeven planets: and the twelve loaves on the ſhew-bread table, the twelve ſigns of the zodiac."

The following is from Rabbis, *Kimchi,* and *Levi Gerſon,* on 1 Sam. iii. The concluding thought of *Kimchi* is certainly ingenious.

Theſe lamps were called *the candle of the Lord,* 1 Sam. iii. 3. where it ſaid, "before the candle of the Lord went out, the Lord called to Samuel," &c. upon which words, David Kimchi giveth this gloſſe: "If this be ſpoken concerning the lamps in the candleſtick, *this was ſomewhat before day:* for the lamps burnt from even till morning, yet did they ſometimes ſome of them go out in the night. They put oil into them by ſuch a meaſure as ſhould keep them burning from even till morning, and many times they did burn till morning; and *they always found the weſtern lamp burning.* Now it is ſaid, that this prophecy came to Samuel, *before the lamp went out,* while it was yet night, about the time of cock-crowing, for it is ſaid afterward, that Samuel lay till morning: or, allegorically, it ſpeaks of the candle of prophecy; as they ſay the ſun ariſeth, and the ſun ſets: Before the holy bleſſed God cauſe the ſun of one righteous man to ſet, he cauſeth the ſun of another righteous man to riſe. Before Moſes his ſun ſet, Joſhua's ſun aroſe; before Elie's ſun ſet, Samuel's ſun aroſe, and this is that which is ſaid, *before the candle of the Lord went out.*"

No. CXXXIV. ANTIENT WRITING.

IN thoſe Fragments which contain extracts from the *Aſiatic Reſearches,* relative to the hiſtory of Noah, I have ſuppoſed, that the art of writing was known before the time of Moſes, and was not revealed to him on mount Sinai. Mr. WAKEFIELD has lately attempted to maintain, that God at that time taught this art to Moſes; as this appears to me to be one of Mr. W's miſtakes, I ſhall offer ſome hints on the ſubject.

"There are three different [kinds of] characters, which I obſerve, have been in uſe at the ſame time in Egypt: hieroglyphics, the mummy character, and the Ethiopic. Theſe are all three found, as I have ſeen on the ſame mummy, and therefore were certainly uſed at the ſame time. The laſt only I believe was *a language.*" BRUCE, vol. i.

"The hieroglyphics are of four ſorts, *firſt,* ſuch as have only the contour marked, and, as it were, ſcratched only in the ſtone. The *ſecond* are hollowed; and in the middle of that ſpace riſes the figure in relief, ſo that the prominent part of the figure is equal to the flat unwrought ſurface of the ſtone, and ſeems to have a frame round it, deſigned to defend the hieroglyphic from mutilation. The *third* ſort is in relief, or *baſſo relievo*, as it is called; where the figure is left bare and expoſed, without being ſunk in, or defended by any compartment cut round it in the ſtone. The fourth are thoſe mentioned in the beginning of this deſcription, the outlines of the figure being cut very deep in the ſtone.

“ All the hieroglyphics but the laſt mentioned, which do not admit it, are painted red, blue, and green, as at Dendera, and with no other colours.”

“ Notwithſtanding all this variety in the manner of executing the hieroglyphical figures, and the prodigious multitude I have ſeen in the ſeveral buildings, I never could make the number of different hieroglyphics amount to more than five hundred and fourteen, and of theſe there were certainly many, which were not really different, but from the ill execution of the ſculpture, only appeared ſo. From this I conclude, certainly, that it can be no entire language which hieroglyphics are meant to contain, for no language could be comprehended in five hundred words, and it is probable that theſe hieroglyphics are not *alphabetical*, or *ſingle letters* only; for five hundred letters would make too large an alphabet. The Chineſe have many more letters in uſe, but have no alphabet; but *who is it that underſtands the Chineſe?*” BRUCE, vol. i. p. 122.

I ſhall treſpaſs no further on the reader here, than to ſuggeſt what has ſtruck me in reſpect to the hieroglyphics:—that they *may* be *genealogical* inſcriptions; and contain alluſions to the names of anceſtors.

“Two ſorts of characters appear to have been known to Moſes: the two firſt were employed on thoſe tablets written by the finger of God. In what character they were written, is not ſaid; but as Moſes received them, to read them to the people, he ſurely underſtood them. Afterwards, God directs him ſpecially *not* to write in the Egyptian character of hieroglyphics; but in the current hand uſed by the Cuſhite merchants, *like the letters on a ſignet; i. e.* in characters repreſenting ſounds, or letters, which the trading nations had long uſed in their buſineſs, for invoices, &c.” BRUCE, vol. i. p. 421.

The paſſage ſtands thus, Exod. xxviii. 21. “ And the ſtones ſhall be with the names of the children of Iſrael, twelve; according to their names: *like* the engraving of a ſignet, every one with his name ſhall they be, according to the twelve tribes,” “ *cut like the ſignet of a man*,” ſays the Hebrew: ſo that it implies—in the ordinary figure, and mode. As to this reſemblance to a ſignet, it ſhould be remembered that in the Eaſt, “ The *Imans*, the *Kadis*, and other learned Arabs uſually write their names, with letters interlacing each other in cyphers, in order that their ſignature may not be imitated. Thoſe who cannot write, cauſe their names to be written by others, and then *ſtamp their name*, or their device, with ink, at the bottom of the paper, or on the back of it. But uſually they have *their name, or their device, engraved on a ſtone, which they wear on their finger*.” NIEBUHR, p. 90. *French edition*. Such then is the cuſtomary, general, “ ſignet of a man.” And as ſuch Joſephus deſcribes the ſignet ring which Pharaoh gave to Joſeph, Gen. xii. 21. If then ſignets, inſcribed with the wearer's name, were common in the days of Moſes, as this paſſage ſeems to imply, then writing was practiſed before Moſes conducted Iſrael into the wilderneſs.

N. B. The ſame word is uſed for ſignet (חותם CHUTEM) in this paſſage of Exodus, and in Gen. xxxviii. 18. where Tamar demands of Judah “ thy ſignet,” no doubt engraved with his name or device, as a demonſtrative ſign of his perſon: if this be juſt, it carries the antiquity of writing much beyond Moſes.

It is well known that the Hebrew כתב CETUB, like the Greek γραφω, which ſignifies to *write*, ſignifies alſo to *draw*, or *delineate;* though this be a very natural aſſociation of ideas, yet it may be pleaſing to ſee by what means theſe ideas became aſſociated.

"My Turkiſh maſter *began by teaching me to write:* ſuch is the practice; and *my knowledge of drawing* made my progreſs rapid. I afterwards read, and then my difficulties encreaſed. The ſuppreſſion of the vowels may ſuffice to give ſome idea of my firſt perplexities, and the painful and difficult labour I was obliged to undergo; but this was not all. The vowels being expreſſed by marks, or points, which are *placed over, or under, or between* the conſonants, their writers frequently neglect to inſert them, and leave them to be ſupplied by the reader: the obſcurity which this often occaſions, produces many literary diſputes; but to avoid any ſuch diſcuſſions on paſſages of the Koran, that book is never written without vowel points." MEMOIRS OF BARON DU TOTT, vol. i. p. 8.

This extract will remind every Hebrew ſcholar, of ſome of the difficulties of that language. Did the antient Hebrews, who were in a courſe of ſtudy for learning and ſcience, begin by *drawing* the letters of the alphabet? Did they ſtudy the *forms* of the letters, before they combined their ſounds? If they did, will that idea determine the ſpirit of the paſſage, Deut. xvii. 18. "And it ſhall be when he [the king] ſits on the throne of his kingdom, and he writes to himſelf a copy—duplicate—of the law which is in this book," &c. *i. e.* however he may have been brought up in ignorance, before he came to the throne, when he is thus exalted, he ſhall learn to write and read: and ſhall even copy out this law with his own hand, ſo that he *muſt*, in ſome degree, *know*, and underſtand it for his future guidance and direction, which forbids the plea of ignorance in excuſe of his deviation from it."

As we ſee that books are ſtill written in the Eaſt without vowel points, and that ſuch writings occaſion literary diſputes, we ſhould not be ſurpriſed at finding the Hebrew writings liable to ſome difficulties ariſing from the ſame cauſe.

No. CXXXV. EXPENCES UNDER THE THEOCRACY.

The following is DR. DURELL's eſtimate (*Parallel Prophecies*, page 179) of the taxes paid by the proprietors of eſtates in Judea, to the ſupport of religious inſtitutions: the ſubject may be new to ſome of my readers, and the preſenting of it at one view may be agreeable to moſt of them.

"Let it be obſerved that that which is uſually called *the LORD's Part* in Scripture, was really appropriated by him to three different purpoſes; part to *the national treaſury*, part to *ſtated ſacrifices*, and the other part to *the Prieſts* and *Levites*. By the eſtimate underneath it will appear that the eſtates in the Holy Land, ſo far from being all ſet at a rack-rent for the aggrandizement of the hierarchy, were as clear from burdens and impoſitions as any eſtates can well be in the freeſt and beſt policied forms of government; that the tribe of Levi, all things conſidered, did not receive *a thirteenth*, nor the prieſthood (ſtrictly ſo called) *a fiftieth, part of the whole*.

Let us ſuppoſe an eſtate of £300 *per ann.* value of our money, and which conſiſted, as was uſual in the land of Canaan, of ſoils, the produce of which was different; one third paſtures, for inſtance; one third corn-land; one ſixth producing wood, partly underwood, partly timber; and the remaining ſixth being fruit grounds; then the *onus* on the landholder will be as follows, (being the whole that was paid by him for religious and civil purpoſes,) viz.

I. For

I. For the *national* TREASURY. II. For SACRIFICES.

PART.	LAND.	VALUE. *per ann.*	1st. TENTH.	2d. or 3d. TENTH.	FIRST-FRUITS.	TOTAL.		
						£.	s.	d.
$\frac{1}{3}$	*Paſture.*	£.100.	*paid* a 10th.	— a 10th. *	—a 20th.	25	00	0
$\frac{1}{12}$	Underwd.	50.	— a 10th.	——— 0	— 0	2	10	0
$\frac{1}{12}$	Timber.		— 0	——— 0	— 0			
	OBLATIONS at the three ſolemn Feſtivals (generally a Beaſt or a Fowl) may be valued at 10 Shekels.				—	1	2	8½
	N. B. Redemption-Money, Poll-Tax, and Fees for any legal Pollutions (as ſome of them were never paid by many Individuals, or perhaps paid but once in their Lives,) if they have here a Place, cannot be rated at more than 4 Shekels.				—	0	9	1
	III. For the Tribe of LEVI.							
$\frac{1}{3}$	*Corn.*	100.	— a 10th.	— a 10th. *	— a 50th.	22	00	0
$\frac{1}{6}$	*Fruit.*	50.	— a 10th.	— a 10th. *	— a 60th.	10	16	7
	The Portion of PASTURES about the Levitical Cities, being to the whole as 1 to 150.				—	2	0	0
	N. B. The Portion which the Prieſts received for Peace-Offerings (whether bloody or bloodleſs Sacrifices) were no additional Expence to the Offerer.							
The whole *Onus* on £.300 *per ann.* (beſides perſonal Service in War)						63	18	4½
or *per cent.* - - - - - - - - - - - - - -						21	6	1¼

N. B. If there was a greater proportion of corn or paſture-lands in any one eſtate, the *onus* would be greater than here ſtated; yet the eſtate would be more valuable to the owner, as the payments were directly in proportion to the produce of the land.

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* The tenths thus marked (called *ſecond* or *third*) were in reality one and the ſame (ſee Deut. xiv. 23, 28, and 29) and they were to be ſpent in hoſpitality and charity: If therefore you ſubtract two of them from the portion of Levi, that tribe will have received about a fifteenth part of the whole, or £6 12 2½ net per *cent.* But, as the firſt fruits of corn and fruit belonged to the prieſts, deduct $\frac{1}{50}$ and $\frac{1}{60}$ and afterwards from the firſt-tenths take away $\frac{1}{10}$ (to which alſo they had a right,) and it will appear that the certain clear yearly revenue of the prieſts was £1 15 1¼ per *cent.* and that of the Levites £4 17 1 per *cent.* which ſums are proportionable to their reſpective number of cities, and perhaps alſo to their reſpective ſhare of ſacrifices and of ſecond or third-tithes.

Thus it appears, that about *one-fifth* part of the annual produce of the land, was devoted to purpoſes of piety, including under the theocracy, the honourable ſupport of the government. Will this calculation coincide with the proportion obſerved by Joſeph, Gen. xlvii. 24. “ You, the Egyptians, ſhall give *one-fifth* part to Pharoah, and four parts ſhall be your own, for ſeed of the field, and for your food and for your houſholds and for your little ones—Joſeph made it a law over the land of Egypt unto this day.” Some perſons have ſtrongly cavilled at this law of Joſeph; as alſo at the levitical proviſions; but, while our own land-tax is ſet at four ſhillings in the pound, beſide a multitude of other taxes, I preſume we are not the people who ought to complain of the burdens impoſed by Joſeph, on the Egyptians, or of thoſe ſupported by the Iſraelites, for the maintenance of the eſtabliſhed miniſters of religion. What other aſſeſſments might be made on property does not appear: I ſuppoſe that in the early ages they were very trivial; as the people were their own army, and navy they had none to maintain.

No. CXXXVI. OF THE CITY OF JERUSALEM;

WITH A MAP, CORRECTED FROM SANDYS, DR. SHAW, DOUBDAN, &c.

I Do not know that I can introduce this Map to the Reader better than by quoting Mr. MAUNDRELL's narration of his viſit, which includes a mention not only of all the places marked in this map, but alſo of ſome others, which from their nature it could not repreſent.

As moſt of the principal well-aſcertained places have their names written to them in the map, it is needleſs to repeat them here; but, for the better underſtanding of Mr. MAUNDRELL's account, we ſhall give the following explanations:

A. The golden gate.
B. St. Stephen's gate.
C. St. Ann's Church now a moſque.
D. The houſe of the rich glutton.
E. Where the Phariſee dwelt.
F. The houſe of Veronica.
G. The Franciſcan convent.
H. The houſe of Zebedee.
I. The houſe of St. Mark.
K. The houſe of St. Thomas.
L. The houſe of Annas.
M. The church of St. James.
N. The houſe of Caiaphas.
O. The Cœnaculum, now a Turkiſh moſque.
P. The Church of the Purification.
Q. The pillar of Abſalom.
R. Zechary's Sepulchre.
S. Cave of St. James.
T. The church of the Aſcenſion.
U. Virgin Mary's ſepulchre.
V. Grotto of the prophet Jeremiah.
W. Sepulchres of the kings.

a. The gate of Ephraim.
b. The gate of Damaſcus.
c. The gate of Jaffa.
d. The citadel.
e. The gate of Sion.

The antiquities on the ſide of the plate need no explanation; they are placed here to render the plate complete, but we hope, by a favour from Sir ROBERT AINSLIE, formerly his Majeſty's ambaſſador at the Ottoman Porte, to preſent to our readers authentic views of theſe, and of other intereſting objects, of a very ſuperior accuracy and execution.

This plan of the pool of Betheſda, is merely meant as a hint to account how the pool might be ſquare, yet have five porticoes around it; *e. gr.* it might have A, B, C, D, E, five colonaded walks, but the center divided into two; or, the center might itſelf be divided into five ſeparate cloiſters, as 1, 2, 3, 4, 5. the middle being open, to admit the driving of the ſheep into the pool—or, rather perhaps theſe porticos, inſtead of ſtanding *internally* toward the pool, might ſtand *externally* toward the market. I ſhould have thought this confirmed by the expreſſion " a multitude being in that τοπω *place*," room, had it not been the ſabbath-day; yet as it was lawful for them to aſſemble on the ſabbath-day, for diſcourſe, or ſociety, whether before, or after, worſhip, in the temple, it ſhould ſeem that the ſame portico, which might ſhelter from the ſun, thoſe who reſorted to the market, might alſo ſhelter thoſe who reſorted to the temple. I further query, whether many of the diſeaſed perſons were not laid here as deſirous of alms? if ſo, they would naturally be placed in ſituations more public, than porticos looking *internally* on the water of the pool could be; theſe ideas incline toward five cloiſters contiguous to one another, running the whole length of the pool, but facing the market: probably they were of timber, therefore no traces of them remain.

MR. MAUNDRELL'S ACCOUNT OF HIS VISITS IN JERUSALEM.

Monday, April 5, 1697.

This morning we went to ſome more of the curioſities which had been yet unviſited by us. The firſt place we came to was that which they call St. *Peter's* priſon, from which he was delivered by the angel, *Acts* xii. It is cloſe by the church of the holy ſepulcher, and ſtill ſerves for its primitive uſe. About the ſpace of a furlong from thence, we came to an old church, held to have been built by *Helena*, in the place where ſtood the houſe of *Zebedee*. This is in the hands of the Greeks, who tell you, that *Zebedee* being a fiſherman was wont to bring fiſh from *Joppa* hither, and to vend it at this place. Not far from hence we came to the place where they ſay ſtood anciently the iron gate, which opened to *Peter* of its own accord. A few ſteps farther is the ſmall church built over the houſe of *Mark* to which the Apoſtle directed his courſe, after his miraculous gaol delivery. The Syrians (who have this place in their cuſtody) pretend to ſhew you the very window at which *Rhoda* looked out, while *Peter* knocked at the door. In the church they ſhew a Syriack manuſcript of the New Teſtament in folio, pretended to be eight hundred and fifty two years old, and a little ſtone font uſed by the *apoſtles* themſelves in baptizing. About one hundred and fifty paces farther in the ſame ſtreet is that which they call the houſe of St. *Thomas*, converted formerly into a church, but now a moſque. Not many paces farther is another ſtreet croſſing the former, which leads you on the right hand to the place, where they ſay our Lord appeared, after his reſurrection, to the three *Marys*, *Mat.* xxviii. 9. Three *Marys* the fryars tell you, though in that place of St. *Matthew* mention is made but of two. The ſame ſtreet carries you on the left hand to the Armenian convent. The Armenians have here a very large and delightful ſpace of ground: their convent and gardens taking up all that part of *Mount Sion*, which is within the walls of the city. Their church is built over the place, where they ſay St. *James*, the brother of *John* was beheaded, *Acts* xii. 2. In a ſmall chappel on the north ſide of the church is ſhewn the very place of his decollation. In this church are two altars ſet out with extraordinary ſplendour, being decked with rich miters, embroidered copes, croſſes both of ſilver and gold, crowns, chalices, and other church utenſils without number. In the middle of the church is a pulpit made of tortoiſe-ſhell, and mother of pearl, with a beautiful canopy or cupola over it, of the ſame fabric. The tortoiſe-ſhell and mother of pearl are ſo exquiſitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of anti-chappel to this church, there are laid up on one ſide of an altar three large rough ſtones, eſteemed very pretious: as being, one of them the ſtone upon which *Moſes* caſt the two tables, when he broke them, in indignation, at the idolatry of the *Iſraelites*: the other two being brought, one from the place of our Lord's baptiſm, the other from that of his transfiguration.

Leaving this convent we went a little farther to another ſmall church which was likewiſe in the hands of the Armenians. This is ſuppoſed to be founded in the place where *Annas's* houſe ſtood. Within the church, not far from the door, is ſhewn a hole in the wall, denoting the place, where one of the officers of the high prieſt ſmote our Bleſſed Saviour, John xviii. 22. The officer, by whoſe impious hand that buffet was given, the fryars will have to be the ſame *Malchus*, whoſe ear our Lord had healed. In the court before this chappel is an olive tree, of which it is reported, that Chriſt was chained to it for ſome time by order of *Annas* to ſecure him from eſcaping.

From the houſe of *Annas* we were conducted out of *Sion* gate which is near adjoyning to that which they call the houſe of *Caiaphas*; which is another ſmall chappel belonging alſo to the Armenians. Here under the altar they tell us is depoſited that very ſtone, which was laid to ſecure the door of our Saviour's ſepulcher, *Mat.* xxvii. 60. It was a long time kept in the church of the ſepulcher; but the Armenians not many years ſince, ſtole it from thence by a ſtratagem, and conveyed it to this place. The ſtone is two yards and a quarter long, high one yard, and broad as much. It is plaiſtered all over, except in five or ſix little places where it is left bare, to receive the immediate kiſſes, and other devotions of pilgrims. Here is likewiſe ſhewn a little cell ſaid to have been our Lord's priſon till the morning, when he was carried from hence before *Pilate*, and alſo the place where *Peter* was frighted into a denial of his maſter.

A little farther without the gate is the church of the *Cœnaculum*: where they ſay Chriſt inſtituted his laſt ſupper. It is now a moſque, and not to be ſeen by Chriſtians. Near this is a well, which is ſaid to mark out the place at which the *apoſtles* divided from each other, in order to go every man to his ſeveral charge, and cloſe by the well are the ruins of a houſe in which the bleſſed Virgin is ſuppoſed to have breathed her laſt. Going eaſtward a little way down the hill, we were ſhewn the place where a Jew arreſted the corps of the Bleſſed Virgin as ſhe was carried to her interment; for which impious preſumption, he had his hand withered wherewith he had ſeized the bier. About as much lower in the middle of the hill, they ſhew you the grot, in which St. *Peter* wept ſo bitterly for his inconſtancy to his Lord.

We extended our circuit no farther at this time: but entered the city again at *Sion* gate. Turning down as ſoon as we had entered, on the right hand, and going about two furlongs cloſe by the city wall, we were had into a garden, lying at the foot of *Mount Moriah*, on the ſouth ſide. Here we were ſhewn ſeveral large vaults, annext to the mountain on this ſide, and running at leaſt fifty yards under ground. They were built in two iſles, arched at top with huge firm ſtone, and ſuſtained with tall pillars conſiſting each of one ſingle ſtone, and two yards in diameter. This might poſſibly be ſome under ground work made to enlarge the area of the temple. For *Joſephus* ſeems to deſcribe ſome ſuch work as this erected over the valley on this ſide of the temple, *Ant. Jud. lib.* 15. *cap. ult.*

From theſe vaults, we returned toward the convent. In our way, we paſſed through the Turkiſh *Bazars*, and took a view of the beautiful gate of the temple. But we could but juſt view it in paſſing, it not being ſafe to ſtay here long by reaſon of the ſuperſtition of the Turks.

Tueſday, April 6.

The next morning we took another progreſs about the city. We made our exit at *Bethlehem* gate, and turning down on the left hand under the caſtle of the *Piſans*, came in about a furlong and half to that which they call *Bathſheba's* pool. It lies at the bottom of *Mount Sion*, and is ſuppoſed to be the ſame in which *Bathſheba* was waſhing herſelf, when *David* ſpied her from the terrace of his pallace. But others refer this accident to another leſſer pool in a garden, juſt within *Bethlehem* gate, and perhaps both opinions are equally in the right.

A little below this pool begins the valley of *Hinnom*: on the weſt ſide of which is the place called anciently the *Potters Field*, and afterwards the *Field of Blood*, from it's being purchaſed with the pieces of ſilver which were the price of the blood of Chriſt; but at preſent, from that veneration which it has obtained amongſt Chriſtians, it is called *Campo Sancto*. It is a ſmall plat of ground not above thirty yards long, and about half as much broad. One moiety of it is taken up by a ſquare fabrick twelve yards high, built for a charnel houſe. The corpſes are let down into it from the top, there being five holes left open for that purpoſe. Looking down through theſe holes we could ſee many bodies under ſeveral degrees of decay; from which it may be conjectured, that this grave does not make that quick diſpatch with the corpſes committed to it, which is commonly reported. The Armenians have the command of this burying place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky ſubſtance hereabouts.

A little below the *Campo Sancto* is ſhewn an intricate cave or ſepulcher conſiſting of ſeveral rooms one within another, in which the *Apoſtles* are ſaid to have hid themſelves, when they forſook their maſter, and fled. The entrance of the cave diſcovers ſigns of it's having been adorned with painting in ancient times.

A little farther the valley of *Hinnom* terminates, that of *Jehoſaphat* running acroſs the mouth of it.

Along the bottom of this latter valley runs the brook *Cedron*; a brook in winter time, but without the leaſt drop of water in it all the time we were at *Jeruſalem*.

In the valley of *Jehoſaphat*, the firſt thing you are carried to is the well of *Nehemiah*, ſo called becauſe reputed to be the ſame place from which that reſtorer of *Iſrael* recovered the fire of the altar, after the Babyloniſh captivity, 2 *Mac*. i. 19. A little higher in the valley, on the left hand, you come to a tree, ſuppoſed to mark out the place where the *evangelical prophet* was ſawn aſunder. About one hundred paces higher on the ſame ſide is the pool of *Siloam*. It was anciently dignified with a church built over it. But when we were there, a tanner made no ſcruple to dreſs his hides in it. Going about a furlong farther on the ſame ſide, you come to the fountain of the *Bleſſed Virgin*, ſo called, becauſe ſhe was wont (as is reported) to reſort hither for water; but at what time, and upon what occaſions, it is not yet agreed. Over againſt this fountain on the other ſide of the valley, is a village called *Siloe*, in which *Solomon* is ſaid to have kept his ſtrange wives; and above the village is a hill called the *Mountain of Offence*, becauſe there *Solomon* built the high places mentioned, 1 *Kings* xi. 7. his wives having perverted his wiſe heart, to follow their idolatrous abominations in his declining years. On the ſame ſide, and not far diſtant from *Siloe*, they ſhew another *Aceldama* or *Field of Blood*, ſo called, becauſe there it was, that *Judas* by the juſt judgment of God, met with his compounded death, *Mat*. xxvii. 5. *Acts* i. 18, 19. A little farther on the ſame ſide of the valley, they ſhewed us ſeveral Jewiſh monuments. Amongſt the reſt there are two noble antiquities, which they call the Sepulcher of *Zachary* and the pillar of *Abſolom*. Cloſe by the latter is the ſepulcher of *Jehoſaphat* from which the whole valley take it's name.

Upon the edge of the hill on the oppoſite ſide of the valley, there runs along in a direct line, the wall of the city. Near the corner of which there is a ſhort end of a pillar, jetting out of the wall. Upon this pillar the Turks have a tradition that *Mahomet* ſhall ſit in judgment, at the laſt day, and that all the world ſhall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the temple. It is at preſent walled up, becauſe the Turks here have a prophecy, that their deſtruction ſhall enter at that gate, the completion of which prediction, they endeavour by this means to prevent. Below this gate, in the bottom of the valley is a broad hard ſtone, diſcovering ſeveral impreſſions upon it, which you may fancy to be footſteps. Theſe the fryars tell you are prints made by our Bleſſed Saviour's feet, when after his apprehenſion he was hurried violently away to the tribunal of his blood-thirſty perſecutors.

From hence, keeping ſtill in the bottom of the valley, you come in a few paces to a place, which they call the Sepulcher of the *Bleſſed Virgin*. It has a magnificent deſcent down into it of forty-ſeven ſtairs: on the right hand, as you go down is the ſepulcher of St. *Anna*, the mother, and on the left that of St. *Joſeph* the huſband of the Bleſſed Virgin.

Having finiſhed our viſit to this place, we went up the hill toward the city. In the ſide of the aſcent, we were ſhewn a broad ſtone on which they ſay St. *Stephen* ſuffered martyrdom; and not far from it is a grot into which they tell you the outragious Jewiſh zealots caſt his body, when they had ſatiated their fury upon him. From hence we went immediately to St. *Stephen's* gate, ſo called from its vicinity to this place of the protomartyr's ſuffering; and ſo returned to our lodging.

Wedneſday, April 7.

The next morning we ſet out again, in order to ſee the ſanctuaries, and other viſitable places upon *Mount Olivet*. We went out at St. *Stephen's* gate, and croſſing the valley of *Jehoſaphat*, began immediately to aſcend the mountain: being got about two thirds of the way up, we came to certain grottos cut with intricate windings and caverns under ground. Theſe are called the ſepulchers of the *prophets*. A little higher up are twelve arched vaults under ground ſtanding ſide by ſide; theſe were built in memory of the twelve *apoſtles* who are ſaid to have compiled their creed in this place. Sixty paces higher you come to the place, where they ſay Chriſt uttered his prophecy concerning the final deſtruction of *Jeruſalem*, Mat. ii. 4. And a little on the right of hand of this, is the place where they ſay he dictated a ſecond time the *Pater Noſter* to his diſciples, xi. 1, 2. Somewhat higher is the cave of St. *Pelagia*, and as much more above that a pillar, ſignifying the place where an angel gave the Bleſſed Virgin three days warning of her death: at the top of the hill, you come to the place of our Bleſſed Lord's aſcenſion. Here was anciently a large church, built in honour of that glorious triumph; but, all that now remains of it is only an octogonal cupola, about eight yards in diameter, ſtanding, as they ſay, over the very place, where were ſet the laſt footſteps of the Son of God here on earth. Within the cupola there is ſeen, in a hard ſtone, as they tell you, the print of one of his feet. Here was alſo that of the other foot ſometime ſince; but it has been removed from hence by the Turks into the great moſque upon *Mount Moriah*. This chappel of the Aſcenſion the Turks have the cuſtody of, and uſe it for a moſque. There are many other holy places about *Jeruſalem*, which the Turks pretend to have a veneration for, equally with the Chriſtians, and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's ſake, and to the end that they may exact money from the Chriſtians for admiſſion into them, I will not determine.

About two furlongs from this place northward, is the higheſt part of *Mount Olivet*; and upon that was anciently erected an high tower, in memory of that apparition of two angels to the apoſtles, after our Bleſſed Lord's aſcenſion, Acts i. 10, 11. from which the tower itſelf had the name given it of *Viri Galilæi!* This ancient monument remained till about two years ſince, when it was demoliſhed by a Turk, who had bought the field in which it ſtood; but nevertheleſs you have ſtill from the natural height of the place, a large proſpect of *Jeruſalem*, and the adjacent country, and of the dead ſea, &c.

From this place we deſcended the mount again by another road. At about the midway down they ſhew you the place where Chriſt beheld the city and wept over it, Luke xix. 41. Near the bottom of the hill is a great ſtone upon which, you are told, the Bleſſed Virgin let fall her girdle after her aſſumption, in order to convince St. *Thomas*, who, they ſay, was troubled with a fit of his old incredulity upon this occaſion. There is ſtill to be ſeen a ſmall winding channel upon the ſtone, which they will have to be the impreſſion made by the girdle when it fell, and to be left for the conviction of all ſuch as ſhall ſuſpect the truth of their ſtory of the aſſumption.

About twenty yards lower they ſhew you *Gethſemane*, an even plat of ground, not above fifty-ſeven yards ſquare, lying between the foot of *Mount Olivet* and the brook *Cedron*. It is well planted with olive trees, and thoſe of ſo old a growth, that they are believed to be the ſame that ſtood here in our bleſſed Saviour's time. In vertue of which perſwaſion, the olives, and olive ſtones, and oyl which they produce, become an excellent commodity in *Spain*. But that theſe trees cannot be ſo ancient as is pretended, is evident from what *Joſephus* teſtifies, lib. 7. *Bell. Jud.* cap. 15. and in other places, *viz.* that *Titus* in his ſiege of *Jeruſalem*, cut down all the trees within about one hundred furlongs of *Jeruſalem*; and that the ſouldiers were forced to fetch wood ſo far for making their mounts when they aſſaulted the temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place, on which the apoſtles, *Peter*, *James*, and *John*, fell aſleep during the agony of our Lord. And a few paces from hence is a grotto ſaid to be the place in which Chriſt underwent that bitter part of his paſſion.

About eight paces from the place where the apoſtles ſlept, is a ſmall ſhred of ground twelve yards long, and one broad, ſuppoſed to be the very path on which the traitor *Judas* walked up to Chriſt, ſaying, *Hail, maſter, and kiſſed him.* This narrow path is ſeparated by a wall out of the midſt of the garden, as a *terra damnata*; a work the more remarkable, as being done by the Turks, who, as well as Chriſtians, deteſt the very ground on which was acted ſuch an infamous treachery.

From hence we croſſed the brook *Cedron* cloſe by the reputed ſepulcher of the Bleſſed Virgin, and entring at St. *Stephen's* gate returned again to the convent.

Thurſday, April 8.

We went to ſee the palace of *Pilate*, I mean the place where they ſay it ſtood, for now an ordinary Turkiſh houſe poſſeſſes its room. It is not far from the gate of St. *Stephen*, and borders upon the area of the temple on the north ſide. From the terrace of this houſe you have a fair proſpect of all the place where the temple ſtood, indeed the only good proſpect, that is allowed you of it, for there is no going within the borders of it, without forfeiting your life, or which is worſe your religion. A fitter place for an auguſt building could not be found in the whole world than this area. It lies upon the top of *Mount Moriah* over againſt *Mount Olivet*, the valley of *Jehoſaphat* lying between both mountains. It is, as far as I could compute by walking round it without, five hundred and ſeventy of my paces in length, and three hundred and ſeventy in breadth, and one may ſtill diſcern marks of the great labour that it coſt, to cut away the hard rock, and to level ſuch a ſpacious area upon ſo ſtrong a mountain. In the middle of the area ſtands at preſent a moſque of an octagonal figure, ſuppoſed to be built upon the ſame ground, where anciently ſtood the

Sanctum Sanctorum. It is neither eminent for its largeneſs nor its ſtructure, and yet it makes a very ſtately figure, by the ſole advantage of its ſituation.

In this pretended houſe of *Pilate* is ſhewn the room in which Chriſt was mocked with the enſigns of royalty, and buffeted by the ſouldiers. At the coming out of the houſe is a deſcent, where was anciently the *Scala Sancta*. On the other ſide of the ſtreet (which was anciently part of the palace alſo) is the room where they ſay our Lord was ſcourged. It was once uſed for a ſtable by the ſon of a certain *Baſſa* of *Jeruſalem*: but preſently upon this profanation, they ſay, there came ſuch a mortality amongſt his horſes, as forced him to reſign the place: by which means it was redeemed from that ſordid uſe, but nevertheleſs, when we were there, it was no better than a weaver's ſhop. In our return from *Pilate's* palace, we paſſed along the *dolorous way*, in which walk, we were ſhewn in order: Firſt, the place where *Pilate* brought our Lord forth, to preſent to the people, with this myſtick ſaying, *Behold the man!* Secondly, where Chriſt fainted thrice, under the weight of his croſs: Thirdly, where the Bleſſed Virgin ſwooned away at ſo tragical a ſpectacle: Fourthly, where St. *Veronica* preſented to him the handkerchief to wipe his bleeding brows; Fifthly, where the ſouldiers compelled *Simon* the *Cyrenian* to bear his croſs; all which places I need only to name.

Friday, April 9.

We went to take a view of that which they call the pool of *Betheſda*. It is one hundred and twenty paces long, and forty broad, and at leaſt eight deep, but void of water. At its weſt end it diſcovers ſome old arches, now dammed up. Theſe ſome will have to be the five porches in which ſate that multitude of lame, halt, and blind, John v. but the miſchief is, inſtead of five there are but three of them. The pool is contiguous on one ſide to St. *Stephen's* gate, on the other to the area of the temple.

From hence we went to the convent or nunnery of St. *Ann*. The church here is large, and entire, and ſo are part of the lodgings, but both are deſolate and neglected. In a grotto under the church is ſhewn the place, where, they ſay, the Bleſſed Virgin was born. Near this church they ſhew the *phariſees* houſe, where *Mary Magdalen* exhibited thoſe admirable evidences of a penitent affection towards our Saviour: *waſhing his feet with her tears, and wiping them with her hair*, Luke vii. 38. This place alſo has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to ſee *Mount Gihon*, and the pool of the ſame name. It lies about two furlongs without *Bethlehem* gate weſtward. It is a ſtately pool, one hundred and ſix paces long and ſixty-ſeven broad, and lined with wall and plaiſter, and was, when we were there, well ſtored with water.

No. CXXXVII. CONSIDERATIONS ON THE MAP OF JERUSALEM.

PRINCIPALLY CONNECTED WITH THE SEIZURE OF CHRIST, &c.

THE caution and management neceſſary to avoid prolonging ſome of theſe Fragments beyond what prudence would juſtify, is much greater than the reader may imagine. The ſubject under preſent inſpection is of that kind which might readily furniſh a very extenſive diſſertation. Perhaps by reſtricting our preſent remarks to New Teſtament occurrences, and principally to the hiſtory of our Lord's paſſion, we may forego hints which might be capable of improvement; nevertheleſs, it ſeems neceſſary rather to ſubmit to ſuch reſtriction, than to diſcuſs at large thoſe conſiderations, which, however appropriate to this ſubject, might exclude other ſubjects, of at leaſt equal importance: and yet after all, the length which this Fragment and its aſſociates will naturally occupy, may perhaps be expected to ſolicit forgiveneſs.

After the reader has well conſidered the map, as already explained, I deſire him to fix his attention on the ſituation of the temple, as a kind of center of reference; regarding the other ſubjects around it in relation to that particularly.

The continued double lines of the plan, denote the *preſent* walls of the city, and of the temple: the chain of dotted lines ſhews by conjecture, or by inference, what might have been their antient limits.

We learn from Joſephus, that the eaſt wall of the temple was built up from the valley below, to a level with the other parts that ſtood on the mount itſelf; and, no doubt, as the architect was thus pinched for room, he would fully occupy all he could procure. If this reaſoning be juſt, and if our plate be correct, there is a poſſibility that the exact place where ſtood the Holy of Holies is not preciſely covered by the Turkiſh moſque, which now uſurps the ſcite of the temple of Solomon.

The places diſtinguiſhed by the occurrence of remarkable tranſactions, in the city of Jeruſalem, may be diſtributed into (1.) Thoſe well aſcertained; (2.) Thoſe credibly ſuppoſed to be genuine; (3.) Thoſe of little or no authority.

Among thoſe places on whoſe ſituation we may depend, I reckon the Temple, and its courts, the Pool of Betheſda, the houſe of Pilate, *i. e.* Fort Antonia, for it is credible that Pilate had no houſe in Jeruſalem, but that his reſidence as governor being at Ceſarea, there alſo was his palace: and that when he came up to the great feaſts yearly, or otherwiſe, he uſed the reſidence of the commanding officer of the Roman garriſon in Jeruſalem, which I conclude was fixed in Fort Antonia. Now we know that this Fort occupied the north ſide of the temple; and here is ſhewn what is denominated Pilate's houſe; which, therefore, for the preſent we accept as ſuch.

Oppoſite to the houſe of Pilate is placed the palace of Herod, and tradition ſeems in this reſpect to agree with hiſtory. The Gate of Juſtice is likely to maintain the true ſituation of one of the gates of the ancient city; which may be inferred, as well from its nearneſs to Calvary, as by the direction of the roads, &c. leading to it. The Iron Gate is ſo generally accepted as accurately placed, by travellers, that we concur in their opinion.

All theſe fixed points within the city, are diſtinguiſhed on the plate by being darkly ſhaded.

Moſt of the places without the city may be conſidered as certain from their nature; ſuch as the Mount of Olives, the Brook Kedron, the Pool of Siloam, the Valleys, Calvary, &c. theſe being natural and permanent objects cannot have changed their ſituation, at all, nor their forms, to any conſiderable degree.

We may accept as probable that the place where St. Stephen was ſtoned, is not far from where that fact might happen; becauſe he ſeems to have been led from the preſence of the council to the neareſt ſpot without the ſacred precincts; now the council ſat not far from this corner of the temple, in the cloiſters of the temple.

The houſe of St. Mark *may* be correct; and poſſibly the houſes of Annas, and of Caiaphas in the city of David (*i. e.* Mount Sion). Theſe are marked by a ſlighter ſhading.

The reader will remember that the jealouſy of the Turks does not permit any meaſurements of places to be taken: ſo that all plans of this city, and its adjacencies, being compoſed in a private and *furtive* manner, are liable to miſ-recollections and to errors of a ſlighter nature. There is no ſurveying of the city of Jeruſalem, as of the city of London, by a map. Nevertheleſs, thoſe who are uſed to eſtimate by their eye, or to calculate by the number of their ſteps, the diſtance of one place from another, can form a judgment ſufficiently exact to guide our enquiries, if not to ſatisfy our preciſion, and, in fact, the error of a few yards, which is all that can happen, may well be excuſed, and is of no great importance to general purpoſes.

The reader will alſo recollect, that in the courſe of ſo many ages ſince Jeruſalem has been built, the buildings, their foundations, repairs, and alterations, the ſieges the city has ſuffered, its repeated conflagrations, and its numerous changes, both public and private, have ſo altered the ground, the declivities, and the riſings, on which it ſtands, that probably neither Herod nor Caiaphas, and certainly neither David nor Solomon, could they now inſpect it, would know the very ground on which their palaces had ſtood, or which they had laboured to honour and adorn: always excepting the temple.

Having fixed the ſituation of the temple, and of the Roman governor's reſidence, I muſt now intreat the reader's patience, while I enquire, in the next place, not ſo much, where was the ſituation of the palace, *i. e. of the ſtated reſidence*, of the high prieſt, as of that building which the evangeliſts denote by the title of his *hall;* in our tranſlation, "palace." What I mean, is this, might not ſome of the buildings in the courts of the temple be thus denominated? either becauſe Caiaphas had built them; or much rather, becauſe here he ſat in council with the ſanhedrim, and this being his public office, it might very naturally be named "the hall of the high prieſt." To juſtify this idea, we ſhould recollect that in the time of our Lord, the ſanhedrim ſat in ſome of the chambers, rooms, or halls, of the cloiſters around the temple: and indeed more than one of them was occupied as a court of juſtice, the court of twenty-three (judges) ſat in one room of the temple; but the ſanhedrim having quitted the room *gazith* forty years before the deſtruction of the temple, becauſe they could no longer execute capital ſentences, ſat now in the room *hanoth*, or *tabernæ*, near the eaſt gate, or the gate of *Shuſhan:* this information we derive from the Rabbins. *Vide* LIGHTFOOT.

As this is a point of ſome conſequence in eſtabliſhing the principles aſſumed in the following narration, I ſhall lay before the reader what the evangeliſts ſay in relation to it.

Mathew xxvi. 57. &c.	*Mark* xiv. 53, &c.	*Luke* xxii. 54.	*John* xviii. 13.
And they holding Jeſus in cuſtody led him to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled. Peter followed at a diſtance even to the HALL of the high prieſt.—Now the chief prieſts, elders, and all the SANHEDRIM ſought falſe witneſs, &c.	And they led Jeſus away to the high prieſt: and with him were aſſembled ALL the chief prieſts, and elders, and ſcribes,—and Peter followed afar off, even into the (*court* or) HALL (*atrium*) of the high prieſt. Chap. xv. 1. And in the morning the chief prieſts held a council with THE WHOLE SANHEDRIM.	They took Jeſus and led him to the houſe of the high prieſt (τον οἰκον). Peter followed afar off: they kindled a fire in the midſt of the HALL. And when as it became day the elders, &c. led him into their SANHEDRIM.....And the FULL BODY (πληθος) of them aroſe, and led him to Pilate, &c.	They led Jeſus away firſt to Annas—who ſent him bound to Caiaphas, ver 24. That diſciple went in with Jeſus into the HALL of the high prieſt.....Then led they Jeſus into the *pretorium* (or Roman hall of judgment) but did not go in themſelves.

Theſe accounts evidently imply that the examination of Jeſus paſſed in the regular, and uſual *mode* before the ſanhedrim; and had it been at an unuſual *place*, would not one of the evangeliſts have noticed that irregularity?

We obſerve that three of the evangeliſts uſe the word αυλην, HALL, (or *court hall*, rather than palace to live in) but Luke uſes the word οικον, houſe; and this is, I think, the only obſtacle againſt admitting decidedly that this hall of the high prieſt was that ſuite of apartments, uſually occupied by him and the ſanhedrim, during their ſittings. However, even this *oikon* does not *oblige* us to ſay that this was the dwelling of Caiaphas, who moſt probably did not dwell in the temple; and *certainly* at whoſe houſe the ſanhedrim, &c. could not *regularly* aſſemble for the purpoſes of judgment. In this view the expreſſions of the evangeliſts are remarkable; they do not ſay *the houſe of Caiaphas:* but the HALL *of the high prieſt* ſay Mathew, Mark, John; *the* HOUSE *of the*

the high prieſt, ſays Luke; which, for the preſent, we accept as meaning the official hall where the high prieſt ſat at the head of the ſanhedrim. If there was any difficulty in accepting the term *houſe* uſed by Luke (which I apprehend there is not) as ſignifying the ſame as the hall of the high prieſt; yet whoever will recollect the application of the Hebrew, or Syriac, word, *beth*—which St. Luke has tranſlated in this paſſage, will perceive at once that it cannot by any means be taken reſtrictively, for a houſe to dwell in. I conclude therefore, upon the whole, that the ſanhedrim was convened, and held its ſitting on this occaſion, in the ſame place as it uſually did at this period of time, which was in that room of the temple courts called *hanoth*.

The evangeliſts deſcribe two meetings of the ſanhedrim; the firſt over night, the ſecond early the next morning.

It ſhould ſeem, that Judas had made his bargain, not with the whole ſanhedrim, but with the chief rulers:—who, nevertheleſs, after they had got Jeſus in their cuſtody, aſſembled the ſanhedrim, (whether they met by previous appointment, or by ſummonſes ſent by the uſual officers) and when it was convened, in the cuſtomary place of its ſittings, it conſulted both publicly and privately—put to the vote—reſolved, and executed its reſolution, as it would have done the day before, or the day after, on any other buſineſs within its juriſdiction. But I ſuppoſe the firſt aſſembling of the members by night, or ſo very early in the morning, as the ſecond, was an accommodation to the emergency of the occaſion; though it might alſo be deſigned to ſecure a majority of thoſe who adopted the ſentiments of Caiaphas, in reſpect to the political neceſſity of cutting off Jeſus.

I think we may now ſtate pretty correctly the management of this ſeizure of our Lord by the prieſts.

If Jeſus ſupped that night on Mount Sion, as is uſually ſaid, it follows that he was then at a diſtance from the temple, and in a place of ſecurity, in the city; but he retired, willingly, to a privacy, where he knew he could have no reſcue or aſſiſtance from any of his numerous friends in the city: this was in ſtrict conformity to his previous declarations, and perfect fore-knowledge of the event.

Jeſus, (at ſupper, probably), having given ſome hint that he deſigned to viſit the garden of Gethſemane that evening, Judas hies to the temple, which was in his way thither, [or if it be ſuppoſed that Caiaphas was now at his own dwelling on Mount Sion, that lay equally ready for Judas, who might almoſt inſtantly follow our Lord's monition "what you do, do quickly," by ſtepping directly to the high prieſt's reſidence] he tells the prieſts that they would have an admirable opportunity of arreſting Jeſus, who would be within their reach at a given time, for that they had but to go down the temple ſtairs, to croſs the Kedron, and they might ſeize him, before he was aware, and certainly before the people, from any part of the town, could aſſemble in his favour, or even know of his caption. To this the prieſts aſſenting, they ordered out from the temple a band, which ſeized Jeſus in Gethſemane, and brought him to the temple, into thoſe chambers, halls, or courts, where the ſanhedrim at that time uſually ſat; here he was examined, adjured, guarded, abuſed, and detained, till the ſanhedrim having adjudged him to death, remitted him to Pilate. Now Pilate reſiding in Fort Antonia, which was cloſe adjacent (on the north ſide of the temple) and had various communications with the courts of the temple, ſome more open, as the great ſtaircaſe (Acts xxxi. 40.) and others more private, for the purpoſe of the guards, and garriſon duty, &c. the ſanhedrim could eaſily fill the courts of the fort and pretorium with their partizans, and make their clamours appear to the governor to be the voice of the people of Jeruſalem and Judea, now aſſembled at the feaſt. The governor, aware of this, and deſirous of gaining time, among other reaſons, ſent Jeſus through Fort Antonia, to Herod, whoſe palace was not far off. Herod returned Jeſus to Pilate: and Pilate returned him to the Jews; who, by the Roman ſoldiers in Fort Antonia, prepared for his crucifixion. He was led therefore along the DOLOROUS WAY to Calvary, juſt without the Gate of Juſtice, and there executed.

Upon conſidering this narration, does it not aſſume an appearance of credibility, at leaſt, equally ſtrong as that which ſuppoſes Jeſus to have been led from Gethſemane, through the whole extent of the city, to and from the houſe of Caiaphas, on Mount Sion, where the ſanhedrim, &c. were convened, though not accuſtomed there to hold their ſittings? Is this like the policy of thoſe, who would not ſeize Jeſus "on a feaſt day, leſt there ſhould be an uproar among the people," and who had been ſufficiently alarmed at the cries of *Hoſanna!* not many hours before?

[May this rapid execution of the plan adopted by the high prieſts, contribute to account for the notes of time remarked by the evangeliſts, *q. d.* "all this was performed in ſo ſhort a ſpace of time as a few hours—from overnight to ſix o'clock the next morning. *Query.* Is this the true import of St. John's note of time, chap. xix. 14.? *q. d.* It was about the ſixth (Roman) hour from the ſeizure of Jeſus: which was alſo coincident with the ſame time from the preparation of the paſſover peace-offerings, to which Mr. HARMER would refer this ſixth hour. Vol. III. p. 134.]

I ſuppoſe too that the ſoldiers mocked our Lord in Fort Antonia; from whence they led him away to be crucified, Math. xxvii. 31. "And coming out (*q.* of the fort?) they found Simon the Cyrenian," to which Mark agrees, "they led him out, and preſſed Simon who was paſſing by:" Luke ſays nearly the ſame.

The courſe which our Lord paſſed, is marked by a line of dots on the plate: perhaps the ſhorteſt courſe from Gethſemane to the temple, is the moſt probable, by A. notwithſtanding that marked by the gate now called St. Stephen's, B.

From this ſtatement it reſults, that the ſeizure of Jeſus was conducted with all the privacy of fear, was hurried into condemnation, and execution, with all the terrors of thoſe who dreaded a popular commotion; after a deciſion agreed to by a partial majority only, in the ſanhedrim; and, when ſentence had been wrung from the terrified mind of Pilate, it was rapidly completed; no delay, no reprieve, no after conſideration, being permitted, to clear the innocent ſufferer, or to allay the anguiſh of his friends.

The ſituation of Calvary demands a peculiar attention: it appears to be juſt without the gate; to which the apoſtle alludes, Heb. xiii. 12. "Jeſus alſo ſuffered without the gate" &c. But it was ſo near to the walls, that poſſibly the prieſts from thence, might ſee the whole proceſs of the execution, without riſque of defilement either by the Roman ſoldiers, &c. or by touching the dead, or dying, bodies. Here they might ſafely quote, "he truſted in God," &c. and here they might exclaim, "let him deſcend from the croſs, and we will believe on him." Math. xxvii. 41. Mark xv. 32.

Calvary appears to have been a piece of waſte ground, juſt beyond the walls of the city, and being an elevation, whatever was tranſacted upon it, was extremely conſpicuous: thus the evangeliſt Mathew notes, xxvii. 55. "Many women of Galilee, beholding afar off;" poſſibly from ſome riſing ground on the other ſide of the road. Mark xv. 40. Luke xxiii. 49. St. John obſerves, that the title put on the croſs "was read by many of the Jews, the place where Jeſus was crucified being nigh to the city."

The two roads from Bethlehem and Joppa meeting, and both entering by this gate into the city, would afford enough of "thoſe who paſſed by," *i. e.* travellers, from the country, who might 'revile Jeſus.' Math. xxvii. 39. Mark xv. 29.

Having attended our Lord thus far, to his execution, and death, " he being delivered for our offences," we ſhall cloſe this Fragment; meaning in the next to conſider him " who was raiſed again for our juſtification," by which " the offence of the croſs is ceaſed."

No. CXXXVIII. ON THE SEPULCHRE OF CHRIST; WITH TWO PLATES.

We have ſeen in the foregoing Fragment the hiſtory of the ſeizure, and execution, of our Lord Jeſus; in this Fragment we ſhall " ſee the place where the Lord lay," and ſhall remark, upon the nature and form of that honoured ſepulchre.

We have marked with a dotted line, in the Plan of the Church of the Holy Sepulchre, on Plate II. the path of our Lord from Jeruſalem, A. to Calvary, B. and C. At Calvary, we now ſuppoſe the crucifixion to be terminated, and the dead body of Jeſus to be taken by his pious, but unexpecting friends, to D. the ſtone of unction, where having been haſtily whelmed over with ſpices, &c. it was carried to E. F. and at G. was depoſited in a tomb, cut out of the ſolid rock, but not finiſhed. The evangeliſt John tells us that *in*, i. e. *cloſe to* where Jeſus was crucified ' was a garden; and in that garden a new ſepulchre, wherein never man had yet been laid,' and which we learn from the other evangeliſts, was cut in a rock: ſo that no geographical objection ariſes againſt the tomb now venerated as having been our Lord's, it being only " one hundred and eight feet" ſays *Sandys*, diſtant from Calvary.

We ſhall not ſtay here to prove that it was cuſtomary for great men, and thoſe eminent for wealth and ſtation, to form their ſepulchres in rocks, becauſe this will occupy our attention hereafter. We aſſume, for the preſent, that this was the fact: and that in this reſpect, our Lord ' made his grave like that of a man of eminence.' Iſaiah liii. 9.

Inſpecting now Plate I. as well as No. 1. 2. 3. Plate II. we obſerve that the tomb of our Lord conſiſted of two chambers, (1.) an outer chamber, about twelve or fourteen feet wide, and as many deep; and (2.) an inner chamber, about 12 or 13 feet long by 6 or 7 broad. The firſt chamber, I ſuppoſe, was left open at the door way, (the ſepulchre being unfiniſhed), the inner one was cloſed by a great ſtone, adapted nearly, but not accurately, to the dimenſions of the door: for this being unfiniſhed alſo, it did not fit exactly to the jambs of the door, but required ſealing, for ſecurity, not being capable of any better faſtening for the moment.

[N. B. This is in coincidence with the idea that ſuch a door was preparing, according to cuſtom, for this ſepulchre;—but, if it be thought that this door was not in readineſs, but only a great ſtone was *rolled* [which word ſeems to confirm this latter conjecture] to cloſe up the entrance, it makes no variation in the principles on which we are reaſoning.]

The inner chamber of the ſepulchre has, at one end, a kind of bench, in length ſix or ſeven feet by three feet wide, on which it is every way probable the body of Jeſus was laid, as denoted in the upper figures of Plate I.

But the outer chamber is of no leſs conſequence to our faith, than the inner; when we conſider, that a Roman guard was appointed to watch this ſepulchre. Now where would this guard moſt naturally ſtay during the night? in the open garden, or in the chamber, which afforded them ſhelter, and where they might burn lights, &c. for their uſe?—was the night cold, here they might be ſomewhat protected from the cold, (ſee Mark xiv. 54.) was it ſtormy, here they might be protected from the ſtorm. The moon being at full, it might be expected now to be moon light; ſo that whoever, or whatever, approached this ſepulchre, was ſubject to their notice; and, by their centinels, they might inſpect the whole of the adjacencies around their ſtation.

By theſe hints, try the ſtory of the diſciples ſtealing the body. (1.) The ſepulchre being a natural rock, it could not be dug through, either behind, or on the ſides:—the diſciples had neither tools, time, nor powers, for that purpoſe; to ſay nothing of the noiſe they muſt have made in ſuch an undertaking. (2.) If the ſoldiers really did ſleep, they would certainly rather ſleep in this room, than in the open garden. (3.) If the ſoldiers were aſleep, the removal of the heavy ſtone door, and breaking the ſeal, among (no doubt) a quantity of ſtones and rubbiſh, accompanying the unfiniſhed work, would have required too many perſons, and too much exertion and labour, and would have made too much buſtle and noiſe, not to have awakened thoſe who ſlept much more ſoundly than a guard of Roman ſoldiers could do. (4) The perſons engaged in this removal of the ſtone, muſt have been paſſing over, or among, the ſoldiers themſelves, their extended legs, &c. for in ſo ſmall a room, they muſt have been thus ſituated (lying, &c.) on the floor of it. From theſe, and other hints, ariſing from the nature, form, and dimenſions, of the place, it appears, that the theft of the body by the diſciples of Jeſus, required a miracle to render it poſſible.

It being about the time of full moon, the night might be moon-light; nevertheleſs, the ſoldiers might have lanthorns, &c. with them, for ſo had thoſe who ſeized Jeſus the night before. They might alſo have a fire burning. *Vide* John xviii. 18.

I would *query* alſo, whether ſome kind of lamp was not burning in the ſepulchre, being left there by Joſeph?—this is a very cuſtomary Eaſtern uſage, as a token of honour to perſons greatly reſpected, to prophets, &c. and indeed is ſeldom or never omitted.

Let the reader imagine, what was the effect, the terrific effect, of the brilliant and lightning-like countenance of the angel, when he entered the firſt apartment, advanced to the tomb, and in dignified, but obſequious ſplendour, rolled back the ſtone from the door of the inner chamber, (no doubt with noiſe enough) and ſat upon it, ſuch effulgence of light concentered within this ſmall anti-chamber, muſt have been dazzling and terrific in the higheſt degree: no wonder the keepers trembled, and fainted, and fled in amazement.

It is likely, therefore, the guard did not ſee our Lord come forth from his ſleeping place: but, if they did, the terrors occaſioned by the angel muſt have been greatly heightened, by the ſight of the dead—malefactor!! iſſuing in calm triumph, amidſt this noiſe and effulgence, from this ſtrangely inhabited rock.

We conſider, for a moment, our Lord as awaking, taking off ſuch ſwathes of linen, &c. from his perſon as had been wrapped on it, by Joſeph, &c. deliberately folding them up, and placing them in order (at his head, for inſtance) then taking ſome of the clothes, which Joſeph, or his attendants deſigning to return, or his gardener, might have left behind them, and quitting his temporary lodging in the heart of the earth.

But we muſt not omit to notice how accurately the evangeliſts have deſcribed this tomb and its connections: notwithſtanding any ſeeming contradiction, or incongruities in their narrations apparent at firſt ſight, when compared together. The reader will obſerve for himſelf how neceſſary it is to *underſtand their accuracy*. Math. xxviii. "The angel of the Lord deſcending from heaven, advanced"—coming forward (προσελθων) *i. e.* along the firſt chamber,—"rolled the ſtone from the door" of the inner chamber, "and ſat upon it"—*i. e.* he not only removed it from cloſing the door, but pulled it fairly out of the way of the perſon expected to come out of the inner chamber—and then he ſat on it: looking, no doubt, ſufficiently *ſternly*, on the Roman ſoldiers. Now ſince he ſat on the ſtone, he ſat in the outer chamber, where the women afterwards might eaſily ſee him, while yet he was concealed from the view of perſons without the ſepulchre by the projections of the rock:—agreeably to this idea he ſays to them "Come *in*, ſee the place where the Lord lay"—*i. e.* advance towards the inner chamber.

Mark xvi. "The women ſaid, who ſhall roll away the ſtone? and looking, they ſaw the ſtone was rolled away; then entering into the ſepulchre," *i. e.* the outer chamber, "they ſaw a young man ſitting, &c.—who ſaid, behold the place where they laid him," [Jeſus] *i. e.* in the inner chamber. Theſe evangeliſts, then, ſpeak of the outer chamber by the name of "the ſepulchre."

Luke. "The women entered in," *i. e.* to the inner chamber, "and found not the body of the Lord Jeſus" which had been laid there. This evangeliſt ſpeaks of the inner chamber by the name of "the ſepulchre." "Then aroſe Peter and ran to the ſepulchre, and STOOPING DOWN," *i. e.* having paſſed into the outer chamber, and advanced to the door of the inner chamber, he *ſtooped down*, to look into that inner chamber, and it being now day-light, he ſaw the clothes lying, &c. [or, was it by the light of a lamp as ſuppoſed above?]

John. "Peter and John ran together, but John outran Peter, and came firſt to the ſepulchre, and he STOOPING DOWN," (bending himſelf) at the door-way of the inner chamber, "and looking into" that chamber, "ſaw the linen clothes lying, yet went he not in" to that inner chamber. "Simon Peter following him a moment after, went in" to that inner chamber, and took particular notice that the napkin, &c. was diſpoſed in the moſt orderly manner. "After which John alſo went in" to the inner chamber, "and he ſaw and believed" the reſurrection, though neither himſelf nor Peter, had at that time any conception that ſuch an event was foretold in the ſcriptures.

"But Mary ſtood without," (*q.* in the outer chamber?) "weeping, and as ſhe wept, ſhe ſtooped down" into the inner ſepulchre, and ſeeth two angels . . . . . whom having anſwered, ſhe turned herſelf backward, and ſaw Jeſus ſtanding," *i. e.* perhaps, in, or near the door-way of the outer chamber, and the light entering at the door-way, the whole face and perſon of Jeſus was in ſhadow, ſo that Mary could not at the firſt glance aſcertain who it was, but gueſſed it might be the perſon who took care of this garden for Joſeph: but when "Jeſus ſaid to her, Mary! ſhe turned herſelf" much further toward him, ſo as to procure a more diſtinct view of his perſon, and knew now that it was Jeſus, her beloved Lord.—Is this an accurate view of this incident?

Obſerve, as the height of the door-way into the outer chamber was conſiderable, (as being deſigned to receive further ornaments, &c.) there could be no need for any perſon to *ſtoop down* to look into *that*, but as the door-way to the inner chamber was but four feet high, by two feet four inches wide, ſays LE BRUYN, but SANDYS ſays three feet high, by two feet wide—"affordeth a way to creepe through," &c. when the evangeliſts mention *ſtooping down* to look within it, they maintain an accuracy of relation which ſtrongly confirms their hiſtory. [N. B. At preſent this door-way is ſix feet high, and full three feet wide.]

Obſerve, that the garden being planted with trees, &c. though our Lord might be actually in ſome part of the garden, whether behind the trees, or the rocks, in it, while his followers, (Peter and John, for inſtance), were examining his ſepulchre he might advance or retire, might ſhew himſelf to ſome of them, but not to others, according to his pleaſure; or he even might be converſing with ſome in one part of the garden, while others paſſing in other parts of the garden might be totally unappriſed of his preſence.

It would be eaſy, by aſſuming that the apoſtles did not all dwell together, but in various parts of the city, to account for the different times of the viſits of the women, and of the apoſtles, &c. And by forming a proper plan of the garden, to ſhew how our Lord did actually converſe with one perſon, while another could not conceive where he was:—but it is enough to have ſuggeſted this hint, which the intelligent reader may enlarge at his leiſure.

I beg leave to correct Mr. **Maundrell** by a *query*, whether the holy ſepulchre was in a rock *under* ground? at leaſt at any conſiderable depth. I rather think he has taken this idea, as many others have done, from the "*looking down*" of the apoſtles, &c. which, I humbly conceive, is better accounted for in the preſent article. The tomb of Lazarus, John xi. 38, was a cave, and a ſtone lay upon it; the command to *remove* this ſtone, ver. 39. is expreſſed by a very different word (ἄρατε) from that of *rolling away* (αποκυλίσει) uſed by all the evangeliſts, in reference to the tomb of our Lord.

EXPLANATION OF THE PLATES OF THE SEPULCHRE OF JESUS CHRIST.

PLATE I.

THE upper figures repreſent, firſt, a PLAN, with meaſures, of this ſepulchre; whereby it appears that the door-way into the ſecond chamber is but narrow, and the depth of the chamber not more than ſufficient for the reception of a body, &c. (about ſix feet).

The other figure gives an *internal view* of the ſepulchre, the wall of rock between the two chambers, being ſuppoſed to be taken away. The linen lying on the bench of rock, marks the "place where the Lord lay." The lower print is a conception of what this ſepulchre might have been originally: We do not meant to affirm that this is *correct*, but it may ſerve to impart ſome idea of how the rock, the chambers, &c. might be diſpoſed. We are to conſider the outer chamber as extending to right and left, more than the projection of the rock permits to be viſible. [So that the angels ſuppoſed retiring to, or advancing from, either ſide of the room, became ſeen, or unſeen, to perſons ſtanding without.] Theſe deſigns are from **Le Bruyn**.

EXPLANATION OF PLATE II.

A. The entrance of the church of the Holy Sepulchre
B. The chapel of the Virgin's ſwooning.
C. The chapel of the crucifixion.

a. Where it is ſaid Chriſt appeared to Mary Magdalen.
b. Where Mary Magdalen ſtood.
c. The chapel of the apparition.
d. The altar of the ſcourging.
e. The altar of the holy croſs.
f. The chapel of the angels.
g. The priſon of Chriſt.
h. The chapel of the dividing his garments.

D. The ſtone of unction.
E. The entrance to the ſepulchre.
F. The place, or ſtone, where the angel ſat,
G. The inner chamber of the holy ſepulchre.
i. Where the croſs was found.
k. The chapel of the deriſion.
l. The ſtairs aſcending to Mount Calvary.
m. The chapel of St. John.
n. Where the Virgin Mary and St. John ſtood at the crucifixion.
o. The ſepulchre of Joſeph of Arimathea, under ground.

VIEW OF CALVARY.

A. The chapel of the crucifixion.
B. The chapel of the Virgin's ſwooning
C. The rent in the rock.
D. The ſtone of unction.
E. The ſtairs up to mount Calvary.
F. The entrance into the church.

No. 1. Holy Sepulchre—the external chamber ſeen in front.
No. 2. Holy Sepulchre—ſectional view of the two chambers, ſhewing the tomb.
No. 3. Plan of the two chambers, their entrances, &c. ſeen in perſpective.

Theſe deſigns are from **Sandys**.

No. CXXXIX. On the MODERN STATE of the HOLY SEPULCHRE, &c.

AS it may be agreeable to the reader, to be informed what is the preſent ſtate of the venerated places, to which we have been particularly attending in the foregoing Fragments, I ſhall inſert the correſpondent accounts of Mr. SANDYS and Mr. MAUNDRELL. If it be enquired whether they are truly the places they are ſaid to be, I refer to the articles AELIA, CALVARY, GOLGOTHA, &c. in the *Dictionary*. I ſhall alſo offer the reaſonings, and alledged authorities, of Dr. SHAW, and I the rather do this, becauſe it will be obſerved, that however I may eſteem the principal places, and thoſe of moſt conſequence, to be authentic, yet I do not adopt every tale now told on the ſpot, nor conſider any thing as certain, which has not in its nature, ſomething which may juſtify, at leaſt in ſome degree, the credence it ſolicits.

MR. SANDY's ACCOUNT. Page 160, &c.

After a little refreſhment, the ſame day we came (which was vpon Maundie Thurſday) we went into the temple of the ſepulcher; euery one carrying with him his pillow and carpet. The way from the monaſtery continues in a long deſcent, (the eaſt ſide of *Gihon*) and then a little aſcendeth to mount *Caluary*. Mount *Caluary* a rockie hill, neither high nor ample, was once a place of publicke execution: then without, but now wel-nigh within the heart of the citie; whereupon the Emperour *Adrian* erected a fane vnto *Venus*. But the vertuous *Helena* (of whom our country may iuſtly glorie) ouerthrew that receptable of paganiſme, and built in the room thereof this magnificent temple; which not onely poſſeſſeth the mount, but the garden below, together with a part of the valley of Carcaſſes (ſo called, in that they threw thereinto the bodies of the executed) which lay betweene mount *Caluary* and the wall of the old citie. The frontiſpice oppoſing the ſouth, of an excellent ſtructure; hauing two ioyning doores, the one now walled vp, ſupported with columnes of marble; ouer which a tranſome engrauen with hiſtoricall figures; the walls and arches creſted, and garniſhed with floritry. On the left hand there ſtandeth a tower, now ſomething ruined (once as ſome ſay, a ſteeple, and depriued by *Saladine* of bels, vnſufferable to the *Mahometans*:) on the right hand by certaine ſteps a little chappell is aſcended; coupled aboue, and ſuſtained at the corners with pillars of marble. Below through a wall which bounds the eaſt ſide of the court, a paire of ſtaires do mount to the top of the rocke (yet no rock euident) where is a little chappell built (as they ſay) in the place where *Abraham* would haue ſacrificed *Iſaac*; of much deuotion, and kept by the prieſt of the *Abiſſens*. This ioyneth to the top of the temple, leuell, and (if I forget not) floored with plaiſter. Out of the temple there ariſe two ample coupulos: that next the eaſt (couering the eaſt end and iles of the chancell) to be aſcended by ſteps on the out-ſide: the other ouer the church of the ſepulcher, being open in the middle. O who can without ſorrow, without indignation, behold the enemies of Chriſt to be the lords of his ſepulcher! who at feſtiuall times ſit mounted vnder a canopie, to gather money of ſuch as do enter: the profits ariſing thereof being farmed at the yearly rent of eight thouſand ſultanies. Each *franke* payes fourteen (except he be of ſome religious order, who then of what ſect ſoeuer is exempted from payments) wherein is included the impoſt due at the gate of the citie: but the Chriſtians that be ſubject to the *Turks*, do pay but a trifle in reſpect thereof. At other times the doore is ſealed with the ſeale of the *Sanziack*, and not opened without his direction: whereat there hangs ſeven cords, which by the bels that they ring, giue notice to the ſeuen ſeuerall ſects of Chriſtians (who liue within the temple continually) of ſuch as would ſpeake with them; which they do through a little wicket, and thereat receiue the prouiſion that is brought them. Now to make the foundation euen in a place ſo vneuen, much of the rocke hath bin hewne away, and parts too low, ſupplied with mightie arches: ſo that thoſe naturall formes are vtterly deformed, *which would haue better ſatiſfied the beholder*; and too much regard hath made them leſſe regardable. The roofe of the temple is of a high pitch, curiouſly arched, and ſupported with great pillars of marble; the out iles gallered aboue: the vniuerſal fabricke ſtately and ſumptuous. But before I deſcend vnto a particular deſcription, I will preſent you with the platforme; that the intricacie thereof may be the better apprehended.

After we had diſpoſed of our luggage in a part of the north gallerie belonging to the *Latins*, the confeſſor offered to ſhew vs the holy and obſeruable places of the temple: which we gladly accepted of; he demanding firſt if deuotion or curioſity had poſſeſt vs with that deſire. So that for omitting *Pater noſters*, and *Aue Maries*, we loſt many years indulgences, which euery place doth plentifully afford to ſuch as affect them: and contented our ſelues with an hiſtoricall relation. Which I will not declare in order as ſhewne, but take them as they lie from the firſt entrance of the temple. Right againſt the doore, in the midſt of the ſouth ile, and leuell with the pauement, there lieth a white marble in forme of a graues-ſtone, enuironed with a raile of braſſe about a foote high: the place (as they ſay) where *Ioſeph* of *Arematkia*, and *Nicodemus*, anointed the body of our Sauiour with ſweete ointments. This they kiſſe, and kneele to; rubbing thereupon their crucifixes, beades, and hand-kerchers: yea whole webs of linnen; which they carrie into farre countries, and preſerue the ſame for their ſhrouding ſheets. Ouer this there hang ſeven lamps, which burne continually. Againſt the eaſt end of the ſtone there is a little chappell. Neare the entrance on the right hand ſtands the ſepulcher of *Godfrey* of *Bullein*, with a Latine epitaph: on his left hand ſtands his brother *Baldwin's*, the firſt and ſecond kings of *Ieruſalem*. The farre end of this chappell, called the chappell of St. *Iohn* (and of the annointing, by reaſon of the ſtone which it neighboureth) is confined with the foote of *Caluary*, where on the left ſide of the altar there is a cleft in the rock: in which, they ſay, that the head of *Adam* was found; as they will haue it, there buried (others ſay in *Hebron*) that his bones might be ſprinkled with the reall bloud of our Sauiour: which he knew ſhould be ſhed in that place by a propheticall fore-knowledge. Ouer this are the chappels of mount *Caluary*, aſcended on the north ſide thereof by twenty ſteps; the higheſt hewne out of the rocke, as is a part of the paſſage; obſcure and extraordinary narrow. The floore of the firſt chappell, is checkered with diverſe coloured marbles; not to be trod upon by feet that are ſhod. At the eaſt end vnder a large arched concaue of the wall, is the place whereon our Sauiour did ſuffer; which may aſſuredly be thought the ſame; and if one place be more holy then another, reputed in the world the moſt venerable. He is void of ſenſe that ſees, beleeues, and is not then confounded with his paſſion. The rock there riſeth halfe a yard higher than the pauement, leuel aboue in forme of an altar, ten foote long, and ſixe foote broad; flagged with white marble; as is the arch and wall that adioyneth. In the midſt is the place where the croſſe did ſtand: lined with ſiluer, gilt, and imboſſed. This they creepe to, proſtrate themſelves thereon, kiſſe, ſalute; and ſuch as vſe them, ſanctifie therein their beades and crucifixes. On either ſide there ſtandeth a croſſe: that on the right ſide in the place where the good theefe was crucified: and that on the left where the bad: deuided from Chriſt by the rent of the rock (a figure of his ſpirituall ſeparation) which cloue aſunder in the hour of his paſſion. The inſides do teſtifie that art had no hand therein: each ſide to other being anſwerably rugged, and there where vnacceſſable to the workman. That before ſpoken of, in the chappell below is a part of this, which reacheth (as they ſay) to the center. This place belongeth to the *Georgians*: whoſe prieſts are poore, and accept of alms. No other nation ſay maſſe on that altar: ouer which there hang fortie ſixe lamps, which burne continually. On the ſelfe ſame floor, of the ſelfe ſame form is that other chappell belonging to the *Latines*, deuided only by a curtaine, and entred through the former. In the midſt of the pauement is a ſquare, inchaced with ſtones of different colours, where Chriſt, as they ſay, was nailed vpon the croſſe. This place is too holy to be trod vpon. They weare the hard ſtones with their ſoft knees, and heat them with their feruent kiſſes: proſtrating themſelves, and tumbling vp and downe with an ouer-actiue zeal.

Ouer the altar which is finely ſet forth, three and thirtie lamps are maintained. Theſe two chappels belonging to the temple, are all that poſſeſſe the ſummit of the rocke: excepting that of the immolation of *Iſack*, without, and ſpoken of before; and where they keepe the altar of *Melchiſedech*. Oppoſite to the doore of the temple adioyning to the ſide of the chancell are certaine marble ſepulchers, without titles or epitaphs. Some twenty paces directly weſt from mount *Caluary*, and on that ſide that adioyneth to the tower, a round white marble, leuell with the pauement, retaineth the memorie (as they ſay) of that place, where the bleſſed Virgin ſtood, and the diſciple whom Chriſt loued; when from the croſſe he commended each to other: ouer which there

there burneth a lampe. A little on the right hand of this, and towards the weſt, you paſſe between certain pillars into that part of the church which is called the Temple of the Reſurrection, and of the holy Sepulcher. A ſtately round, cloiſtered below, and aboue; ſupported with great ſquare pillars, flagged heretofore with white marble: but now in many places depriued thereof by the ſacrilegious infidels. Much of the neather cloiſter is deuided into ſundry chappells belongin vnto ſeueral nations and ſects, where they exerciſe the rites of their ſeuerall religions.

This round is couered with a cupolo ſuſtained with rafters of cedar each of one peece; being open in the midſt like the Pantheon at *Rome*, whereat it receiueth the light that it hath, and that as much as ſufficeth. Iuſt in the midſt, and in view of heaven, ſtands the glorified ſepulcher, a hundred and eight feet diſtant from mount *Caluary*; the naturall rocke ſurmounting the ſole of the temple, abated by art, and hewn into the forme of a chappell, more long then broad, and ending in a ſemicircle; all flagged ouer with white marble. The hinder part being ſomething more eminent then the other, is enuironed with ten ſmall pillars adioyning to the wall, and ſuſtaining the corniſh. On the top (which is flat) and in the midſt thereof, a little cupolo couered with lead is erected vpon ſix double, but ſmall *Corinthian* columns of poliſhed porphyre. The other part being lower then this by the height of the corniſh; ſmooth aboue, and not ſo garniſhed on the ſides (ſeruing as a lobby or portico to the former)is entred at the Eaſt end; (hauing before the doore a long pauement, erected ſomething abone the floore of the church included between two white marble walls not paſt two foot high) and conſiſting of the ſelfe ſame rocke, doth contain therein a concaue about three yards ſquare, the roofe hewne compaſſe; all flagged throughout with white marble. In the midſt of the floore there is a ſtone about a foote high, and a foote and a half ſquare; whereon, they ſay, that the angell ſate, who told the two *Maries* that our Sauiour was riſen. But Saint *Matthew* ſaith, he ſate vpon the great ſtone which he had rolled from the mouth of the ſepulcher; which, as it is ſaid, the empreſſe cauſed to be conveyed to the church of Saint Sauiour, ſtanding where once ſtood the palace of *Caiphas*. Out of this a paſſage through the midſt of the rocke, exceeding not three feet in height, and two in breadth, hauing a doore of gray ſtone with hinges of the ſame, vndeuided from the naturall, affoordeth a way to creepe through into a ſecond concave, about eight foote ſquare, and as much in height, with a compaſt roofe of the ſolid rocke, but lined for the moſt part with white marble. On the north ſide there is a tombe of the ſame, which poſſeſſeth one half of the room; a yard in height, and made in the forme of an altar: inſomuch as not aboue three can abide there at once; the place no larger then affoordeth a liberty for kneeling. It is ſaid, that long after the reſurrection, the tombe remained in that forme wherein it was when our Sauiour lay there: when at length, by reaſon of the deuouter pilgrims, who continually bore away little pieces thereof (relicks whereunto they attributed miraculous effects) it was incloſed within a grate of iron. But a ſecond inconueniency which proceeded from the tapers, haire, and other offerings throwne in by votaries, which defiled the monument, procured the pious *Helena* to incloſe the ſame within this marble altar, which now belongeth to the *Latins:* whereupon they only ſay maſſe, yet free for other Chriſtians to exerciſe their priuate deuotions; being well ſet forth, and hauing on the far ſide an antique and excellent picture demonſtrating the reſurrection. Ouer it perpetually burneth a number of lamps, which haue ſullied the roofe like the inſide of a chimney, and yeelds vnto the room an immoderate feruour. Thouſands of Chriſtians performe their vowes, and offer their tears here yearly, with all the expreſſions of ſorrow, humilitie, affection, and penitence. It is a frozen zeale that will not be warmed with the ſight thereof. And ô that I could retaine the effects that it wrought, with an vnfainting perſeuerance!

Without, and to the weſt end of this chappell, another very ſmall one adioyneth, vſed in common by the *Ægyptians* and *Æthiopians*. Now on the left hand as you paſſe vnto the chappell of the apparition, there are two round ſtones of white marble in the floore: that next the ſepulcher couering the place where our Sauiour, and the other where *Mary Magdalen* ſtood (as they ſay) when he appeared vnto her. On the north ſide, and without the limits of the temple, ſtands the chappell of the apparition: ſo called (as they ſay) for that Chriſt in that place did ſhew himſelf to his ſorrowfull mother, and comforted her, pierced with anguiſh for his cruel death and ignominious ſufferings.

Having viſited theſe places (which beſtow their ſeueral indulgencies, and are honoured with particular oriſons) after euen-ſong, and proceſſion, the *pater-guardian* putting off his pontifical habit, and clothed in a long veſt of linnen girt cloſe vnto him, firſt waſhed the feete of his fellow fryars; and then of the pilgrims: which dried by others he kiſſed, with all outward ſhew of humility. The next day, being Good Friday, amongſt other ſolemnities, they carried the image of Chriſt on a ſheete ſupported by the foure corners, in proceſſion, with banners of the paſſion: firſt to the place where he was impriſoned, then in order to the other; performing at each their appointed deuotions. Laying it where they ſay he was fixed on the croſſe, the frier preacher made ouer it a ſhort and paſſionate oration: who acted his part ſo well, that he begot tears in others with his owne; and taught them how to be ſorrowfull. At length they brought it to the place where they ſay, he was imbalmed: where the *pater-guardian* annointed the image with ſweet oiles, and ſtrewed it with aromaticke powders, and from thence conueyed it to the ſepvlchre. At night the lights put out, and company remoued, they whipped themſelves in their chappell of mount *Caluary*. On Saturday their other ſolemnities performed, they carried the croſſe in proceſſion, with the banners of the buriall, to the aforeſaid chappell: creeping to it, kiſſing, and lying groueling ouer it. On Eaſter Day they ſaid ſolemne ſeruice before the door of the ſepulcher. The whole chappell couered on the outſide with cloth of tiſſue: the gift (as appeared by the armes imbroydered thereon) of the *Florentine*. In this they ſhewed the varietie of their wardrobe; and concluded with a triumphant proceſſion, bearing about the banners of the reſurrection. Thoſe ceremonies that are not local, I willingly omit. At noone we departed to the monaſtery: hauing laine on the hard ſtones for three nights together, and fared as hardly.

All this while there were no leſſe then a thouſand Chriſtians, men, women and children, who fed and lodged vpon the pauement of the temple. On Eaſter Day about one of the clocke in the morning, the nations and ſects aboue mentioned, with joyful clamors, according to their ſeuerall cuſtomes, circled the church, and viſited the holy places in a ſolemne proceſſion; and ſo for that time concluding their ceremonies, departed.

MR. MAUNDRELL's ACCOUNT. Page 67, &c.

The next day being Good Friday in the Latin ſtyle, the conſul was obliged to go into the church of the ſepulcher, in order to keep his feaſt; whither we accompanied him, although our own Eaſter was not till a week after theirs. We found the church doors guarded by ſeveral *Janizaries*, and other Turkiſh officers; who are placed here to watch, that none enter in, but ſuch as have firſt paid their appointed caphar. This is more or leſs according to the country, or the character of the perſons that enter. For franks it is ordinarily fourteen dollars per head, unleſs they are eccleſiaſtics, for in that caſe it is but half ſo much.

Having once paid this caphar you may go in and out *gratis* as often as you pleaſe during the whole feaſt: provided you take the ordinary opportunities, in which it is cuſtomary to open the doors; but if you would have them opened at any time out of the common courſe, purpoſely for your own private occaſion, then the firſt expence muſt be paid again.

The pilgrims being all admitted this day, the church doors were locked in the evening, and opened no more till Eaſter day; by which we were kept in a cloſe, but very happy confinement for three days. We ſpent our time in viewing the ceremonies practiſed by the Latins at this feſtival, and in viſiting the ſeveral holy places; all which we had opportunity to ſurvey with as much freedom, and deliberation as we pleaſed.

And now being got under the ſacred roof, and having the advantage of ſo much leiſure and freedom, I might expatiate in a large deſcription of the ſeveral holy places, which this church (as a cabinet) contains in it. But this would be a ſuperfluous prolixity, ſo many pilgrims having diſcharged this office with ſo much exactneſs already, and eſpecially our learned ſagacious countryman Mr. *Sandys*, whoſe deſcriptions and draughts, both of this church, and alſo of the other remarkable places in and about *Jeruſalem*, muſt be acknowledged ſo faithful, and perfect, that they leave very little to be added by after comers, and nothing to be corrected. I ſhall content myſelf, therefore, to relate only what paſſed in the church during this feſtival, ſaying no more of the church itſelf, than juſt what is neceſſary to make my account intelligible.

The church of the Holy Sepulcher is founded upon Mount Calvary, which is a ſmall eminency or hill upon the greater mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore ſhut out of the walls of the city, as an execrable and polluted place. But ſince it was made the altar on which was offered up the precious, and all-ſufficient ſacrifice for the ſins of the whole world, it has recovered itſelf from that infamy, and has been always reverenced and reſorted to with ſuch devotion by all Chriſtians, that it has attracted the city round about it, and ſtands now in the midſt of Jeruſalem, a great part of the hill of Sion being ſhut out of the walls to make room for the admiſſion of Calvary.

In order to the fitting of this hill for the foundation of a church, the firſt founders were obliged to reduce it to a plain area, which they did by cutting down ſeveral parts of the rock, and by elevating others. But in this work care was taken, that none of thoſe parts of the hill, which were reckoned to be more immediately concerned in our bleſſed Lord's paſſion, ſhould be altered or diminiſhed. Thus that very part of Calvary, where they ſay Chriſt was faſtened to, and lifted upon his croſs is left entire, being about ten or twelve yards ſquare, and ſtanding at this day ſo high above the common floor of the church, that you have 21 ſteps or ſtairs to go up to its top: and the holy ſepulcher itſelf, which was at firſt a cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground.

The church is leſs than one hundred paces long, and not more than ſixty wide: and yet is ſo contrived, that it is ſuppoſed to contain under its roof twelve or thirteen ſanctuaries, or places conſecrated to a more than ordinary veneration, by being reputed to have ſome particular actions done in them relating to the death, and reſurrection of Chriſt. As firſt, the place where he was derided by the ſoldiers: ſecondly, where the ſoldiers divided his garments: thirdly, where he was ſhut up, whilſt they digged the hole to ſet the foot of the croſs in, and made all ready for his crucifixion: fourthly, where he was nailed to the croſs: fifthly, where the croſs was erected: ſixthly, where the ſoldier ſtood that pierced his ſide: ſeventhly, where his body was anointed in order to his burial: eighthly, where his body was depoſited in the ſepulcher: ninthly, where the angels appeared to the women after his reſurrection: tenthly, where Chriſt himſelf appeared to Mary Magdalen, &c. The places where theſe and many other things relating to our Bleſſed Lord are ſaid to have been done, are all ſuppoſed to be contained within the narrow precincts of this church, and are all diſtinguiſhed and adorned with ſo many ſeveral altars.

In galleries round about the church, and alſo in little buildings annext to it on the outſide, are certain apartments for the reception of friars and pilgrims, and in theſe places almoſt every Chriſtian nation antiently maintained a ſmall ſociety of monks; each ſociety having its proper quarter aſſigned to it, by the appointment of the Turks. Such as the Latins, Greeks, Syrians, Armenians, Abyſſines, Georgians, Neſtorians, Cophtites, Maronites, &c. all which had anciently their ſeveral apartments in the church. But theſe have all, except four, forſaken their quarters: not being able to ſuſtain the ſevere rents, and extortions, which their Turkiſh landlords impoſe upon them. The Latins, Greeks, Armenians, and Cophtites keep their footing ſtill. But of theſe four the Cophtites have now only one poor repreſentative of their nation left. And the Armenians are run ſo much in debt, that it is ſuppoſed they are haſtening apace to follow the examples of their brethren, who have deſerted before them.

Beſides their ſeveral apartments, each fraternity have their altars, and ſanctuary, properly and diſtinctly allotted to their own uſe. At which places they have a peculiar right to perform their own divine ſervice, and to exclude other nations from them.

But that which has always been the great prize contended for by the ſeveral ſects, is the command, and appropriation of the holy ſepulcher: A privilege conteſted with ſo much unchriſtian fury, and animoſity, eſpecially between the Greeks and Latins, that in diſputing, which party ſhould go into it to celebrate their maſs: they have ſometimes proceeded to blows and wounds even at the very door of the ſepulcher; mingling their own blood with their ſacrifices. An evidence of which fury the father guardian ſhewed us in a great ſcar upon his arm, which he told us was the mark of a wound, given him by a ſturdy Greek prieſt in one of theſe unholy wars. Who can expect ever to ſee theſe holy places reſcued from the hands of infidels? or if they ſhould be recovered, what deplorable conteſts might be expected to follow about them? ſeeing even in their preſent ſtate of captivity, they are made the occaſion of ſuch unchriſtian rage, and animoſity.

For putting an end to theſe infamous quarrels, the French king interpoſed, by a letter to the grand viſier about twelve years ſince; requeſting him to order the holy ſepulcher to be put into the hands of the Latins, according to the tenour of the capitulation, made in the year 1673; the conſequence of which letter and of other inſtances made by the French king was, that the holy ſepulcher was appropriated to the Latins: this was not accompliſhed till the year 1690, they alone having the privilege to ſay maſs in it. And though it be permitted to Chriſtians of all nations to go into it for their private devotions, yet none may ſolemnize any public office of religion there but the Latins.

The dayly employment of theſe recluſes is to trim the lamps, and to make devotional viſits and proceſſions to the ſeveral ſanctuaries in the church. Thus they ſpend their time, many of them for four or ſix years together; nay ſo far are ſome tranſported with the pleaſing contemplations in which they here entertain themſelves, that they will never come out to their dying day, burying themſelves (as it were) alive in our Lord's grave.

The Latins, of whom there are always about ten or twelve reſiding at the church, with a preſident over them, make every day a ſolemn proceſſion, with tapers, and crucifixes, and other proceſſionary ſolemnities, to the ſeveral ſanctuaries; ſinging at every one of them a Latin hymn relating to the ſubject of each place. Theſe Latins being more polite and exact in their functions than the other monks here reſiding, and alſo our converſation being chiefly with them, I will only deſcribe their ceremonies, without taking notice of what was done by others, who did not ſo much come under our obſervation.

Their ceremony begins on Good Friday night, which is called by them the *nox tenebroſa*, and is obſerved with ſuch an extraordinary ſolemnity, that I cannot omit to give a particular deſcription of it.

As ſoon as it grew duſk, all the fryars, and pilgrims were convened in the chappel of the apparition (which is a ſmall oratory on the north ſide of the holy grave, adjoining to the apartments of the Latins) in order to go in a proceſſion round the church. But, before they ſet out, one of the friars preached a ſermon in Italian in that chappel. He began his diſcourſe thus; *In queſta notte tenebroſa*, &c. at which words all the candles were inſtantly put out, to yield a livelier image of the occaſion. And ſo we were held by the preacher for near half an hour very much in the dark. Sermon being ended, every perſon preſent had a large lighted taper put into his hand, as if it were to make amends for the former darkneſs, and the crucifixes and other utenſils were diſpoſed in order for beginning the proceſſion. Amongſt the other crucifixes there was one of a very large ſize, which bore upon it the image of our Lord as big as the life. The image was faſtened to it with great nails, crowned with thorns, beſmeared with blood, and ſo exquiſitely was it formed, that it repreſented in a very lively manner the lamentable ſpectacle of our Lord's body, as it hung upon the croſs. This figure was carried all along in the head of the proceſſion; after which the company followed to all the ſanctuaries in the church, ſinging their appointed hymn at every one.

The firſt place they viſited was that of the pillar of flagellation, a large piece of which is kept in a little cell juſt at the door of the chappel of the apparition. There they ſung their proper hymn, and another fryar entertain'd the company with a ſermon in Spaniſh, touching the ſcourging of our Lord.

From hence they proceeded in ſolemn order to the priſon of Chriſt, where they pretend he was ſecur'd whilſt the ſouldiers made things ready for his crucifixion; here likewiſe they ſung their hymn, and a third fryar preach'd in French.

From the priſon they went to the altar of the diviſion of Chriſt's garments: where they only ſung their hymn, without adding any ſermon.

Having done here, they advanc'd to the chappel of the deriſion, at which, after their hymn, they had a fourth ſermon (as I remember) in French.

From this place they went up to *Calvary* leaving their ſhoes at the bottom of the ſtairs. Here are two altars to be viſited; one where our Lord is ſuppoſed to have been nailed to his croſs. Another where his croſs was erected. At the former of theſe they laid down the great crucifix, (which I but now deſcribed) upon the floor, and acted a kind of reſemblance of Chriſt's being nail'd to the croſs; and after the hymn, one of the fryars preached another ſermon in Spaniſh, upon the crucifixion.

From hence they removed to the adjoining altar where the croſs is ſuppoſed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, ſaid to be the very ſame individual one, in which the foot of our Lord's croſs ſtood. Here they ſet up their croſs, with the bloody crucified image upon it, and leaving it in that poſture, they firſt ſung their hymn, and then the father guardian, ſitting in a chair before it, preached a paſſion ſermon in Italian.

At about one yard and a half diſtance from the hole in which the foot of the croſs was fix'd, is ſeen that memorable cleft in the rock, ſaid to have been made by the earthquake which happened at the ſuffering of the God of Nature. When (as St. *Matthew*, *chap.* 27. *v.* 51. witneſſeth) *the rocks rent and the very graves were opened.* This cleft, as to what now appears of it is about a ſpan wide at it's upper part, and two deep; after which it cloſes: but it opens again below, (as you may ſee in another chappel contiguous to the ſide of *Calvary*); and runs down to an unknown depth in the earth. That this rent was made by the earthquake, that happen'd at our Lord's paſſion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the ſenſe and reaſon of every one that ſees it may convince him; for the ſides of it fit like two tallys to each other, and yet it runs in ſuch intricate windings as could not well be counterfeited by art, nor arriv'd at by any inſtruments.

The ceremony of the paſſion being over and the guardian's ſermon ended, two fryars, perſonating the one *Joſeph* of *Arimathea*, and the other *Nicodemus*, approached the croſs, and with a moſt ſolemn concerned air, both of aſpect and behaviour, drew out the great nails, and took down the feigned body from the croſs. It was an effigie ſo contrived, that its limbs were ſoft and flexible, as if they had been real fleſh; and nothing could be more ſurpriſing than to ſee the two pretended mourners, bend down the arms, which were before extended, and diſpoſe them upon the trunk, in ſuch a manner as is uſual in corpſes.

The body being taken down from the croſs, was received in a very fair large winding ſheet, and carried down from *Calvary*; the whole company attending as before, to the ſtone of unction. This is taken for the very place where the pretious body of our Lord was anointed, and prepared for the burial, *John* 19. 39. Here they laid down their imaginary corps, and caſting over it ſeveral ſweet powders, and ſpices, wrapt it up in the winding ſheet; whilſt this was doing they ſung their proper hymn, and afterwards one of the fryars preached in Arabick a funeral ſermon.

Theſe obſequies being finiſhed, they carried off their fancied corps, and laid it in the ſepulcher: ſhutting up the door till Eaſter morning. And now after ſo many ſermons, and ſo long, not to ſay tedious, a ceremony, it may well be imagined that the wearineſs of the congregation, as well as the hour of the night, made it needful to go to reſt.

On Eaſter morning the ſepulcher was again ſet open very early. The clouds of the former morning were clear'd up, and the fryars put on a face of joy and ſerenity, as if it had been the real juncture of our Lord's reſurrection."

"Notwithſtanding the changes and revolutions [of Jeruſalem] it is highly probable that a faithful tradition hath always been preſerved of the ſeveral places that were conſecrated, as it were, by ſome remarkable tranſaction relating to our Saviour and his apoſtles. For it cannot be doubted, that among others, Mount *Calvary* and the cave where our Saviour was buried, were well known to his diſciples and followers: and not only ſo, but that ſome marks likewiſe of reverence and devotion were paid to them. Theſe, no leſs than the *grotto* at *Bethlehem*, where our Saviour is ſuppoſed to have been born, were ſo well known in the time of *Adrian*, that out of hatred and contempt to the Chriſtian name, there was a ſtatue erected to Jupiter, over the place of the Reſurrection, another to Venus on Mount *Calvary*, and a third to Adonis at Bethlehem. All theſe continued till *Conſtantine* the Great, and his mother *Helena*, out of their great eſteem and veneration for places ſo irreligiouſly prophaned, erected over them thoſe magnificent temples, which ſubſiſt to this day. An uninterrupted ſucceſſion, it may be preſumed, of Chriſtians, who reſided at Jeruſalem, or who were conſtantly reſorting thither out of devotion, would preſerve the names, not only of the particular places I have mentioned, but of others likewiſe that are taken notice of in the hiſtory of our Saviour. Such as are the pools of *Betheſda*, and *Siloam*; the garden of *Gethſemane*; the *Field of Blood*; the brook of *Cedron*, &c. which have all been well deſcribed by our countrymen SANDYS and MAUNDRELL." DR. SHAW'S TRAVELS, p. 335, *folio edition*.

The Doctor appeals as authorities for this profanation to *Jerom. Epiſt*. xiii, *ad Pauli. Euſeb. de Vita Conſtant*. lib. iii. cap. 25. and to *Jerom Epiſt*. 17. *ad Marcell.* which are quoted at length by the Doctor, who has tranſlated the eſſence of their information, and given it above.

No.

No. CXL. PLACES IN AND NEAR JERUSALEM.

I PROCEED to notice ſome other places, mentioned in the Goſpels, principally. This map might indeed be made the foundation of a hiſtory of Jeruſalem, but that is not our deſign. I ſhall only ſuggeſt, that ſuch a hiſtory might indicate the ſituation of this town, when it was but ſmall, as before David took it—when it was enlarged by David, who built on mount Sion—when Solomon built the temple—the limits of it, when deſtroyed by Nebuchadnezzar—the various additions made to it in after ages, and at laſt, its extent, when ruined by Titus. It is evident that this hiſtory could not eaſily be conciſe; yet it ſeems requiſite, to complete information reſpecting this favoured city. We proceed in our immediate ſubject, by offering a few detached hints on ſeveral diſtinct articles, as ſpecimens of what may be illuſtrated by means of our Map.

Reland ſays, *Antiq. Heb.* Part IV. cap. 6. that there was a cuſtom of drawing water out of the fountain of Siloam, and pouring it out before the Lord, in the temple, at the time of evening ſacrifice; to which there ſeems to be ſome alluſion, John vii. 37. That Siloam was the neareſt fountain, and not far from the temple, appears by our plan. Our plan alſo contributes to the better underſtanding of the ſtory of the man blind from his birth, who was directed by our Lord, to "waſh in the pool of Siloam." It is well known, that Mr. WHISTON connected the laſt verſe of John viii. with the firſt of chap. ix. We ſhould remark, that the concluding words of chap. viii. are not in all *MSS.* taking them, however, for genuine, the connection might ſtand thus—"Jeſus concealed himſelf, and withdrew from the Jews who would have ſtoned him, and went out of the temple, paſſing through the midſt of them; και παρηγεν ȣτως, *and paſſed on—in that manner—and as he paſſed on,* he ſaw a man blind from his birth ... to whom he ſaid, go waſh in the pool of Siloam."—Now if our Lord went out of the temple by one of the weſt gates, into the city, then he might meet with this blind man not far from the temple: and I infer, that he ſent him to Siloam, as the neareſt fountain wherein he might waſh. I mean, that there was no affectation in our Lord's conduct (as directing him through the moſt public ſtreets, &c. of the city, in order to give this cure the greater publicity, &c.) but a ſimplicity, readineſs, and *neatneſs,* very agreeable to his general character; while at the ſame time, it continued the alluſion to the benefits to be received from the pool of Siloam (which is by interpretation *ſent)* which our Lord had made, chap. vii. 37.

How far did our Lord's triumphant proceſſion extend, Matthew xxi. 12?—from Bethphage at the Mount of Olives—"Go into the village .... when he was come into Jeruſalem, all the city was moved:—he went into the temple:"—probably to the weſtern gate, called the KING'S GATE: which might be *providentially* alluded to in the hoſannas, and other acclamations. N. B. Eſpecially the reference of "Behold thy KING cometh ſitting on an aſſes colt," &c.—which his diſciples recollected *after* all was over.

The brook Kedron has water in it only after great rains, at all other times it is a mere rocky channel. N. B. Such are properly called torrents.

The Potters Field is well deſcribed by Mr. Maundrell.

The valley of Tophet, from its diſtance, could not be, properly a drain to Jeruſalem, as ſome have thought; nevertheleſs, it might be a receptacle for filth, &c. which was carried to it.

On the Mount of Olives, at T. is the church of the Aſcenſion, from whence our

Lord took his leave of earth. Our plan ſhews how fit a ſtation this was for a view of the temple, &c. and how eaſily a perſon might be ſaid to weep over it. Luke ix. 41.

At the ridge of the hill, below the golden gate of the temple, A. where we have repreſented a parcel of ſtones, is where the proto-martyr Stephen is ſaid to have been ſtoned; and this is credible, becauſe it ſeems to be the neareſt convenient ſpot, out of the limits of the ſacred precincts, to where the ſanhedrim ſat in the temple.

It ſhould ſeem that Peter and John lodged together in Jeruſalem, John xx. 2. If it were of conſequence to the right determination of their readineſs in the ſtory of the reſurrection, to fix whereabouts they lodged, I ſhould ſay, probably, between Calvary and the temple; and this becomes plauſible, when we advert to Peter and John's going together to the temple worſhip, through the beautiful gate; which was in the center of the weſtern wall of the temple court. There were many gates in this wall; but providence on this day directed them through this particular entrance. Acts iii. 2.

Whether what is now ſhewn for the priſon of St. Peter, Acts xii. be the true place, [which certainly I ſhall not affirm] (*vide* Mr. Maundrell's account, page 63) is the following the import of the expreſſions uſed in the hiſtory? "Paſſing the firſt watch, and the ſecond, (φυλαχὴν, guard of ſoldiers, *corps de garde)* they came to the IRON GATE, which leads into the city—which opened of its own accord:"—was St. Peter's priſon *out* of the city (Jeruſalem), and were theſe two *corps de garde* outſide of the city gate? I ſhould rather think not: but would *query*, whether this iron gate did not lead into the city of David? much as perſons reſident at Weſtminſter, ſpeak of going "into the city," meaning the city of London. By the ſame ellipſis, at Jeruſalem, the city of David (on Mount Sion) might be called "the city." This I ſubmit as a *query:* but where could theſe two *corps de garde* be? by the order of the words they might be diſtant from one another. Were they both at his priſon? or was one at his priſon, and the other at the walls of the town? or were both at the walls of the town? Is it credible, that Peter was impriſoned in ſome part of Herod's palace: and that the firſt *phylake—watch*, was at the city gate, where the wall croſſes the VIA DOLOROSA; and the ſecond at the wall wherein was the iron gate? ſo that the angel accompanied Peter almoſt the whole length of Old Jeruſalem, and did not leave him, till he had got through the iron gate to about I. or K. A conſiderable diſtance, this: if the idea be juſt. But this depends on circumſtances not particularized, though well known at the time.

The ſituation of fort Antonia, at the N. W. corner of the temple court, illuſtrates the hiſtory of the ſeizure of Paul, Acts xxi. 28, &c. and ſhews how the ſoldiers, &c. were ready to repreſs tumults, and violences, in the ſacred precincts. Much light is thrown on this ſtory by Joſephus's account of the temple, &c.

As this article is meant merely as a ſpecimen of what advantages may be drawn from the inſpection and conſideration of the Map, and as ſeveral references are made to the Map in the courſe of the Dictionary, I ſhall cloſe theſe obſervations by a ſubject from the Old Teſtament, that I may not ſeem to forget the ancient circumſtances of Jeruſalem, the Holy City.

In 1 Kings i. we have an account of Adonijah Ben Haggith's making a kind of coronation feaſt at En-Rogel; (which SANDYS places at the ſpot marked by a tree in the Valley of Jehoſhaphat), and of Solomon's being crowned by order of David, at the fountain Gihon, which is ſomewhat above X. in the Map. Conſidering both theſe places, as near to mount Sion, Gihon to the weſt, and En-Rogel to the eaſt, we may aſcertain the true geography of this hiſtory.

"David ſaid, make to ride Solomon my ſon, upon my own mule, and make him *go down* to Gihon—anoint him—and blow the trumpet: verſe 40. and all the people *came up* *up* after him, and piped with pipes, and rejoiced with a great joy. And Adonijah and all his gueſts heard *(this joy)* juſt after they had dined, and Joab heard the ſound of the trumpet," &c. So that while Adonijah was propoſing himſelf *at one part*, as king, Solomon was actually crowned king, *at another part*,—by order of David; by which inſtant proceedure, Adonijah not only was prevented in his deſign, but his deſign was hindered juſt in time to forbid his commiſſion of any overt act, which would have implicated him in treaſon.

Conſider alſo, David's going over the brook Kedron weeping; Nehemiah's hiſtory of rebuilding the city wall, &c. &c.

No. CXLI. EXTERMINATION OF THE JEWS BY AHASUERUS.

THERE is ſomething ſo entirely different from the cuſtoms of European civilization, in the conduct of Haman and Ahaſuerus, in reſpect to their propoſed deſtruction of the Jewiſh people, Eſther chap. iii. that the mind of the reader, when peruſing it, is alarmed into heſitation, if not into incredulity. And, indeed, it ſeems to be barely credible, that a king ſhould admit of ſuch a maſſacre of his ſubjects—a whole nation cut off at a ſtroke! However, that ſuch a propoſal might be made antiently, is atteſted by a ſimilar propoſal made in later times, which narrowly eſcaped from witneſſing a cataſtrophe of the ſame nature. M. De Peysonnel, in delineating the character of the celebrated Haſſan Pacha (who in the war of 1770, between Ruſſia and Turkey, became eminent as a ſeaman) ſays of him, "He preſerved the Greeks, *when it was deliberated in the council* [of the Grand Signior] TO EXTERMINATE THEM INTIRELY, as a puniſhment for their defection, [*i. e.* of ſome of them] and to prevent their future rebellion: *he obtained for them a general amneſty*, which he took care ſhould be faithfully obſerved, and this . . . . brought back a great number of emigrants, and prevented the total deſertion of that numerous claſs of ſubjects, which an unſeaſonable rigour would have occaſioned; and which muſt have depopulated the provinces, rendered a great part of the country uncultivated, and deprived the fleet of a nurſery of ſailors." Remarks on Baron du Tott, page 90.

Political evils theſe, which nevertheleſs, would not have preſerved the Greeks, without the perſonal influence of the admiral—as the conſideration of ſimilar evils could not reſtrain the anger of Haman, and the miſ-led confidential caprice of Ahaſuerus.

N. B. This account has lately been confirmed by Mr. Elton, of Smyrna.

No. CXLII. SPECIMENS OF ORIENTAL NAMES.

I FIND in Father *Simon*'s Letters, ſome remarks on the liſt of Hebrew names, and their interpretations, uſually attributed to St. *Jerom*, which as theſe names are moſtly adopted by Calmet in the *Dictionary*, I ſhall lay before the reader:—"As this learned father has not made diſtinct obſervations upon an infinity of words, which he places among the Hebrew and Greek names, which nevertheleſs are Greek, or Latin words,—we muſt not accuſe St. Jerom of ignorance, for he was too well informed, not to perceive the falſity of an infinity of etymologies, whoſe ridiculouſneſs ſtares in the face of whoever has the ſmalleſt knowledge of the Greek or Hebrew languages. But the general method of that learned doctor was, rather to compile the opinions of others, than to give his own. It would have been better, no doubt, to have given a *new* book of Hebrew names, of his own compoſition; rather than to have tranſlated the *farrago* of Philo and Origen: but he knew that this *farrago* was in the taſte of the people of his day, and that it was even eſtabliſhed by length of uſage."

This cenſure of St. *Jerom* is certainly well founded, ſo far at leaſt as relates to what he might have done, had he given us a new and accurate liſt of Hebrew names, juſtly derived from their roots; but that this was not quite ſo eaſy a matter, as father *Simon* ſeems to have thought, will perhaps be admitted by the reader, after peruſing the following obſervations.

Though names were originally conferred for purpoſes of diſtinction, yet they were often taken from occurences which happened about the time of the perſon's birth, they were varied according to events in the courſe of the perſon's life—by additional names—by names of honour—names expreſſing what offices, or dignities, the perſon might bear—by nick-names—names derived from perſonal excellencies, or defects, and, what defies etymological acuteneſs,—names expreſſive of *contradictory qualities*.

In order to render this more ſenſible to the reader, we ſhall offer a ſlight arrangement of inſtances in ſupport of our remarks.

(I.) Names of ANGELS, are uſually compoſed of words implying a relation to God, of whom they are the agents, as *Gabriel—God is my ſtrength. Michael—who is like God?* &c.

(II.) Names of KINGS, or PRINCES, beſides being epithets expreſſive of royalty, are often compounded of titles of the divinity to whom theſe princes were devoted, or whom they worſhipped; as *Nerigliſſar—Obed-nego—Baalteſhazzar,* &c.

(III.) Names of PUBLIC OFFICERS, are uſually drawn from the nature of their office; but when this name is continued to the perſon, *after* his having quitted that office, and is incorporated with his proper name, or with any occaſional name, it becomes extremely embarraſſing to thoſe who are unacquainted with the incidents of that perſon's life, and therefore cannot determine to what occurrence it relates.

Evidently the ſame perſons, are occaſionally called in ſcripture by ſuch different names, as occaſions no little embaraſſment. Perhaps we might account for moſt of their peculiarities, if we had ſomething like principles to guide our enquiries into the variations of eaſtern appellations: for want of ſuch principles, we muſt at preſent be content with a few inſtances of names beſtowed on various occaſions; which, if they rather whet our curioſity, than gratify our wiſhes, they may at leaſt demonſtrate the propriety of ſuſpending our judgment, on many ſcripture appellations.

(IV.) NAMES OF ORDINARY COURSE.

..... "An Arab named *Ali*, if his father's name was *Mahammed,* takes the name of *Ali Ibn Mahammed*; if from *Baſra*, he adds the name of his country *el Baſri;* and if a man of letters, the name of his ſect, as *Schafei*; and his name at length will be *Ali Ibn Mahammed el Schafei:* ſo that he cannot be confounded with any other of his countrymen." NIEBUHR, vol. ii. page 211. *Eng. Edit.*

"Some men, whoſe fathers have not been much known, adjoin to their own names that of their eldeſt ſon. A Turk of the name of *Salech*, who furniſhed me for hire with mules to perform the journey from Aleppo to Konie, called himſelf *Fatimé Ugli,* the ſon of Fatimé. I aſked ſeveral Turks "if it were common among them to *take the name of the mother?*" they replied, "there were ſome inſtances of it, but *that no man in his ſenſes would name himſelf after a woman.*" NIEBUHR. vol. ii. page 211.

[Achmet Calaicos.] "*Calaicos* ſignifies a tinman, the profeſſion of this baſhaw's father, a Circaſſian by birth. The Turks, who have no family names, not knowing what nobility is, often take that of their father's profeſſion, and more commonly that of *Oglou*, or *Ibrahim Oglou*, the ſon of Ibrahim, as in England, Johnſon, Jackſon, &c." [*i. e.* John's-ſon, Jack's-ſon.] De la Motraye's Travels, vol. i. page 222.

(V.) NAMES FROM PECULIAR CIRCUMSTANCES.

"Although the multiplicity of names aſſumed by the kings of Abyſſinia, and the confuſion occaſioned by this cuſtom, has more than once been complained of in the foregoing ſheets, we have here an exception to this practice, otherwiſe almoſt general. *Icon Almai* is the only name by which we know this firſt prince of the race of Solomon, reſtored now fully to his dominions, after a long exile his family had ſuffered by the treaſon of Judith. The ſignification of his name is, "*let him be made our ſovereign*," and is apparently that which he took upon his inauguration, or acceſſion to the throne; and his name of baptiſm, and bye-name, or popular name given him, *are both therefore loſt*." Bruce's Travels, vol. ii. page 1.

"David, at his inauguration, took the name of *Lebna Denghel*, or "the virgin's frankincenſe;" then that of *Elena Denghel*, or "the myrrh of the virgin;" and after, that of *Wanag Segued*, which ſignifies "reverenced, or feared, among the lions," with whom, towards the laſt of his reign, he reſided in wilds and mountains, more than with men." Bruce's Travels, vol. ii. page 66.

"*Hadug Ras*, the head, or chief, of the aſſes: he is a great officer; and chief commander: he has the care of, or charge of the aſſes." *Ibid.*

As inſtances of the flattery attached to names, the reader may be amuſed by the following, which have been aſſumed by different perſons. They are from Frazer's "History of Nadir Shah."

"*Temur* is known in Europe by the name of *Tamerlane*, a corruption of *Temur-Lang*, lame Temur;" an appellative ſeldom, or never, given him by the eaſtern hiſtorians. His name and titles at length are thus tranſlated—"The axis of the world, and religion; prince Temur of Gourjan, lord of the conjunction—of fortunate ſtars."

"*Shahab O'din*, the bright ſtar of religion, and *Shah Jehan*, the king of the world, were the titles *Sultan Hourin* aſſumed on his acceſſion to the throne."

"When *Auring Zebe*, "the ornament of the throne," became emperor, he aſſumed the titles of *Mohy O'din*, reviver of religion—and *Allum Guir*, conqueror of the world.

"Akbar took to himſelf the title of *Jalal O'din*, the aggrandiſer of religion.

"Sultan *Mahommed Mauga*, on his acceſſion, aſſumed the titles of *Koteb Al Din*, the axis of religion; *Bahadr Sheh*, the valiant king; and *Shall Allum*, king of the world.

"The viſir's name was *Abul Fazl*—the father of excellence.

Among other names we find *Khojiſta Akhter*—Of happy ſtars. *Bedar Bukht*—Whoſe fortune is awake. *Neſi Allah*—Aſſiſted by God. *Sher Afkan*—The lion over-thrower. *Nizam al Muluck*—He who arranges and puts in order the empire: his firſt name was *Chin*. *Kuleujh Khan*—The ſword-drawing lord. *Abul Mazuffer*—The father of victory. *Emir al Omra*—The prince of princes, is a title uſually given to the *Mir Bukſhi*, paymaſter-general and treaſurer.

The titles of a *viſir*, as ſubjoined to his ſeal on the back of a *firman*.

"The ſecurity of fortune, and truſt-worthy of the empire—chief of the omras of exalted rank—choſen among the khans of the high court—manager of the empire and its riches—director of its fortune and grandeur—maſter of the ſword and pen—exalter of the ſtandard and enſign—viſir of a true judgment—of one colour, (*i. e. ingenuous and ſincere*)—prop of the empire—ſupreme manager of its affairs—the victorious general—the grateful friend, and—the pattern for all viſirs." **Fraser's** "*Hiſtory of Nadir Shah.*" page 53.

"The court gave the place of Janiſſary Aga to Abdi Pacha, in order to commit the juriſdiction of the army to one whoſe character was that of an executioner. His firſt care was to dig great pits, and his daily employment was to fill them with the bodies of the ſoldiers he had ordered to be ſtrangled, on the ſlighteſt pretences, and without any examination:—he put to death more than thirty thouſand men. The means the Turks employed to ſurpriſe their enemies were not leſs ſtrange: the high treaſurer, commanding a detachment, in the night, was lighted by the flame of reſinous wood burning in iron chafing diſhes fixed to long poles. *Abdi Pacha*, therefore, got the name of the *pit-digger*, and the high treaſurer that of *the blazer*." Baron du Tott, vol. ii. p. 113.

"This ſame Caimakan, who is here ſpoken of by the name of Haſſan Pacha, and the ſurname Kooyoodgi, is, as often as he is mentioned afterwards, conſtantly called Muſtapha Pacha. This, no doubt, is a miſtake of the printer, but that is no apology for the error of the author. This Pacha was neither named Muſtapha, nor Haſſan; his name was Seuleeman Pacha Kooyoodgi. I obſerve alſo, that the author, at page 198, has given the name of Umer to the high treaſurer, whom the ſame Kooyoodgi Pacha raiſed by open force to the digity of pacha with three tails, which he was ſo unwilling to accept. This high treaſurer was named Oſman Effendi, his ſurname was Senichehirlu, becauſe the town of Senichehir was the place of his birth. He has ſince been known under the name of Oſman Pacha." Peysonnell's Remarks on Baron du Tott, page 104

"Among the names of his numerous domeſtics, that of *Haidout Muſtapha*, had often ſtruck me. The firſt word ſignifies *robber*, which indeed, was formerly the profeſſion of Muſtapha; he ſtill thought himſelf *honoured with the title*, and his maſter commanded him to relate to me the crimes he had committed." Du Tott, vol. i. page 49.

"We were introduced to their Shekh, who was ſick, in a corner of a hut, where he lay on a carpet, with a cuſhion under his head. This chief of the Ababdé was called "Nimmer," *i. e. the tiger*, (though his furious qualities were at this time in a great meaſure allayed by ſickneſs.)" Bruce, vol. ii. p. 144.

Has this name any coincidence with that of Nimrod, the mighty hunter. Gen. x. 9.

(VI.) PECULIAR APPLICATIONS OF THE NAME FATHER.

. . . . "In the time of the deceaſed Mahommed Bey, *Father of Gold*, who was likewiſe deceived by avarice." . . . . Major Rooke's Travels in Arabia Felix, page 126.

"Pattaka, is the name given by the merchants of Provence to the dollar of the empire, after the Arabs, who call it *rial aboutaka*, or *father of the window*, on account of the arms on the reverſe, which, according to them, reſemble a window. Volney, vol. i. page 220.

"I made him [the Arab] count his ſum, which amounted to ſeven and a half ſequins, and a piece of ſilver, value about half-a-crown, which in Syria they call *abou kelb*—*father dog*." It is the Dutch lion rampant, which the Arabs, who never call a thing by its right name, term *a dog*." Bruce's Travels, vol. iv. p. 177.

" . . . a few hours before my arrival, had landed *Abou Kerſh*, *i. e. father belly*, ſo called from his being immoderately fat." . . . *Ibid*. p. 190.

(VII.) NAMES OF CONTRADICTORY IMPORT.

"But far before any, in the confidence of the late king, was *Waragna Shalaka*, that is colonel of a regiment of Djawi Galla, with which he defended the provinces of Damot and Agow againſt his countrymen on the other ſide of the Nile; for he was a galla of that nation himſelf, and his name was *Uſho*, which ſignifies *a dog*, but it was more by his intereſt, which he preſerved with thoſe people, than by his arms, that he kept thoſe barbarians from waſting that country.

"The reader will eaſily remember the firſt occaſion of his coming to Gondar, was, when Bacuffa ſaw him waſhing his clothes in a pool of water; and from the reproof, and his behaviour to the king on that occaſion, as well as the duty and implicit obedience he paid to his commands afterwards, he was called *Waragna*, by way of contradiction, that word ſignifying a *ſturdy rebel*, or one that ſtands up in defiance of the king. That name became much more famous afterwards in the perſon of his ſon, *Waragna Faſil*, to the very great detriment of the country in general." BRUCE, vol. ii. page 613.

···· He went by the nickname of *Goul*, or the *giant*, from his *ſmall ſize and debility of body*. BRUCE, vol. iv. page 212.

So it is cuſtomary in the Eaſt to name a negro "a pearl," as being the moſt perfect contraſt to his native blackneſs.

WOMEN'S NAMES.

"The queen's name was *Romana Werk*, The pomegranate of gold. Vol. ii. page 86.

"The queen was vain of her deſcent; nor did ſhe value herſelf leſs on her beauty, as we may judge by the ſeveral names ſhe took at different times. *Iteghé Mantuab*, or "the beautiful queen;" *Buhan Magwaſs*, or "the glory of grace." Her chriſtened name was *Welleta Georgis*." BRUCE, vol. ii. page 611.

Among other names common in the Eaſt are the following:

Shakrniſſa—Sweeteſt of women.
Mehd Alia, called alſo, *Taage Mahl*—The crown of the ſeraglio.
Hur al Niſſa—the moſt angelic of women.
Jehan Ara—the ornament of the world.
Suria Banu—the ſhining princeſs.———FRAZER'S NADIR SHAH.

The reader is deſired to look back to FRAGMENT, No. CXVIII. page 28. for inſtances of nicknames taken from perſonal imperfections, or peculiarities.

Theſe ſpecimens may ſupport our propoſition, that a correct liſt of Hebrew names, though it be a *deſideratum*, is no eaſy performance; and it may ſhew too, that the analyſis of names, muſt not be too ſtrictly depended on. Without prolonging theſe inſtances, I ſhall offer a few remarks on them.

(1.) We ſee how cuſtomary the addition of the father's name to the ſon's is; in the Old Teſtament, *Ben* ſuch an one—in the New Teſtament, *Bar* ſuch an one; as *Bar*-Timeus, *Bar*-Jona, &c. This NIEBUHR tells us is ſtill the cuſtom.

(2.) Names given from particular events, as Jacob—Ben-oni—Pharez—Ichabod, &c. need no notice here, as they muſt have engaged the reader's attention.

(3.) I might enlarge on the antiquity of additional names: Ham from laughing acquired a name, FRAGMENT, No. XIX. page 37: this is the earlieſt inſtance known. But, Abram changed to Abraham, and Sarai to Sarah—Jacob to Iſrael—and others, prove, that this cuſtom is of great antiquity. It appears alſo to have been widely extended, as the king of Babylon practiſed it in the caſe of *Mattaniah*, king of Judah, whom he called *Zedekiah*, 2 Kings xxiv. 17. and in thoſe of Daniel and his companions, Dan. i. 7.

(4.) We obſerve how very looſely the title *father* is given to a perſon, or to a thing; and how greatly we ſhould err, in taking it ſtrictly for progenitor, or even for a diſtant anceſtor; ſince it has no connection with natural deſcent, or conſanguinity, nor even with ſubjects of the ſame nature—witneſs, *father of the window*.

In fact, we have no want of ſuch inſtances among ourſelves. In London that alderman who has longeſt enjoyed the office, is entitled "father of the city," and takes place accordingly, upon the death of his ſenior: the oldeſt member of a ſociety, is often called *father* of that ſociety, though many of the members may be his ſeniors in age: and in many other inſtances.

N. B. The names of relation—mother, brother, ſiſter, &c. are uſed in the ſame latitude, in the Eaſt, where natural conſanguinity, or even ſimilarity, is not intended by them.

(5.) According to the official degrees taken by any one, he aſſumes a new name, or has a new name conferred upon him: ſo Daniel was called Bel-ſhazzer, and his three companions received alſo new Chaldee names, upon their promotion in the royal ſervice.

(6.) We cannot but remark the continuance of this cuſtom, for, in the Epiſtle to the Church of Pergamos, Rev. ii. 17. our Lord promiſes, as a promotion of honour, to give the conqueror a *new name*, written on a white ſtone: a name peculiar, and reſtricted to the perſon who receiveth that ſtone; and not to be claimed by any other: which ſeems to be the true import of the paſſage—"a name which no man knoweth,"—in the ſenſe of *owneth*, claimeth, "except the receiver of it."

(7.) Perhaps, as pleaſant an inſtance as moſt we might mention, belongs to our own country, and is noticed by the Rev. Mr. HILL, in his "TRAVELS IN ITALY." He preſented a letter of recommendation from the preſent *Marquis of Landſdowne*, formerly *Lord Shelburne*, to an Italian *abbate*, with whom *Lord Shelburne* had been intimate; the *abbate* received the company civilly, but did not know *the Marquis of Landſdowne*, from whom the letter appeared to be by its ſignature, till he was reminded of his former intimacy with *Lord Shelburne*, and was informed of his lordſhip's change of title on his promotion to the marquiſate. Under his *new* title, he did not know his *old* friend!

(8.) The reader has ſeen the importance of the office of *Kal Hatze*, the "Word of the king," FRAGMENT, No. IX. and the alluſion to a great officer of ſtate, FRAGMENT, No. XIV. May the titles given to the Viſir, on the back of his *firman*, remind us of thoſe exalted and moſt noble appellations beſtowed by Iſaiah, chap. ix. on a perſon who was to be born—Emmanuel!—the *light* to lighten the Gentiles! the GLORY of the nation of Iſrael!

"For unto us is born a birth;
A ſon to us is given:
And the government ſhall be on his ſhoulder;
And his name ſhall be called—
Admirable! Counſellor! Divine Interpoſer!
Mighty! Father of future time! Prince of Peace!"

Including, no doubt, the idea, that whereas officers of ſtate receive new names on their promotion to higher honours, this exalted perſon ſhall be at once entitled to theſe diſtinguiſhed appellations, without waiting for progreſſive gradations of rank, *i. e.* he ſhall enjoy them inſtantly by *deſcent*, not receive them by promotion.

How ſhould we have underſtood the title given to the viſir, "of one colour"—if it had not fortunately been explained as meaning *ingenuous and ſincere?* No doubt that many Bible names are equally metaphorical, and though they ſound ſtrange to us, yet they might be *eaſy* when originally beſtowed.

No. CXLIII. HIP-AND-THIGH-MEN: WRESTLERS.

WE have an expreſſion in the hiſtory of Sampſon, Judges xv. 8. which muſt needs appear obſcure to the Engliſh reader; as indeed, it has done to tranſlators in general. Sampſon ſmote the Philiſtines "*hip and thigh* with a great ſlaughter." Hip *under* thigh, ſay ſome; leg under thigh, ſay others; or leg againſt thigh, or leg over, or upon thigh; as the words literally taken expreſs: horſe and foot, ſay others; *i. e.* the foot truſting to their *legs*, are alluded to as leg men; the horſemen ſitting on their *thighs*, are alluded to as thigh men. Theſe are not all the varieties of interpretation to which this paſſage has given riſe: with ſubmiſſion, I propoſe to illuſtrate the expreſſion by the following extracts.

"It appears probable, from the following circumſtances, that the exerciſe of *wreſtling*, as it is now performed by the Turks, is the very ſame that was anciently uſed in the *Olympic* games. For, beſides the previous covering of the *palæſtræ* with ſand, that the combatants might fall with more ſafety, they have their *pellowan baſhee*, or *maſter wreſtler*; who, like the αγωνοθετης of old, is to obſerve and ſuperintend over the *jura palæſtræ*, and to be the umpire in all diſputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more ſlippery, and leſs eaſily to be taken hold of, firſt of all look one another ſtedfaſtly in the face, as *Diomede* or *Ulyſſes* does the *palladium*, upon antique gems: then they run up to and retire from each other ſeveral times, uſing all the while a variety of antic and other poſtures, ſuch as are commonly uſed in the courſe of the enſuing conflict. After this prelude, they draw nearer together, and challenge each other, by CLAPPING THE PALMS OF THEIR HANDS FIRST UPON THEIR OWN KNEES OR THIGHS, *then upon each other, and afterwards upon the palms of their reſpective antagoniſts'*. The *challenge* being thus given, they immediately cloſe in and ſtruggle with each other, ſtriving with all their ſtrength, art, and dexterity (which are often very extraordinary), who ſhall give his antagoniſt a fall, and become the conqueror. During theſe conteſts, I have often ſeen their arms, and legs, and thighs ſo twiſted and linked together, (*catenata palæſtræ*, as *Propertius* calls it), that they have both fallen together, and left the victory dubious; too difficult ſometimes for the *pellowan baſhee* to decide.

Παλαιστης απτωτος, (*a wreſtler not to be thrown*), occurs in antient inſcriptions, MURAT, *tom.* ii. page 627. The πάλη therefore, being thus *acted in all the parts of it with open hands* might very properly in contradiſtinction to the *cæſtus*, or boxing, receive its name, ἀπὸ τȣ̃ παλαιειν, from *ſtruggling with open hands*. We have a moſt lively picture of this ancient *gymnaſtic* exerciſe upon an antique urn, in *Patin's Imp. Roman Numiſmata*, page 122: and likewiſe upon a coin of *Trebonianus Gallus*, the figure whereof is exhibited in *Vaillant Numiſm. Imper. Græc.*" SHAW'S TRAVELS, page 217.

In like manner, PITTS informs us, "they have [at Algiers] a comical ſort of wreſtling. ..... There comes one boldly into the ring of people, and ſtrips all to his drawers; he turns his back to the ring, and his face toward his clothes on the ground. He *then ſtretcheth on his right knee*, and then *throws abroad his arms* three times, clapping his hands together as often, juſt above the ground: .... then makes two or three good ſprings into the middle of the ring, and there he ſtands with his *left hand to his left ear, and his right hand to his left elbow*. This is his challenge; his antagoniſts do the ſame. After which the pilewans face each other, and then both at once *ſlap their hands on*

their

their thighs, and then clap together, and then *lift them up as high as their ſhoulders*, and cauſe the palms of their hands to meet, and with the ſame daſh their heads one againſt another three times, ſo hard, that many times the blood runs down. . . . They'll come as often within five or ſix yards one of another, *and clap their hands to each other, and then put forward the left leg, bowing their body, and leaning with the left elbow on the left knee*, for a little while looking one at the other like two fighting cocks, then at it they go. . . . . At their byrams, or feſtivals, thoſe which are their moſt famous pilewans, come in to ſhew their parts, before the dey, *eight* or *ten* together; they are the choice of all the ſtout wreſtlers." PITT'S ACCOUNT OF ALGIERS, page 168.

Do not theſe well deſerve the deſcription of leg-and-thigh men, or ſhoulder-and-thigh men? The name ſeems to be taken from their very attitudes, and correctly to expreſs them. Now, as we learn, that, occaſionally, the moſt famous of theſe are ſelected and engaged. Is there any thing unlikely in the ſuppoſition, that the Philiſtines aſſembled their beſt wreſtlers, and moſt notorious combatants, to engage the famous Sampſon? that theſe, fighting in the manner deſcribed by PITTS and Dr. SHAW, are denoted by the expreſſion hip-and-thigh men? *i. e.* thoſe who made a profeſſion of wreſtling, and who were eſteemed eminent in that exerciſe. This idea may be accepted, notwithſtanding the word (שוק SHUK) rendered *leg*, ſhould be taken for *ſhoulder*, as it is 1 Sam. ix. 24. "the *(ſhuk)* ſhoulder of the lamb, and what was upon it." Since under this alluſion alſo, it may deſcribe adroit, and powerful wreſtlers, whoſe ſhoulders bore a principal part in their exertions. "He ſmote the *hip-and-thigh men*; or, the *arm-and-leg men*; or, the *hip-and-ſhoulder men*; with a great ſtroke."

No. CXLIV. NATURAL HISTORY OF THE OSTRICH. WITH A PLATE EXTRACTED FROM DR. SHAW'S TRAVELS IN ARABIA, page 449. *Quarto Edit.*

"BUT ſomething ſtill would be wanting to the *natural hiſtory* of theſe deſerts, without a more particular deſcription of the *oſtrich*, called all over theſe countries *naamah*: for there are ſeveral curious circumſtances, in the account we are to give of it, which few perſons could ever have an opportunity of being acquainted with. Some of them, likewiſe, will be of no ſmall conſequence in illuſtrating the more difficult part of the deſcription which is given of it in the following verſes, Job xxxix.

Ver. 13. "*Gaveſt thou* the goodly wings unto the peacock, or wings and feathers unto the oſtrich?" Which may be rendered thus from the original: *The wing of the oſtrich is* (quivering, or) *expanded*; [נעלסה *noiel-oſeh, ala quæ exultare facta eſt. Radix* alas *proprie eſt, σφαδάζαν, vibrantem, motum edere, irrequieta jactatione agitari.* Vid. p. 277, lib Jobi Schultens, ed vir. cl. R. Grey, S. T. P.] *the very feathers and plumage of the ſtork.*

14. "*Which* leaveth *(depoſits or truſts)* her eggs in the earth, and warmeth them (viz. *by incubation)* in *(the ſand)* duſt.

[Several *natural hiſtorians*, and among the reſt Mr. *Ray*, (probably by underſtanding *tazob* as of a total dereliction) have ſuppoſed the eggs of the *oſtrich* to be hatched intirely by the ſun, *(quæ in arena condita, ſolis duntaxat calore foveri dicuntur*, Raii Synopſ. Av. p. 36.) whereas the original word תחמם TEHAMMEM, ſignifies actively, that *ſhe heateth them*, viz. by incubation.]

15. "And forgetteth that the foot may cruſh them, or that the wild beaſt may break them

"She

16. “She is hardened againſt her young ones, as though *they were* not hers; her labour is in vain without fear.

17. “Becauſe God hath deprived her of wiſdom, neither has he imparted to her underſtanding.

18. “What time ſhe lifteth herſelf on high (or, as it may otherwiſe be tranſlated) when ſhe raiſeth herſelf up to run way, (*viz.* from her purſuers) ſhe ſcorneth (or *laughs* at) the horſe and his rider.”

“In commenting, therefore, upon theſe texts, it may be obſerved, that when the *oſtrich* is full grown, the neck, particularly of the male, which before was almoſt naked, is now very beautifully covered with red feathers. The plumage, likewiſe, upon the ſhoulders, the back, and ſome part of the wings, from being hitherto of a dark greyiſh colour, becomes now as black as jet; whilſt the reſt of the feathers retain an exquiſite whiteneſs. *They are,* as deſcribed at ver. 13. *the very feathers and plumage of the ſtork;* i. e. they conſiſt of ſuch black and white feathers as the ſtork, called from thence ϖέλαργος, is known to have. But the belly, the thighs, and the breaſts, do not partake of this covering; being uſually naked, and, when touched, are of the ſame warmth as the fleſh of *quadrupeds.*

“Under the joint of the great pinion, and ſometimes upon the leſſer, there is a ſtrong pointed excreſcence, like a cock’s ſpur, with which it is ſaid to prick and ſtimulate itſelf, and thereby acquire freſh ſtrength and vigour, whenever it is purſued. But Nature ſeems rather to have intended, that in order to prevent the ſuffocating effects of too great a *plethora,* a loſs of blood ſhould be conſequent thereupon, eſpecially as the *oſtrich* appears to be of a hot conſtitution, with lungs always confined, and conſequently liable to be preternaturally inflamed upon theſe occaſions.

“When thoſe birds are ſurpriſed, by coming ſuddenly upon them, whilſt they are feeding in ſome valley, or behind ſome rocky or ſandy eminence, in the deſerts, they will not ſtay to be curiouſly viewed and examined. Neither are the Arabs ever dexterous enough to overtake them, even when they are mounted upon their *jinſe,* or horſe, as they are called, of family. [Theſe horſes are deſcended from ſuch as were concerned in the *hagyra,* or flight, which *Mahomet,* together with *Omar, Abubecker,* &c. made from *Mecca* to *Medina.* There is an exact account taken, and preſerved, of their pedigrees, as there is of the families of kings and princes in Europe.] *They, when they raiſe themſelves up for flight,* (ver. 18.) *laugh at the horſe and his rider.* They afford him an opportunity only of admiring at a diſtance, the extraordinary agility, and the ſtatelineſs likewiſe of their motions, the richneſs of their plumage, and the great propriety there was of aſcribing to them (ver. 13.) *an expanded quivering wing.* Nothing, certainly, can be more beautiful and extraordinary than ſuch a ſight! the wings, by their repeated, though unwearied, vibrations, equally ſerving them for ſails and oars; whilſt their feet, no leſs aſſiſting in conveying them out of ſight, are no leſs inſenſible of fatigue.

“By the repeated accounts which I have had from my conductors, as well as from Arabs of different places, I have been informed, that the *oſtrich* lays from thirty to fifty eggs. *Ælian Hiſt. Animal.* lib. xiv. cap. 7. mentions more than eighty; but I never heard of ſo large a number. The firſt egg is depoſited in the centre; the reſt are planted, as conveniently as poſſible, round about it. In this manner it is ſaid to *lay,* depoſit, or truſt (ver. 14) *her eggs in the earth, and to warm them in the ſand, and forgetteth* (as they are not placed like thoſe of ſome other birds, upon trees, on in the clefts of rocks, &c.) that the foot (of the traveller) *may cruſh them, or that the wild beaſt may break them.*

"Yet notwithſtanding the ample proviſion which is hereby made for a numerous offſpring, ſcarce one quarter of theſe eggs are ever ſuppoſed to be hatcht: and of thoſe that are, no ſmall ſhare of the young ones may periſh with hunger, from being left too early, by their dams, to ſhift for themſelves. For in thoſe, the moſt barren and deſolate receſſes of the *Sahara*, where the *oſtrich* chooſes to make her neſt, it would not be enough to lay eggs and hatch them, unleſs ſome proper food was near at hand, and already prepared for their nouriſhment; and accordingly, we are not to conſider this large collection of eggs, as if they were intended for a brood; they are, the greateſt part of them, reſerved for food; which the dam breaks and diſpoſes of, according to the number and the craving of her young ones. *Vide Ælian. Hiſt. Animal.* lib. iv. cap. 37. *Philo in Lambis*. Boch. *Hieroz. par, poſt*. lib. ii. cap. 17.

"But yet, for all this, a very little ſhare of that ϛοργὴ, or natural affection, which ſo ſtrongly exerts itſelf in moſt other creatures, is obſervable in the *oſtrich*. For, upon the leaſt diſtant noiſe, or trivial occaſion, ſhe forſakes her eggs, or her young ones; to which, perhaps, ſhe never returns; or if ſhe does, it may be too late, either to reſtore life to the one, or to preſerve the lives of the other. Agreeably to this account, the Arabs meet ſometimes with whole neſts of theſe eggs, undiſturbed; ſome of which are ſweet and good; others are addle and corrupted; others again have their young ones of different growths, according to the time it may be preſumed they have been forſaken by the dams. They oftener meet a few of the little ones, no bigger than well-grown pullets, half ſtarved; ſtraggling and moaning about, like ſo many diſtreſſed orphans, for their mother. And in this manner the *oſtrich* may be ſaid (ver. 16.) *to be hardened againſt her young ones, as though they were not hers; her labour* (in hatching and attending them ſo far) *being in vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection is alſo recorded Lam. iv. 3. *The daughter of my people*, ſays the prophet, *is cruel, like the oſtrich in the wilderneſs.*

"Neither is this the only reproach that may be due to the *oſtrich*. She is likewiſe inconſiderate and fooliſh, in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to it: for ſhe ſwallows every thing greedily and indiſcriminately; whether it be pieces of rags, leather, wood, ſtones or iron. When I was at *Oran*, I ſaw one of theſe birds ſwallow, without any ſeeming uneaſineſs, or inconvenience, ſeveral leaden bullets, as they were thrown upon the floor, ſcorching hot from the mould: the inward coats of the *æſophagus* and *ſtomach* being probably better ſtocked with glands and juices, than in other animals with ſhorter necks. They are particularly fond of their own excrement, which they greedily eat up, as ſoon as it is voided; no leſs fond are they of the dung of hens and other poultry. It ſeems as if their *optic* as well as *olfactory* nerves were leſs adequate and conducive to their ſafety and preſervation, than in other creatures. The *Divine Providence* in this, no leſs than in other reſpects, (ver. 17.) *having deprived them of wiſdom, neither hath it imparted to them underſtanding*.

"Thoſe parts of the *Sahara* which theſe birds chiefly frequent, are deſtitute of all manner of food and herbage; except it be ſome few tufts of coarſe graſs; or elſe a few other ſolitary plants of the *laureola*, *apocynum*, and ſome other kinds; each of which is equally deſtitute of nouriſhment: and in the Pſalmiſt's phraſe (cxxix. 6.) *even withereth afore it be plucked up*. Yet theſe herbs, notwithſtanding this dryneſs and want of moiſture in their temperature, will ſometimes have both their leaves and their ſtalks ſtudded all over with a great variety of *land ſnails*; which may afford them ſome little refreſhment. It is very probable, likewiſe, that they may ſometimes ſeize upon *lizards*, *ſerpents*, together with *inſects* and *reptiles* of various kinds. Yet, ſtill conſidering the great voracity and ſize of this *camel-bird*, it is wonderful, not only how the little ones, after they are weaned from the proviſions I have mentioned, ſhould be brought up and nouriſhed; but even how thoſe of fuller growth, and much better qualified to look out for themſelves, are able to ſubſiſt.

"Their organs of digeſtion, and particularly the gizzards (which by their ſtrong friction, will wear away even iron itſelf) ſhew them indeed to be *granivorous*; but yet, they have ſcarce ever an opportunity to exerciſe them, in this way, unleſs when they chance to ſtray (which is very ſeldom) towards thoſe parts of the country which are ſown and cultivated; for theſe, as they are much frequented by the Arabs, at the ſeveral ſeaſons of grazing, ploughing, and gathering in the harveſt, ſo they are little viſited by, as indeed they would be an improper abode for, this ſhy timorous bird—*a lover* (φιλέρημος) *of the deſerts*. This laſt circumſtance, in the behaviour of the *oſtrich*, is frequently alluded to in the Holy Scriptures, particularly Iſaiah xiii. 21. xxxiv. 13. and xliii. 20. Jer. l. 39. where the word (יענה, *jannah*) inſtead of being rendered the *Oſtrich*, as it is rightly put in the margin, is called the *owl*; a word uſed likewiſe inſtead of *jannah*, or the *oſtrich*. Levit. xi. 16. and Deut. xiv. 15.

"Whilſt I was abroad, I had ſeveral opportunities of amuſing myſelf with the actions and behaviour of the *oſtrich*. It was very diverting to obſerve, with what dexterity and *equipoiſe* of body, it would play and friſk about, on all occaſions. In the heat of the day particularly, it would ſtrut along the ſunny ſide of the houſe with great majeſty. It would be perpetually fanning and priding itſelf with its *quivering expanded wings*; and ſeem, at every turn to admire and be in love with its ſhadow. Even at other times, whether walking about or reſting itſelf upon the ground, the wings would continue theſe fanning-vibrating motions, as if they were deſigned to mitigate and aſſuage that extraordinary heat wherewith their bodies ſeem to be naturally affected.

"Notwithſtanding theſe *birds* appeared tame and tractable to ſuch perſons of the family as were more known and familiar to them, yet they were often very rude and fierce to ſtrangers, eſpecially the poorer ſort, whom they would not only endeavour to puſh down by running furiouſly upon them; but would not ceaſe to peck at them violently with their bills, and to ſtrike at them with their feet; whereby they were frequently very miſchievous. For the inward claw, or hoof rather, as we may call it, of this *avis biſulca*, being exceedingly ſtrong, pointed, and angular, I once ſaw an unfortunate perſon, who had his belly ripped open by one of theſe ſtrokes.

"Whilſt they are engaged in theſe combats and aſſaults, they ſometimes make a fierce, angry, and hiſſing noiſe, with their throats inflated, and their mouths open; at other times, when leſs reſiſtance is made, they have a chuckling or cackling noiſe, as in the poultry kind; and thereby ſeem to rejoice and laugh, as it were, at the timorouſneſs of their adverſary. But during the loneſome part of the night (as if their organs of voice had then attained a quite different tone) they often made a very doleful and hideous noiſe; which would ſometimes be like the roaring of a *lion*; at other times it would bear a nearer reſemblance to the hoarſer voice of other *quadrupeds*; particularly of the *bull*, and the *ox*. I have often heard them groan, as if they were in the greateſt agonies; an action beautifully alluded to, by the prophet Micah i. 8. where it is ſaid, 'I will make a mourning *like the jannah, or oſtrich*.' *Jannah*, therefore, and רננים *rinouim*, names by which the *oſtrich* is known in the Holy Scriptures, may very properly be deduced from (ענה) *onah*, and (רנן) *ronan*; words which the *lexicographi* explain by *exclamare*, or *clamare fortiter*. For the noiſe made by the *oſtrich* being loud and ſonorous, *exclamare*, or *clamare fortiter*, may with propriety enough be attributed to it: eſpecially as thoſe words do not ſeem to denote [*Vide Ælian. Hiſt. Anim.* lib. v.

cap. 51. and lib. vi. cap. 19.] any certain or determined mode of voice or ſound, peculiar to any one particular ſpecies of animals, but ſuch as may be applicable to them all, to *birds* as well as to *quadrupeds*, and other creatures."

Theſe remarks of Dr. SHAW will be juſtly eſteemed both curious and uſeful: and I ſhall add to them the following information.—The ſame Hottentot as I have mentioned in the additions to the article ASP, acquainted me, that the oſtrich when firſt ſtarted, *raiſes itſelf on its toes; and expanding its wings, waves them up and down with great velocity:* but, as the purſuit is prolonged, the muſcles which move the wings become tired, and their motions, which at firſt were rapid and ſteady, gradually become weaker, and by ſtarts, till at length the wings hang down, uſeleſs, by the ſide of the bird, [which he expreſſed by hanging down his arms at full length, motionleſs, by his ſide] and now ſhe becomes the prey of her purſuers: ſo that, if her legs are not fatigued by the chace, which muſt needs be, yet, being unaſſiſted by the wings, they are unable to to carry her forward. The poets' deſcription is therefore peculiarly exact, and punctual to the time when ſhe *raiſes up herſelf on tip-toe*, to *begin* to run away; for then ſhe derides both horſe and rider, though, at length, they weary, and overtake her.

This, which I take to be the preciſely accurate view of the ſubject, leads to what is, probably, the true interpretation of the firſt verſe of this deſcription: which I would tranſlate and paraphraſe thus:—" *The wing of* [the rinonim, *the ſcreamer*] *the oſtrich waves;* it is elevated, it flutters, and is expanded in all its pride and vigour: *But, is it the wing of the ſtork?*—Surely not; as, firſt, it will not raiſe the oſtrich, as the ſtork is raiſed, high in the heavens, and out of ſight of men:—Secondly, it will not bear the oſtrich from country to country, at periodical times:—Thirdly, the wing of the ſtork is capable of maintaining flight for two or three days together; not ſo that of the oſtrich, which after a chace of four or five hours, becomes abſolutely uſeleſs: *i. e.* the oſtrich may flutter her beautiful feathers, but her pinions will not enable her to ſoar; whereas, the ſtork is of much plainer plumage, but of infinitely more powerful wing.

Who confides to the bare earth her eggs; and warms them on the naked duſt: but is ſo timorous, when ſtartled, *ſhe forgets that the foot may cruſh them; or the wild beaſt may ſmaſh them: She treats her offspring with hardneſs, as if they were not her own;* her exceſſive *fears render her anxious labours fruitleſs*, by *wearing them away*, overcoming them, *becauſe God hath withheld wiſdom from her, and hath not imparted underſtanding to her.*

I could like, to tranſpoſe the ideas of the laſt verſe to a connection with the firſt, as thus, *The wing of the oſtrich is elevated and vibrating: but is it of equal powers to the wing of the ſtork? Notwithſtanding this, when ſhe riſes on her feet* her velocity is ſuch, that *ſhe derides the* rapid *horſe and his* ſkilful *rider*. This, I do not offer for adoption: nevertheleſs, I think the reader may now perceive the true import of this hitherto embaraſſing deſcription, which certainly is not capable of being referred to "the peacock," as in our tranſlation.

This bird is deſcribed as (בת יענה BaTH IONeH) Lev. xi. 16. "the daughter of the oſtrich [יענה IONEH]. Deut xiv. 14. Iſaiah xiii. 21; xxxiv. 13; xliii. 20. Jer. l. 39. Micah i. 8. In theſe places (and in ſome others) our tranſlation renders "owl:" but, let it be remembered, that the owl is *not* a deſert bird; but rather reſides where habitations are not far off; and that it is *not* the companion of ſerpents: whereas, in theſe paſſages the *joneh* is aſſociated with deſerts; dry, extenſive, thirſty deſerts, and with ſerpents which are their natural inhabitants.

Our ignorance of the natural hiſtory of the countries where the oſtrich inhabits, has undoubtedly perverted the import of the above paſſages; but let the reader peruſe them afreſh, and exchange this "owl" for oſtrich, he will immediately diſcover a vigour of deſcription, and an imagery, much beyond what he had formerly perceived.

Query, Why it is uſually, in the original, the *daughter* of the oſtrich: in ſome places it may ſignify the abandoned, forſaken offspring of the terrified parent—but why in others? See what confuſion this peculiarity has introduced among commentators, by the bewildered remarks of CALMET, under the article HYÆNA; where the reference of *bath-hiæna*, to a bird, ſeems inexplicable. But, ſuppoſe we trace this appellation to the roots of the words which form it: *q.*—the daughter of ſhrieking—vociferation—*ſqualling*; as is the import of the words *bath-hiæna* in perfect coincidence to the name *rinonim*—the *ſcreamer*—by which Job deſcribes it.

Our plate, which is ſelected from among a number of ſubjects of natural hiſtory by *P. Boel*, publiſhed by *De Poilly*, and is evidently drawn from the living ſubject, is almoſt a direct comment on this paſſage of Job; it repreſents an oſtrich ſtanding on tip-toe, her wings flapping ſtrongly againſt her ſides, as if preparing for the action of running, lifting up her head, &c. The back view of this animal ſuggeſts the ſame idea of flapping the wings, &c. &c. Obſerve the extremely muſcular and powerful compoſition of the legs of this creature—this "camel-bird," as the Arabs call it.

No. CXLV. THOUGHTS ON THE IMAGE OF DAGON.

DAGON, PLATE I.

THIS plate is engraved after a gem in the Florentine Gallery, probably of Grecian workmanſhip; it ſhews how, in proceſs of time, Art varied from the truly ancient repreſentation of Dagon. This figure exhibits a union of the human and fiſhy parts: but this union is contrary to the original idea of the emblem, which was, that of a perſon *coming out* of a fiſh—not making a part of the fiſh—but *iſſuing from it*, as we ſhall ſee in our next plate. Shall I be thought fanciful, in referring the figures of this plate to traditional memorials of Noah, his wife, and three ſons? all of them having human upper parts, but piſcine lower parts; *i. e.* all of them originally conſidered as having iſſued from a *fiſh*, though by lapſe of time the import of that allegorical repreſentation was forgot. N. B. The original *merman*, and *mermaid*, of our heraldry ſupporters.

DAGON, OR DERKETOS, PLATE II.

In the former plate, we ſaw an alluſion to *ſeveral* perſons having been ſtrongly allied, in ſome manner, to a fiſh: In this plate, we ſee one perſon allied to a fiſh: but this one perſon has *four* arms, or governing powers. Now I take the fact to be this: when the *male* perſonage was uſed as a type of the event commemorated in this emblem, then the original alluſion was to Noah, and his three ſons: but when a *female* perſonage was uſed, as the emblem of the very ſame event, then the alluſion was to the wife of Noah: on the ſame principle, genealogies were reckoned, and are ſtill in the Eaſt, only by the male ſex, (we have no genealogy by women in ſcripture): but this rule was departed from, *ſpeciali gratiâ*, when the univerſal mother of the ſecond race of mankind was to be commemorated. *Vide* Plate IV. CHERUBIM, for the figure of a man with four heads and four arms, *i. e.* four governing powers, mental and corporal; or rather, in this Indian emblem, the four ſtates and conditions of life—or the four *caſts* and diſtinctions among the inhabitants: which caſts are, upon the Indian ſyſtem, equally attributable to Noah, as the *father*, or to his wife as the *mother*, of ſucceeding generations. The four bearded heads *may* be thoſe of the four fathers of mankind united into one; ſignifying *legiſlative* government, morals, &c. the four arms to the female figure *may* ſignify *executive* government. Still they repreſent government in ſome manner or other: and wherefore four? unleſs four perſons had *originally* their reſpective departments in conducting the general welfare of the community.

This plate is copied from Mr. Maurice's "*Hiſtory of India*," Plate vii. page 507. It repreſents a female perſonage, crowned, having four arms, each holding its proper ſymbol, coming out of a great fiſh; as if the great fiſh was caſting forth this perſonage, after the tempeſtuous ocean was calmed, the evil demon deſtroyed, and the verdant meadows were again clothed with chearful herbage, as appears in the back ground of the original.

N. B. This emblem is called in India one of the appearances of VISHNUH.

It is likely, that the reader may be ſomewhat ſtartled, at referring the image of Dagon, which we have always (juſtly) regarded as idolatrous, to Noah, (whom we eſteem as a primitive patriarch, ſaint, and prophet, and indeed a type of our Lord Jeſus Chriſt himſelf) and to the deluge, I ſhall therefore endeavour a little to explain this reference: always aſſuming, that *Dagon* was a maſculine, and *Derketos* a feminine emblem, or allegory, of the very ſame individual antient occurrence.

OF THE FIGURE OF DAGON.

The reader will do me the favour to turn to the article Dagon in the *Dictionary*, and to read it carefully over: alſo, eſpecially to note the following paſſages, and their connections. "There is an ancient fable that Ωαννης, Oannes, who was half a man and half a fiſh, came to Babylon, *and taught ſeveral arts; and afterwards returned to the ſea*.... there were ſeveral of theſe Oannes... the name of one was *Odacon, i. e.* ὁ *Dagon*, [THE *Dagon*]. Beroſus, ſpeaking of Oannes, ſays, he had the body and head of a fiſh; and *above the head of the fiſh, he had a human head;* and below the tail of the fiſh he had human feet. This is the true figure of Dagon.

Helladius reports of Oes, what Beroſus reports of *Oannes*, (whence Scaliger thought *Oes* was the name *Oannes* mutilated); he was, ſays he, a monſter who came out of the Red Sea. [N. B. The Red Sea, in very ancient authors, means the Indian Ocean]. He had the head, the hands, and the feet of a man; in the reſt of his body he was a fiſh: *he firſt taught letters and aſtronomy to mankind.* Excerp. Photii. cod. 279. [Now who could teach ſeveral arts?—who could FIRST teach letters and aſtronomy? The reader will do well to conſider this queſtion.] We conclude then, that *Oes* and *Oannes* are the ſame perſon, and that *Oannes* is ὁ *Dagon*. But whence is the name Dagon?

OF THE NAME DAGON.

The name *Dagon*, I conceive, is etymologically compoſed of the words DAG and AUN: now I muſt beg the reader to turn to the article Ammon, in the *Dictionary*, where he will find that *Ammon* is, alſo, compoſed of two words, HAM and AUN. He will alſo find it ſuggeſted, and ſome reaſonings given in ſupport of the ſuggeſtion, that this name ſtrongly refers to the patriarch *Noah* or Nau; and that originally it was HAM-NAU: a tranſpoſition of the three laſt letters, (which is a common thing in antiquity, and of which we have examples in ſcripture) having varied it from its true ſpelling. I mean to hint, that a ſimilar tranſpoſition has occurred in this *Dag*-AUN, as in *Am*-AUN, and that originally it was *Dag*-NAU: ſo that, if *Ham*-NAU, was in ſenſe equivalent to —*Ham* of NAU, or *Noah*; *Dag*-NAU might be equivalent to—the *Dag* of *Nau*, or *Noah*: *i. e.* the *fiſh* (as the Hebrew word *dag* imports) of *Nau*.

N. B. Though I conſider this tranſpoſition as probable, yet, if it be denied, the denial will not affect the main reaſoning of this Fragment; for, if we take *aun* in the ſenſe of generative power, as Gen. xlix. 3. Deut. xxi. 17. it will equally lead, *perſonally* taken, to the great ſecond *progenitor* of the human race, *i. e.* Noah.

We are to conſider the ancient image of DAG-AUN (given in the feminine form in Plate ii.) as that of a perſon iſſuing from a fiſh; though in later times it was varied to that of a man, his upper half being human, his lower parts thoſe of a fiſh. Our enquiry therefore muſt be directed to aſcertain what was ſignified by this fiſh, or DAG, from which the man iſſued?

Let us recollect, that Oannes *came on ſhore*, and taught, and *returned* to the ſea at night: now to what could he return? but to ſome embarkation, or veſſel, out of which he came by day; for Beroſus expreſsly repreſents *Oannes* as coming out of the fiſh: it is clear, therefore, that this perſonage is deſcribed as *coming out* from and *returning* to a ſomewhat which ſwam upon the waters: and what could that ſomewhat be but a ſhip of ſome kind, ſymbolized under the figure of a fiſh? that is to ſay, this ſomewhat, ſwimming on the waters, was referred to, and ſymbolized by, that claſs of animals whoſe conſtant reſidence is in the waters. But this is not all: as a fiſh paſſes in ſafety along the mighty deep, as it is ſecure amid ſtorms and tempeſts raging with their utmoſt violence, ſo the idea of that ſtructure wherein a perſon, or perſons, were PRESERVED from the perils of the boiſterous waves, eaſily became connected with that of a fiſh; the emblematic fiſh, therefore, may be conſidered as denoting the ſafety of that embarkation, which, however it had been in danger, yet had experienced preſervation, and ultimate ſecurity from the fury of the agitated element.

I would remark under this diviſion of my ſubject, that there is a famous hieroglyphic reported by *Clemens Alexandrinus*, lib. 5, but without his having the ſmalleſt conception of its import. There was, ſays he, ſculptured over the entrance of the temple of Sais, in lower Egypt, the following figures.

A child—an old man—$\left\{\begin{array}{l}\text{DAG, OR KETOS.}\\ \text{A SEA FISH.}\end{array}\right\}$—a hawk—a hippopotamos.

By reading this from the left hand to the right, he makes a trite obſervation againſt impudence, to ariſe from it: but by reading it from the right hand to the left, [as Hebrew is always read, and Arabic, and the letters on many ancient medals; and which indeed is the truly antient manner of writing] the import would be thus:

A child.	Old Man.	SEA FISH.	Hawk.	Hippopotamos.
Renewed Life.	*Decripitude.*	PRESERVATION.	*Providence.*	*Power.*

By great power, as the hippopotamos is the moſt powerful of beaſts; [the Behemoth, FRAGMENT, No. LXV.] *and by beneficent Providence*, of which the hawk is the conſtant Egyptian ſymbol, PRESERVATION, *encloſed—included—an old man*, who was *favoured with a renewal of life*. That is to ſay, Noah, who was the remains of the old world, received a new birth, and a ſecond youth, when he came out of the ark, [the *dag*, or *keto*. which is the word *Clemens* uſes] which had by the ſpecial protection of Providence, been the means of his preſervation. Viewed in this light, the emblem becomes clear and important. I believe it was firſt truly explained in the ſupplementary volume of "*The Artiſt's Repoſitory.*"

Upon the whole, from this train of reaſoning I conclude, that to obtain a true conception of the import of the figure of DAG-AUN, we muſt ſeparate the ideas which are combined in it, into two parts. 1. We muſt conſider the human part—AUN or NAU, as *iſſuing out of*, and in itſelf entirely independent of, 2. His protection, means of preſervation, dwelling, reſidence, that which had carried him ſafely through the waters, that from which he could *come out,* and to which he could *retire:* that which was ſymbolized by the form of a fiſh; and was denoted by the word DAG. For it follows evidently, that this DAG was no part of the real perſon of NAU; as a man's houſe, which he quits in a morning to go to his labour, and about his buſineſs, and to which he returns at night, is no part of that man's perſon. . . . Accept, therefore, the idea of "the preſerver of Nau," as implied in the compound word *Dag-aun.*

The Hebrew word *Dagon,* ſignifies a *fiſh,* ſay the etymologiſts, from its fertility; and *corn* from its increaſe. I add, that Dagon may at the ſame time allude to preſervation, as a fiſh is preſerved in the waters; and to the ſame preſervation, as corn is preſerved in the earth: both in reference to newneſs of life. For indeed, Dagon is called *Siton,* the god of corn, (*vide* DAGON in the *Dictionary),* becauſe he diſcovered bread-corn, ſay the mythologiſts: no doubt, mankind received the uſe of bread-corn from him,—but, I ſuggeſt another reaſon, perfectly coincident with the emblem of Dagon, as we have explained it, *viz.* as corn lies hid—ſecluded, ſecurely—in the earth, during a long time, wherein it dies, and afterwards revives into renewed life, ſo *Siton,* or *Dagon* (*i. e.* Noah) in a part of his hiſtory, reſembled this proceſs; being, while incloſed in the ark, dead, as corn under ground is dead; but, when iſſuing from the ark alive again, as corn is renaſcent when ſprouting. To this emblem of the reſurrection our Lord alludes, John xii. 24. and the apoſtle, 1 Cor. xv. 37.

OF DERKETOS.

Hitherto we have treated only of the maſculine ſymbol commemorative of this great occurrence; our reaſonings will acquire additional ſtrength by attending to the feminine repreſentative of the ſame event: and in this diviſion of our ſubject, we ſhall find conſiderably more aſſiſtance than in the former, becauſe when names, &c. are extant in Hebrew only, we have only that channel of information open; whereas, in conſidering this Greek word, we may call in the help of what Greek writers happen to have mentioned, or to have alluded to, the ſubject under conſideration.

DER-KETOS—which I beg the reader to reſolve as we have done *Dag-aun,* into two parts—DER-KETOS—is thus deſcribed by *Diodorus Siculus,* lib. ii. Θεα, ην ονομα ουσιν οι Συροι ΔΕΡ-ΚΗΤΟΥΝ—το μεν ϖροσωπον εχεν γυναικος το δι αλλο σωμα ϖαν ιχθυος—"a goddeſs named by the SYRIANS, DER-KETOS, whoſe countenance was that of a woman, all the other parts of her figure being a fiſh." *Lucian* ſays, *(de dea Syria)* "In Phenecia, I ſaw the image of DER-KETOS—a ſtrange ſight indeed! for ſhe had the upper half of a woman, but from the thighs downward, the tail of a fiſh."

Pliny ſays, *Nat. Hiſt.* lib. 5. cap. 23. at Hierapolis, in Syria, "*ibi prodigioſa* Atergatis *Grecia autem* DER-KETOS *dicta, colitur.*" There is worſhipped, the monſtrous [unnaturally - compounded] *Atergatis,* by the Greeks called DER-KETOS.

The Greeks ſuppoſed that Semiramis was the daughter of DER-KETOS, *who was changed into a fiſh*; as Semiramis was changed into a dove, ſays *Diodorus Siculus.*

> . . . . narret
> Derceti, quam verſa ſquamis velantibus artus
> Stagna Paleſtina credunt coluiſſe figura.
>
> OVID MET. lib. vi.

Thus we ſee what in Paleſtine, and in Syria around Judea, was the form of Derketos. *Atergatis*, or rather *Adergetis*, was called the mother of the gods, "and is deſcribed as a ſacred receptacle wherein the gods [the ſecond progenitors of mankind] were incloſed," ſays Mr. BRYANT.

I find no aſſiſtance from etymology in the Greek language, for the firſt part of this word, DER, and as it is a Syriac word, perhaps it was retained by the Greeks, as the Syriac title of the goddeſs.

I know, indeed, that it is uſual to derive DER and ADER from the Hebrew ADER (אדר) glorious, magnificent, ſuperb—*q.* "a magnificent *ketos*"—but how could a fiſh be magnificent? or what in its nature ſhould ſuggeſt the idea? I beg leave, with ſome heſitation, rather to derive it from the Chaldee dialect, [of which the Syriac was a branch] in which ADER, or ADUR, ſignifies—the inhabited, the dwelling, the reſidence; ſo we find it in Daniel iv. 12. [verſe 9. *orig*,] "The beaſts of the field were under its ſhadow, and the fowls of the heaven *dwelt in* (ידרון IDERUN) *i. e.* INHABITED its branches." So verſe 18, "The beaſts of the field (תדור TIDUR) DWELT under it;" and in ſeveral other places of this prophet, the word and its relatives ſignify to *reſide*, or *inhabit*. If this be accepted as its import, then we may, by looking at our print, ſee the propriety of a KETOS being denominated "the *inhabited Ketos*;" *i. e.* that in which a perſon, or perſons, had, or *had* had, their habitation.

We come now to the laſt word which demands our enquiry; what was this KETOS? which was thus inhabited. I doubt not, that it anſwered perfectly to the *dag* we have already examined—*i. e.* what was ſymbolized by the form of a fiſh. It is well known, that *ketos* in Greek, like *dag* in Hebrew, ſignifies a fiſh: but 1. *Pliny* has the expreſſion, *fabuloſa ceto* [*keto*] the hiſtorical or mythological, *i. e.* the emblematical *keto*—or fiſh: which, ſays Mr. BRYANT, is an emblem deſcribing the ark [of Noah originally] "The ark [was deſcribed under the emblem of a large fiſh." vol. ii. page 408. 2. Heſychius ſays, ΚΑΤΗΝΕ πλοιον ΜΕΓΑ ὡς ΚΗΤΟΣ "GREAT ſhips were often called *katene*, from *Ketos*:" which ſignified, not only a ſea-monſter, a whale, a great fiſh, but an unwieldy, immenſe, great ſhip, or veſſel: *i. e.* a PRESERVER on the waters.

Thus we ſee, (1.) that our emblems, both maſculine and feminine, run at laſt into memorials of the ſame event; and that the titles of theſe deities are of coincident import: the "inhabited ketos" being a ſtrong reference to the "PRESERVER of Noah." (2.) Our reaſonings imply, that the word DAG may ſignify, either a fiſh, or that which a fiſh ſymbolizes: that is to ſay, either a natural, or an artificial PRESERVER of a large kind: alſo, that KETOS is preciſely of the ſame import; a large and unwieldy floater, *i. e.* PRESERVER on the waters. (3.) That in the inſtance of DAG-AUN, and DER-KETOS, the fiſh part of the figure referred originally to the ark of PRESERVATION.

I deſire the reader to conſider attentively Plate ii. and whether it does not anſwer to the deſcriptions and alluſions which we have adopted, and whether it does not corroborate our reaſonings on this ſubject.

I think we may now examine the ſtory of the fall of Dagon, 1 Sam. v. with advantage. “And the Philiſtines took the ark of God, and introduced it into the temple of Dagon, and placed it before Dagon. And the Aſhdodites roſe on the morrow morning, and behold! Dagon fallen; his face to the earth, before the face of the ark of Jehovah. And they took up Dagon, and reſtored him to his place. And they roſe early on the next morrow morning, and behold Dagon fallen; his face to the earth, before the face of the ark of Jehovah: and the head of Dagon, and the *two bendings of his arms* (‘palms of his hands’) were broken off, on the threſhold: the EMPTY (רק RIK) of Dagon remained unto him.”

The Hebrew ſo often uſes the word *hands* for *arms* that I tranſlate without ſcruple *arms*, eſpecially, as it ſeems to agree better with the expreſſion of bending, *i. e.* at the elbows; *vide* Plate ii. Alſo Plate iv. Cherubim, No. 2. Moreover, If I underſtand the paſſage rightly, I think it is well rendered “two bendings of his arms,” the words not confining ſtrictly the number of his arms to two.

But the reader will be moſt ſtruck, I preſume, with the rendering the word RIK, רק, (underſtood by the addition *ſtump* in our tranſlation) *empty*, *i. e.* the hollow—vacant—concave—EMPTY part, of the compound figure of Dagon; meaning, doubtleſs, that which we regard as the fiſh part, or lower part of the figure. I ſhall therefore firſt juſtify the rendering; and then ſee how happily this agrees with our deſcription of Dagon.

Gen. xxxvii. 24. “They caſt Joſeph into a pit—the pit was empty (רק RIK) there was no water in it:” *i. e.* at that time, though there had been water in it formerly. 2 Kings iv. 3. “borrow empty (רקים RIKIM) veſſels, not a few,” *i. e.* veſſels empty at this time, though they might have been filled before. Neh. v. 13. “So I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe; even thus ſhall he be ſhaken out, and emptied, (רק RIK) Jer. xiv. 3. “they returned with their veſſels (ריקם RIK*i*M) empty”—although formerly they were uſed to have been filled.

Theſe inſtances not only juſtify the ſenſe of *empty*, by which the now deſerted part of Dagon is deſcribed, but alſo confirm my conjecture, which would derive the word *adir* from the Chaldee *ader*—inhabited—ſince certainly, that only which has been inhabited—*filled*, can be ſaid to be *emptied*; and ſince it appears clearly, that what had filled this now empty part, was the human upper part of Dagon: and conſequently that this upper part had come out of that which was now left empty by ſuch deſertion.

N. B. The lexicons ſay that *Nuh*, the root from whence *Noah* is derived, ſignifies to *be ſettled*, to *reſide*, as in a *habitation*; and the noun ſignifies a *reſidence* or *dwelling*, which adds ſome confirmation to my conjecture reſpecting *ader*, as under this idea *Dagnuh* would ſignify “the fiſh of habitation, or reſidence:” *i e.* what was, during a certain period, the *reſidence* of mankind.

I have very unexpectedly found a further confirmation of this conjecture, in the fourth Volume of *Aſiatic Reſearches*, page 395, in a paper by Lieutenant WILFORD: “*Devi* is called *Antargati*, becauſe ſhe RESIDES WITHIN the body, or WITHIN the “heart, and thereby gives ſtrength or courage.” Mr. WILFORD is explaining the *Sanſcrit* names of the *Chaldean* deities.

……………………

Let us apply theſe reaſonings to what has hitherto been conſidered as the moſt difficult hiſtory of holy writ: a hiſtory confeſſedly ſo difficult, that the feebleſt endeavours to illuſtrate it, have claimed the indulgence of the Chriſtian world; and have uſually received commendation for well meaning, even if they have failed of being ſatisfactory. To that indulgence I now appeal. I conſider the ſtory of Jonah as a difficult lock to open, ſo as to aſcertain its true import; and after acknowledging that, I pretend not to have any key that will fit its wards, I ſhelter my preſent humble labours under this frank confeſſion of ignorance. This only I will ſay further—that this hiſtory, as it ſtands, has always given offence to moſt conſiderate readers; and it has been the occaſion of ridicule to too many unadviſed *half thinkers*; it has even been called by ſome, "a mill-ſtone around the neck of Chriſtianity." I therefore ſubmit the following hints as what I eſteem a duty, ſince every new idea on the ſubject is entitled to ſome attention—and ſince this inveſtigation may lead ſome more fortunate writer to the complete developement of the hiſtory. To reſume the ſimile of the lock—however my poor endeavours may ſtand *hammering* at it, yet if the reader has any *maſter key* that will open it, I ſhall be extremely glad to ſee it: if not, let him take my *blank*, perhaps he may render it uſeful, by a proper *filing of the wards*.

The ſtory ſtands thus: Jonah flying by ſea, was overtaken by a ſtorm—was caſt into the ſea—and the Lord prepared a great DAG (רג) *preſerver* to encloſe and envelope him, (לבלע LEBELO) and Jonah was in the inner parts of the *dag*, three days, and nights. Jonah ſays, he prayed from the hollow, the receptacle, of SHAUL—death—HADES: that he was caſt into the heart of the ſea; but that God heard, and delivered him. This relation is adverted to by our Lord, Math. xii. 40. who ſays, "Jonah was in τε κοιλία του κητυς, in the hollow cavity of the ΚΗΤΟΣ three days and nights; (in the heart of the ſea, ſays Jonah) ſo ſhall the ſon of man be in the heart of the earth." Obſerve how correctly this ΚΟΙΛΙΑ of the *ketos* expreſſes the EMPTY of the fiſh part of the figure of Dagon, as we have explained it.

This article may bear a few queries—their reſult muſt be ſubmitted to the reader.

Is the *dag* of the hiſtory of Jonah, and the *ketos* of our Lord, refering to it, the ſame thing? N. B. Our Lord might uſe the word *dag*, which St Matthew tranſlates *ketos*.

Is the *dag* the ſame as we have been reaſoning on in the beginning of this article as making a part of the figure of *Dag-aun?* and,

Is the *ketos* the ſame as we have ſhewn made a part of *Der-ketos?*

Do the words *ketos*, and *dag*, refer not only to a fiſh, but alſo to that of which a fiſh might be the ſignificative emblem?

Was the ark of *Nau* the true thing originally ſymbolized, under the figure of the fiſh which was attached to the ſtatues of *Dag-aun*, and of *Der-ketos?*

Did this fiſh, attached to their ſtatues, import PRESERVATION in the mighty waters?

Does the *coming out* of the human figure of *Dagon* from the fiſh, import his happy delivery, after PRESERVATION, from his perilous ſituation?

Is the teſtimony of *Heſychius* deciſive, that *ketos* means, not merely a great ſea fiſh, but alſo a great ſea veſſel, float, raft, &c. *i. e.* a PRESERVER on the waters?

Does our Lord uſe the word *ketos* in this ſenſe?

Is the correſpondent word *dag* capable of the ſame meaning?

If, in the inſtance of Noah, a (real) great ark and a (ſymbolical) great fiſh are correlative, may the ſame idea be annexed to the ſame terms, *vice verſa*, in the inſtance of Jonah?

[I would here obſerve, that by whatever *agent* a miracle be produced, it is ſtill a miracle: whether that agent be the element fire, or the element water, whether it be a meteor in the air, or a phenomenon in the earth, it is not the *agent* employed that conſtitutes the miracle; but the exertions of a *ſuperior power*, directing that agent in a way *different* (often *contradictory*) from what of its own nature, and, as one may ſay, of its own accord, it would have proceeded in. It is a matter of perfect indifference, for inſtance—when our Lord walked on the water, whether he diminiſhed the ſpecific gravity of his own body, or whether he condenſed the water beneath his feet into a kind of ſolidity approaching towards ice:—I ſay this is indifferent with reſpect to the miracle, becauſe it required the ſame power to do one, as to do the other, and either way is miraculous. On the ſame principle, in the caſe of Jonah, whether the agent uſed in his preſervation be conſidered as a living, or an artificial PRESERVER in the waters, whether the ſuppoſition hitherto adopted has been correct, or whether another ſuppoſition may not be more probable, while we look to the *divine power* which conducted the miracle, (and which is preciſely the ſame which ever of the ſuppoſitions we adopt) the miracle remains, as to matter of fact, exactly in the ſame ſtate, and exactly as miraculous, though our opinion ſhould prefer the employment of one agent rather than of another. But this by the bye, nevertheleſs, I take this opportunity of ſtrongly inſiſting on the very important difference, between endeavouring to aſcertain *how* (in what *mode*, or by what *power*) a miracle was performed; and endeavouring to acquire information in *what* a miracle conſiſted: I mean, what were thoſe events which an obſerving by-ſtander would notice, what *paſſages*, and *changes of appearances*, what *facts*, he would behold, and that with the cloſeſt attention; and then, to examine the import of the language he might uſe in narrating thoſe facts—which to us, who receive his teſtimony, is of no leſs importance than his own conviction of their truth.]

Did not Jonah give himſelf up for dead, when he was thrown into the ſea, and when he was [*q.* alone?] in his *dag*, when he "cried out of the belly of *hades?*"

Was not his ejection into a place of ſafety, a kind of *reſurrection* from the dead?

Is not this kind of reſurrection alluded to by our Lord, as well as the duration of the allegorical death of Jonah? *q.d.* "the *reſurrection* SIGN [the preſervation] of the prophet Jonah to the Ninevites, ſhall prefigure the reſurrection of the ſon of man to this generation. This generation ſeeks after a *ſign*; *this* [reſurrection] is the *ſign* which ought to convince them." If this be correct, then our Lord referred the Jews, though in covert language, to the very identical thing they required, and which he foreſaw would take place. In proportion as we ſuppoſe the phariſees, &c. might truly underſtand the hiſtory of Jonah's preſervation, this reference was more or leſs, clear, or ambiguous to them.

Was, not Noah, alſo conſidered as in a kind of death, while encloſed in the ark?

Was not his emiſſion to light and day, conſidered as a kind of reſurrection to a new life?

[Of this I am fully convinced, and many antient heathen ſacred ceremonies referred to it, under this idea; but the enquiry is too conſiderable for this place.]

Is not this the alluſion of the apoſtle Peter, ii. 20? "Eight perſons were SAVED in the ark . . . . the antitype to which doth now SAVE us, *i. e.* the reſurrection of Jeſus Christ for our ſalvation, into which ſalvation we are initiated by baptiſm, (not external merely, but internal) *that* being the beginning of our profeſſion of hope in Chriſt for ſalvation."

Is there any reference to this idea, Rom. vi. 4.? I ſay nothing of the alluſion of Clemens Romanus to the fiſherman's drawing children out of baptiſm, as fiſh are drawn out of water.

Should not this ſubject be a ſtrong and ſtriking admonition to *free-thinkers*, not to ridicule ſcripture hiſtories, though they may TO US ſeem unnatural or uncouth; ſince their perverted appearance ariſes from that of the medium through which they are ſeen, (I mean OUR imperfect acquaintance with the terms uſed to deſcribe them, and the relations to which they are allied), and not from any original miſrepreſentations in the hiſtories themſelves?

If the ſtory of Jonah, hitherto explained on one ſet of principles only, be alſo capable of explanation, on another ſet of principles, entirely diſtinct from, and independent of the former, ſhould *any* ſcripture ſubject be given up, as deſperate?

But we muſt not diſmiſs this ſubject, without adverting to ſome of the terms uſed in the original hiſtory—"the Lord had prepared a great DAG to *ſwallow up* Jonah"—*i. e.* to receive, incloſe, include, whelm, cover him up from view, for ſuch appears to be the import of the word; as in Jer. li. 44. "I will viſit upon Bel, in Babel, and will bring forth from his mouth, what he hath *ſwallowed up*"—*i. e.* the treaſures depoſited in his temple; which have been accumulating there, for ages, ſecluded from the world, ſhall be brought forth again.—Now, certainly, the idol Bel, itſelf, did not *ſwallow* any thing; but its temple might be ſaid to ſwallow the riches devoted to it—encloſed in it. *Vide* PRIDEAUX's CONNECT. page 242, vol. i. So, Numb. iv. 20. "But they ſhall not go in to ſee when the holy things are (כבלע CEBELO) covered, included in the envelopement, in which they are ſurrounded, leſt they die:" but ſurely theſe wrappings, or covers, did not *ſwallow up* the holy utenſils. 2 Sam. xvii. 16. "Now tell David—lodge not in the plains—but paſs over, leſt the king be *ſwallowed up*, and all the people with him." This *ſwallowing up* is ſurely figurative; implying, to be *overwhelmed*, ſurrounded, incloſed by the enemy.

The only remaining difficulty that I am aware of is, in verſe 11. chap. ii. "And the Lord ſpake to the DAG, and it vomited out Jonah on the dry land." As to the Lord's *ſpeaking*, that is clearly figurative, for an expreſſion of the divine will; and is of the ſame import as "God *ſaid* let there be light," Gen. i. 3. which is well rendered, by the Arabic verſion, 'God willed light to be;' but we are not obliged to conſider it as referring to any vocal command.

As to the word (יקא IKA) rendered "to vomit" it ſignifies in general, to caſt out, Lev. xviii. 25. "The land *vomiteth out* its inhabitants," *i. e.* it caſts them out—but ſtrictly ſpeaking, the inhabitants quitted the land. May not the ſame figure of ſpeech be applied to the inſtance of Jonah, when the DAG *caſt forth* Jonah? ſo that the action of vomiting, as an animal, need not to be inferred from the uſe of the word. The ſame idea ariſes from the Hebrew name of the Pelican, (קאת KAAT) the vomiter—but the Pelican does not really vomit, *i. e.* from its ſtomach; it only ejects, caſts up, or rather, CASTS FORTH from the bag pendent to its throat, what it contains. And this I conceive to be a fair acceptation of the term.

Upon the whole, I do not obſerve that any action is attributed to the *preſerver*, which neceſſitates the inference of its being a living animal. As to the expreſſions of Jonah, that "he went down to the bottom of the ſea, that the weeds were wrapped about his head," &c. they are juſt as poetical in one tranſlation, or on one hypotheſis, as on another. The ſame may be ſaid of our Lord's alluſion to the ſtory.

I hope the reader will not think this ſubject prolonged beyond propriety, by the following addition.

Among the primitive Chriſtians, the figure of a *fiſh* was adopted, as a ſign of Chriſtianity; and we find it ſculptured on the ſtones which covered their tombs, as a *private* indication that the perſons there interred were Chriſtians. This hint was underſtood by brother Chriſtians, while it was an *enigma* to the heathen; and often ſucceeded in preſerving ſuch tombs from violation. We find alſo engraved on gems (and other ſtones) an anchor, and on each ſide of it a fiſh, and the letters which compoſe the name of Jeſus, inſcribed around them. This emblem is frequent among the gems attributed to the Baſilidians, and other ſectaries, whether of Egypt, or elſewhere; but

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it occurs alſo in other places, as in the cathedral at Ravenna, &c. and may have originated with the Gnoſtics.—Whence was this emblem?

1. It alluded very covertly to the Greek letters which form the word Ιχθυος, which ſignifies a FISH: which letters were ſymbolical of the following words, and of the ſentiment expreſſed by them. [I quote by memory.]

Ι	-	Ιεσους	-	Jeſus
Χ	-	Χριστος,	-	Chriſt,
Θ	-	Θεου	-	of God
Υ	-	Ὑιος	-	the Son;
Ὁ	-	Ὁ	-	the
Σ	-	Σωτηρ.	-	Saviour.

2. But beſide this, I think it alluded to the doctrine of the reſurrection; *firſt*, upon the principle of which we have been diſcourſing, that of a riſen Saviour, preſerved by the power of God, through death to a new life, (as Noah, or Jonah, was in his allegorical fiſh, or) as a fiſh is in general in the mighty waters. *Secondly*, It implied the expectation of the perſon there depoſited, that he alſo ſhould experience the like preſervation, and be reſtored to renovated life. It was equivalent to the "*reſurgam*" of modern mottos; while yet it was a covert acknowledgment of this article of faith, and was underſtood only by thoſe who were initiated into Chriſtian myſteries. *q.* "I ſhall be PRESERVED through death to a renewed life."

N. B. The expectation of a reſurrection was ridiculed by the heathen; who called it "the hope of worms."

No. CXLVI. CONJECTURES ON THE WORD DAG.

I AM aware of the danger of puſhing etymological ſuggeſtions beyond what fact will warrant; notwithſtanding which, I cannot reſiſt my inclination to examine the word *dag*, and its connections, ſomewhat further than I have in the preceding article.

1. May it not radically include the idea of PRESERVATION, with plunging; or of *preſervation*, notwithſtanding plunging?—So fiſh is preſerved when ſwimming. 2. So corn is *preſerved*, when ſown for ſprouting: corn is alſo capable of this idea, as it *preſerves* the life of thoſe who uſe it for food. And, 3, ſo Divers are *preſerved*, when they ſink under water in order to riſe again. 4. Have our words, a *duck*, from its plunging under water and riſing again ſafe: *to duck, i. e.* to paſs under water, and bring up again ſafe: *to daggle*, i. e. to beſprinkle with any fluid, but yet ſo as to preſerve, or not injure; whence in the North *dag* is uſed for *dew*, which beſprinkles and *preſerves*, by refreſhing the graſs, &c.—Have theſe words any relation to *dag?*

The firſt and ſecond of theſe conjectures I have conſidered in the former Fragment; I wiſh to examine the third.

We have a derivative from *dag*, uſed Jer. xvi. 16. "Behold I will ſend for many *fiſhers* (דוגים DUGIM) and they ſhall *fiſh* (דיגום DIGUM) them; and after I will ſend for many hunters, and they ſhall hunt them, from every mountain, and from every hill, and out of the holes of the rocks." Would not this be more correct, if underſtood thus?—"I will ſend *divers*, who ſhall dive after them, or, take them by wading, diving, plunging, following after them, among the holes and crannies of the rocks, and bringing them from thence?" For it ſhould ſeem, that the hunting aſſociated with this fiſhing being an *active* purſuit, mere angling, or fiſhing with nets, is not its parallel: alſo among the holes of the rocks, nets are of little uſe; but diving is an *active* purſuit by water, as hunting is by land; and ſeems to maintain the paralleliſm in this paſſage preciſely. [*Query*, What *amphibious* animals, as ſeals, otters, &c. are chaſed in the Eaſt?]

Diving for pearls was practiſed in the Eaſt: and that diving is one way of taking fiſh is ſtrongly implied in the ſubſequent quotation from Niebuhr.

Is this the alluſion of the prophet Ezekiel's expreſſions, chap. xlvii. 10.? "and fiſhers ſhall ſtand upon it, from Engedi to Eneglaim; they ſhall be a place to ſpread forth nets." Such is our tranſlation; but, reading with the *keri* (עמרו Omeru) ſhall *gather*, inſtead of (עמדו Omedu) ſhall *ſtand*, the words may be rendered thus: "*And Divers ſhall gather upon its banks; and from the kid's fountain to the calves fountain, ſhall be the extent of ſeparations.*"—Does this mean, "they ſhall gather into heaps (the word ſignifies to compreſs cloſe together) as pearl oyſters are gathered into diſtinct hillocks; and the ground appointed for ſuch ſeparate heaps, ſhall be from En-gedi, the kid's fountain, to Eneglaim, the calves fountain?"—The prophet goes on to ſay, this river ſhall alſo have all other kinds of fiſh, in the ſame number and variety as the ocean itſelf. If this be the import of the place, then diving as one branch of fiſhing is uniformly included in the derivatives from the word *dag:* and this idea increaſes the ſymbolical riches of theſe prophetic waters.

Attaching the idea of diving to this word, gives a decided import to a noun uſed, Amos iv. 2. "The Lord God hath ſworn that the days come. . . . that he will take you away with *hooks*, and your poſterity with *fiſh-hooks*." Mr. Harmer, *Obſ.* vol. iv. p. 199. enters ſomewhat at large into the rendering of this paſſage; but Mr. Parkhurst (Heb. Dict. p. 564.) denies his inference. Neverthleſs, as Mr. P.'s idea that the words (סירות דוגה, Sirut Dugeh) ſignify fiſhing-*boats*, appears to me leſs probable than Mr. Harmer's, I ſhall offer a few thoughts on the paſſage; which I would render thus: "*the Lord ſhall take you* (yourſelves) *away with*, or among, or being beat forward by, *prickles*; *but thoſe whom you leave behind you* ſhall be driven away *by a diver's weapon;* an inſtrument equally ſharp, and with points as numerous and piercing, as thoſe uſed by divers to ſtrike at the fiſh which they purſue.

N. B. By this rendering the idea of driving forward cattle is preſerved throughout the paſſage: and the change of metaphor, by alluſion to fiſhing, is avoided.

Mr. Harmer does not give any inſtance of the uſe of ſuch an inſtrument: nevertheleſs, let the reader inſpect the annexed extract, and reflect, whether it does not make a better ſenſe of the paſſage, than any alluſion to fiſhing-*boats?* N. B. The general form of the inſtrument having ſeveral forks, might be like the trident of Neptune; but the forks more in number; and each of theſe forks might be moveable round the center, which is one idea of the word uſed, which ſignifies to *decline*, to *turn aſide*, to ſhoot irregularly; or they might *ſhoot off obliquely* (the exact import of the word) from the central ſtem; in which caſe they would reſemble thoſe uſed by the native New-Zealanders, as depicted in Governor Phillip's *Voyage to Botany-Bay.*

"Of all the creatures which live in the water, the Mahometans eat only fiſh, and not all ſorts of them. Thoſe which are conſidered as pure and edible, according to the books of the old Mahometan theologiſts, ought to have been taken in nets, or WITH THE HAND, *while alive:* when the water being ebbed away, leaves the ſhores dry. Nevertheleſs, they take them, at leaſt in the Euphrates, with the hook, or with a grain which intoxicates them. The moſt learned *literati* among them, are not always agreed on the qualities of the fiſh which are allowed: For *Schafei* and *Maleki* admit the eating of fiſhes found dead, but not corrupted: *Haneſi* and *Hanbali* forbid this. Some have queſtioned whether a piece of fiſh which ſwims on the water, may be eat? and it is decided, that it is lawful, when there appears *ſome mark that the fiſh was killed by a knife, or by a ſabre*; becauſe then, it is preſumed, that the words *biſm alla akbar* were pronounced over it. I do not remember to have ſeen fiſhes alive among

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the Mahometan fiſhermen. Thoſe of *Djidda* and *Loheia* only brought aſhore thoſe which were dead: without a doubt *they had cut their throats,* leſt they ſhould die of themſelves, and ſo become impure." NIEBUHR DESCRIP. ARABIE, p. 159. *Fr. Edit.*

We ſee in this extract that fiſh are taken by the hand; they are alſo killed by ſharp weapons, as a knife, or a ſabre; and therefore other ſharp and piercing inſtruments, better adapted to the purpoſe than knives or ſabres, could hardly fail of being employed for the purpoſe. Our tranſlation mentions *fiſh-ſpears,* Job xli. 1. but that in the original is another word; alſo, we ſee in our PLATE of Behemoth, that thoſe who chaſe him, ſtrike at him with long (ſingle) ſpears; but I rather gueſs that the word in Amos means a compoſition of ſpears, or ſeveral ſpears iſſuing from one handle.

Theſe are the chief, if not the only places, where derivatives from *dag* occur.

Query—Was there any ſimilar ambiguity of alluſion to *preſervation,* as we have ſuppoſed the word *dag* to include, in the Syriac words uſed by our Lord, when he called the fiſhermen Andrew and Peter to be his apoſtles? "I will make you, *fiſhers* of men"—not for their deſtruction, but their preſervation. It ſeems that ſuch a reference might be intimated, Luke v. 10. "from henceforth thou ſhalt *catch*—εση ζωγρων—thou ſhalt be the *taker alive,* i. e. for their preſervation—of men.

No. CXLVII. EMBLEMS, VEGETABLE AND ANIMAL. WITH PLATES.

WE have ſeen the figurative ſtyle of writing and ſpeaking indulge itſelf in the uſe of hyperbolical expreſſions, whoſe prototypes are not to be found in nature: but which, the ingenuity of the human mind, by ſelection and aſſociation, has combined into ſignificant phraſes;—phraſes indeed, ſo ſignificant, that plain common ſpeech is utterly inadequate to their import. By the ſame licence the figurative ſtyle of repreſentation to the eye, *i. e.* of emblems, and allegory, has ever claimed a preſcriptive right, to combine forms, and figures, whoſe originals nature knows nothing of, but which art and genius have rendered expreſſive. We ſhall ſee this poſition ſtrongly illuſtrated on the ſubject of the CHERUBIM; at preſent, we aſſume it as admitted. But, the deſign of this article is, to ſuggeſt, that although the ſacred writers in uſing allegorical repreſentations have frequently availed themſelves of this privilege, yet that, in ſome inſtances, they have not done it to ſo great an extent of unnatural compoſition as has uſually been ſuppoſed, by us, in this country: I mean to ſay, that their emblems have in nature prototypes more nearly ſimilar than we are aware of.

A remarkable emblem, which appears to us to be an unuſual and *monſtrous* production, is that of the wheat dreamed of by Pharoah, Gen. xli. 5. which had *ſeven ears,* full and good, on one ſtalk. This has always been conſidered as a liberty taken with nature, by way of furniſhing a ſymbol; whereas, the fact is, that a ſpecies of wheat, which grows in Egypt, does actually bear, when perfect, this number of ears on one ſtalk, as its natural conformation. This wheat differs from our own, by having a *ſolid ſtem,* or, at leaſt, a ſtem *full of pith*; in order to yield ſufficient nouriſhment, and ſupport, to ſo great a weight as the ears which are upon it; and which muſt demand a proportionate quantity of nutritive juices: whereas the ſtem of our own wheat is a mere hollow ſtraw.

By the favour of a kind friend to this work, we are enabled to offer our readers the annexed engraving of this peculiar plant. The ſpecimen here repreſented, was grown in England, on the iſland of Foulneſs, in Eſſex, by Mr. HENRY FISHER, in the year 1797. Not being in its native ſoil, it has degenerated from its proper fulneſs; nevertheleſs, it has produced enough to juſtify the number of its ears of corn; and to demonſtrate, that when complete, it was a very expreſſive ſymbol of plenty.

The produce of this wheat is ſtill greater per acre than that of any other wheat, though much inferior to what it was ſome few years ago, when firſt imported, and before it had degenerated ſo far from the parent plant; in another year or two, there will probably be only one ear on a ſtalk, and then it will be no longer worth while to cultivate it; as the wheat, though fine of its ſort, is of a particular ſpecies called *Rivet* Wheat, which does not ſell ſo well in the London market as the common ſorts.

N. B. As it is thought this plant may recover, on a *fat* ſoil and in a *warm* aſpect; a few ſeeds for experiment are left with the publiſher, and may be had on application.

Thoſe parts of this ſpecimen which were perfect are ſtrongly ſhaded on the plate; thoſe inſerted by inference, and in conformity to the deſcription of gentlemen who have ſeen it in a ſtate nearer perfection, are lighter. To ſhew the number of ears diſtinctly they are *ſpread* more than in nature.

A little exertion of imagination might fancy that a thin blaſted ear, not unlike to, or even ſmaller than the dimenſions of our Engliſh degenerated ſpecimen, was ſuch as Pharaoh ſaw in his dream: while the full ear, which was ſo ſignificant of plenty, ſurpaſſed the magnitude of the plant we have repreſented on our plate.

Query, Was this the kind of plant which *Iſaac* ſowed, and reaped in one year *an hundred fold?* Gen. xxvi. 12. If it was the *dorra*, which ſometimes yields *three hundred for one* (*Vide* FRAGMENT, No. V. p. 151), why is it recorded as extraordinary?

Having thus reſtored to its due ſtation as a production of nature, a *vegetable* which has hitherto been conſidered as an emanation of fancy only, I ſhall attempt alſo to reſtore to their proper rank ſome of thoſe *animal* emblems, which ſeem to disfigure the prophetic alluſions.

Among the moſt remarkable conformations of prophetic animals, are thoſe of the prophet Daniel, who, by deſcribing creatures with horns to the number of ten, chap. vii. 7. ſeems to us to have imagined ſo many monſters: however, this is not altogether the fact; and it is well to know, that there are in the eaſt races of goats, ſheep, &c. which differ in the number of their horns from thoſe common in our own country. Our plate affords ſeveral examples.

No. I. Is copied from Mr. PENNANT's SYNOPSIS, who gives it under the name of "the Iceland ſheep;" this has *three* horns: the middle one riſing very ſtrongly, thoſe on each ſide of it depreſſed.

No. II. Is from the ſame work; and has *four* horns: "a kind from Spain; with two upright and two lateral horns: body covered with wool: fore part of the neck with yellowiſh hairs, fourteen inches long: was alive in London, about 1769: very miſchievous, and pugnacious."

The Perſian ſheep are, alſo, of the many horned kinds; and I ſuppoſe too, are "very miſchievous and pugnacious;" ſo that in deſcribing a goat, &c. with numerous horns, the prophet Daniel added little to his allegorical animal, beyond what was in daily obſervation around him, in the natural animals of the country where he wrote.

N.B. This applies, in part, to other allegorical beaſts: as in the Revelations, &c.

No. I. Shews a great horn, riſing from between the eyes of this ſubject; and two horns one on each ſide of it: this will remind the reader of the deſcription, Daniel viii. 21. "the rough goat is the king of Grecia, and the *great horn between his eyes*, is the firſt king. Now that being broken"—four others may eaſily be conceived of, as ſpringing up from its roots, pretty much as the two horns do in our figure.

No. II. May ſhew the two horns of the emblematical ram, of the ſame chapter of Daniel; which two horns were no match for the powerful ſingle horn of the Grecian goat: while, at the ſame time, it confirms the ſuppoſition, in what manner many minor horns might originate, around a great one (or ones) as a center to them.

No. CXLVIII. SYRIAN SHEEP and GOATS.

I HAVE taken the opportunity of the plate which contained the many horned goats, to repreſent the broad tailed ſheep, and the long eared goats, they being likewiſe ſubjects of Scripture natural hiſtory, with which it is neceſſary to be acquainted.

As Mr. Harmer, Obſ. cxlviii. vol. iv. p. 161, has already treated this ſubject, I ſhall not affect to decline his aſſiſtance: but I hope it will be admitted, that theſe repreſentative figures are a great addition to that learned author's obſervations.

No. III. on the plate of Syrian Animals, ſhews a peculiar formation of goat's horns; but is given principally to ſhew the length of the ears, which in this animal may be about ten, or twelve, inches.

No. IV. Shews ears of a prodigious length: two feet at leaſt. By this, and the former number, we reconcile the accounts of travellers, ſome of which deſcribe theſe ears as one foot long, others as two feet: *i. e.* different breeds have theſe different lengths.

No. V. Is a repreſentation of the broad-tailed ſheep.

No. VI. Is the ſame ſheep, ſeen behind, for the ſake of ſhewing its tail. I have ſeen a tail of this kind, hanging up at a butcher's ſhop in London. It appeared to be a maſs of hard fat, and might weigh, I ſuppoſe, twelve, or fifteen pounds.

“ Dr. Russell obſerved two ſorts of *goats* about Aleppo: *one* that differed little *from the common ſort in Britain; the other remarkable* for the length of its ears. *The ſize of the animal,* he tells us, *is ſomewhat larger than our's, but their ears are often a foot long, and broad in proportion. That they were kept chiefly for their milk, of which they yielded no inconſiderable quantity.* p. 52. The preſent race of goats in the vicinity of Jeruſalem are, it ſeems, of this *broad-eared* ſpecies, as I have been aſſured by a gentleman that lately viſited the Holy Land, (in 1774), who was ſtruck with the difference between the goats there, and thoſe that he ſaw in countries *not far diſtant* from Jeruſalem. *They are,* he ſays, *black, black and white, and ſome grey, with remarkable* long ears, *rather larger and longer legged than our* Welch *goats. This kind of animal, he obſerved,* in ſome neighbouring places, *differed greatly from the above deſcription, thoſe of* Balbec *in particular,* which were generally, if not always, ſo far as he obſerved, of the other ſpecies. Theſe laſt, I preſume, are of the ſort common in Great-Britain, as thoſe about Jeruſalem are moſtly of the long-eared kind; and it ſhould ſeem they were of the ſame long-eared kind that were kept anciently in Judea, from the words of the prophet, “ As the ſhepherd taketh out of the mouth of the lion, two *legs*, or a *piece of an ear*, ſo ſhall the children of Iſrael be taken out that dwell in Samaria . . . . . . and in Damaſcus. Amos iii. 12.

“ Though it is indeed the intention of the prophet, to expreſs the *ſmallneſs* of that part of Iſrael that eſcaped from deſtruction, and were ſeated in foreign countries; yet it would have been hardly natural, to have ſuppoſed a ſhepherd would exert himſelf, to make a lion quit *a piece only of an ear* of a common goat: it muſt be ſuppoſed, I ſhould think, to refer to the large-eared kind.

“ It is rather amuſing to the *imagination*, and a ſubject of *ſpeculation*, that the ſame ſpecies of goats ſhould chiefly prevail about Jeruſalem, and the other at Balbec; and that what are now chiefly kept in the Holy land, ſhould have been the ſame ſpecies that were reared there two thouſand five hundred years ago. Is it the nature of the country, or the quality of the feed of it, that is the occaſion of the continuance of this breed, without deviation, from very remote times?

" Rauwolff observed goats about *Jeruſalem* with hanging ears, almoſt two feet long, p. 234, but he neither mentions their being all or moſtly of that ſpecies, nor that it is another ſpecies that is moſt commonly kept in ſome of the neighbouring countries.

" Whether the *kids* of the two ſpecies are equally delicious, travellers have not informed us; but it appears from *Hariri*, a celebrated writer of *Meſopotamia*, that ſome kids at leaſt are conſidered as a delicacy; for, deſcribing a perſon's breaking in upon a great *pretender to mortification*, he found him with one of his diſciples *entertaining themſelves in much ſatisfaction with bread made of the* fineſt of flour, *with* a roaſted kid, *and a veſſel of wine before them.* [Hariri, tranſlated by Chappelow, Arabic Prof. at Cambridge, 1ſt Aſſembly, p. 7.] This laſt is an indulgence forbidden by the Mahomedans, and with bread of the fineſt flour, proves that a *roaſted kid* is looked upon as a very great delicacy.

" This ſhows in what light we are to conſider the gratification propoſed to be ſent to Tamar, Gen. xxxviii. 16, 17; the preſent made by Samſon to his intended bride, Judg. xv. 1. and what was the complaint made by the elder brother of the prodigal ſon, that his father had never given him a kid to entertain his friends with: he might have enabled him to give them ſome ſlight repaſt; but never qualified him to treat them with ſuch a delicacy, Luke xv. 29.

" In the like manner Dr. Russell (p. 51, 52.) obſerves, there are two kinds of *ſheep* about Aleppo: *the* Beduian ſheep, *which differ in no reſpect from the larger kinds of ſheep in Britain, except that their tails are ſomewhat longer and thicker; the other a ſort often mentioned by travellers on account of their extraordinary tails, which are very broad and large, terminating in a ſmall appendix that turns back upon it. Theſe tails*, Ruſſell informs us, *are of a ſubſtance between fat and marrow, and is not eaten ſeparately, but mixed with the lean meat in many of their diſhes, and alſo often uſed inſtead of butter. That a common ſheep of this kind, (without the head, feet, ſkin, and entrails) weighs ſixty or ſeventy Engliſh pounds, of which the tail uſually weighs fifteen pounds, and upwards. This ſpecies, he obſerves, are, by much the moſt numerous.* But ſuch, he tells us in the ſame paragraph, *as are of* the largeſt breed, and have been fattened, will ſometimes weigh about one hundred and fifty pounds, and the tails of them fifty, a thing to ſome ſcarce credible.

" It might then be thought very probable, that this ſpecies too may be moſt numerous about Jeruſalem; we are not, however, left to conjecture; for the ſame ingenious and obliging gentleman, that gave me the account of the goats in the vicinity of Jeruſalem, informed me at the ſame time, *that the* ſheep *of that country are, in general,* white, *with large* tails, *reſembling thoſe of Syria, and the plain of Damaſcus.*

" After this account of the kind of *ſheep* that are found near *Jeruſalem*, and Dr. Russell's account of the *largeneſs and delicacy of their tails*, we ſhall not at all wonder, that ſince fat was reſerved as ſacred to God, by the Moſaic law, Moſes, among other things, ſhould order *that when a ſacrifice of peace offerings ſhould be made by fire to the Lord, the fat thereof, and particularly the whole rump, or tail taken off hard by the back-bone*, &c. *ſhould be burnt on the altar.*

" Though the ordering in particular, and by expreſs words, that the tail of a Britiſh ſheep ſhould be preſented in ſacrifice to God might ſurpriſe us, the wonder ceaſes when we are told of theſe broad-tailed Eaſtern ſheep, and the extreme delicacy of that part, and withal are informed that the ſheep about Jeruſalem are of that ſpecies.

No. CXLIX. VINDICATION OF DANIEL. THE FIERY FURNACE.

PROFESSOR **Eichorn**, in Germany, has lately ſhewn a ſtrong inclination to expell the prophet Daniel, from among the ſacred writings: I have not ſeen his work, but form my opinion wholly from the account given of it, in the Appendix to the Monthly Review. As the difficulties which attend ſome repreſentations in this prophet, ("fires which do not burn; and an image ſtrangely diſproportioned" are eſpecially ſelected) form a principal reaſon of the profeſſor's enmity, I could wiſh before ſentence were paſſed on the delinquent, that not only what we have juſt noticed in relation to his animals, but alſo the following hints in relation to his other ſubjects, were duly weighed, and accurately underſtood.

The ſtory of the three Hebrews in the fiery furnace, would be much better comprehended by us, if we were acquainted with the true form of what is denominated a *furnace*; it is uſually conceived of, as being ſomewhat like our tile kilns, a ſolid, encloſed, brick building; with an aperture only for entrance, or at moſt with a door-way, and a vent for the ſmoke, flame, &c. But the circumſtances of the ſtory do not admit of ſuch an edifice; for, it appears, that Nebuchadnezzar, ſtill ſeated on his throne, ſaw the perſons in the fire. Now, this he could not do, *through* the ſolid wall of ſuch a building; neither could the flame, iſſuing from a narrow orifice, *eaſily* ſlay thoſe men who threw in the Hebrews, the ſolid wall being *between* them and the fire. Either, then, the opening to this furnace, if it was a ſolid edifice, was large enough to admit of full view into it, or we muſt ſeek ſome other form for its conſtruction. We may carry this idea ſomewhat further, and infer the propriety of ſuppoſing Nebuchadnezzar to ſee *throughout* the ſtructure; by conſequence, the building had no covering; but was, at moſt, an encloſure of fire: or, an area ſurrounded by a wall, within which the fire raged. [Was this furnace made on purpoſe, *in terrorem?* or was it already eſtabliſhed for the purpoſes of burning brick, or pottery of any kind, &c. theſe uncertainties greatly affect this hiſtory.]

I find no aſſiſtance from the nature or derivation of the Chaldee word (אתון Atun) rendered *furnace:* it ſeems to ſignify, a place of fire; but without aſcertaining the form, or nature, of the place. Neither is any further illuſtration derivable from the apocryphal hiſtory of this miracle, which evidently labours to deſcribe it in hyberbolical terms.

There is however a hint given by this apocryphal writer, to this effect: "But the angel of the Lord deſcended, and ſmote the flame of fire out of the furnace, (χαμινου, *oven* in our rendering) and made the middle *part* of the furnace as if a *moiſt, dewy, whiſtling wind*" was paſſing over it. If there be any truth in this repreſentation, then I ſuppoſe we may add to what we have ſaid, that this furnace muſt be of ſuch a conſtruction as to admit a paſſage of air over it: which idea contributes eſſentially to determine againſt a cloſe and ſolid building.

The reader will now turn to **Fragment**, No. LI. p. 99. which explains the manner of paſſing over the fires to Moloch; and will conſider, whether ſomewhat of a broad layer of fire, in what manner ſo ever encloſed, will anſwer to this furnace? And whether, the agency of a wind, was not divinely directed, ſo that while it blew the flame ſtrongly one way, to ſlay the ſoldiers of Nebuchadnezzar, it by conſequence, blew the flame from off the other part of the furnace; and though it did not extinguiſh the fire there, yet it was appointed to abate the fury of that devouring element in that part?

This train of reaſoning does not attempt to account for the miracle by natural means, but merely propoſes to manifeſt our want of information, which might enable us to determine accurately on ſome circumſtances of the hiſtory; and this I ſuppoſe it accompliſhes.

No.

No. CL. VINDICATION OF DANIEL.

NEBUCHADNEZZAR's GOLDEN IMAGE. WITH A PLATE.

CONNECTED with the foregoing article is Nebuchadnezzar's golden Coloſſus: which has been conſidered as a ſtupid, becauſe a falſely meaſured, ſubject: nevertheleſs, by means of the form, and attitude of this image, I think we can ſolve the difficulties which have been collected out of its deſcription. "It was an image of gold: its height threeſcore cubits; its breadth ſix cubits." Daniel chap. iii. The learned PRIDEAUX felt very ſtrongly the embarraſsment which ariſes from this paſſage: I ſhall inſert his own words:

"This temple [of Belus] ſtood till the time of Xerxes; but he, on his return from the Grecian expedition (*Strabo*, lib. 16, p. 738. *Herodotus*, lib. 1. *Arrianus de Expeditione Alexandri)* demoliſhed the whole of it, and laid it all in rubbiſh, having firſt plundered it of all its immenſe riches, among which were ſeveral images or ſtatues of maſſy gold, and one which is ſaid by *Diodorus Siculus* (lib. 2.) to have been *forty foot high*, which might perchance have been *that, which Nebuchadnezzar conſecrated in the plains of Dura*. Nebuchadnezzar's golden image, is ſaid indeed, in Scripture, to have been ſixty cubits, *i. e.* ninety feet high; but that muſt be underſtood of the image and pedeſtal both together. For, that image being ſtated to have been but *ſix cubits broad, or thick*, it is impoſſible, that the image could have been *ſixty* cubits high. For that makes its height to be *ten times its breadth*, or thickneſs, which exceeds all the proportions of a man; no man's height being above ſix times his thickneſs, meaſuring the ſlendereſt man living at his waiſt. But where the breadth of this image was meaſured, is not ſaid, perchance it was from *ſhoulder to ſhoulder*, and then the proportion of ſix cubits breadth, will bring down the height exactly to the meaſure, which *Diodorus* hath mentioned. For the uſual height of a man being four and a half of his breadth between the ſhoulders, if the image were ſix cubits broad, between the ſhoulders, it muſt, according to this proportion, have been twenty-ſeven cubits high, which is forty foot and an half. Beſides, *Diodorus* (lib. 2.) tells us, that this image of *forty foot high* contained a thouſand Babyloniſh talents of gold; which according to *Pollux*, who in his *Anomaſticon* reckons a Babyloniſh talent to contain 7000 attic drachmas, *i. e.* 875 ounces, this [according to the loweſt computation, valuing an attic drachm at no more than ſeven-pence-halfpenny, whereas Dr. *Bernard* reckons it to be eight-pence-farthing, which would mount the ſum much higher] amounts to three millions and an half of our money. But if we advance the height of the ſtatue to ninety foot without the pedeſtal, it will increaſe the value to a ſum incredible, and therefore it is neceſſary to take the pedeſtal alſo into the height mentioned by Daniel. Other images and ſacred utenſils, were alſo in that temple, all of ſolid gold." PRIDEAUX's CONNECT. p. 100, 101.

The reader will perceive, that our learned author ſuppoſes the image itſelf to have been only *forty* feet high; while its pedeſtal was *fifty* feet high: a diſproportion of parts, which if not abſolutely impoſſible, is extremely contradictory to every principle of art, even of the rudeſt art, and *a fortiori* of the more refined periods of art.—N. B. We have no inſtance of ſuch diſproportion remaining. The arts had been long cultivated in Egypt.

Let us hear the original authors: Herodotus, who ſaw the temple of Belus, is the beſt authority reſpecting it. "The temple of Jupiter Belus, whoſe huge gates of braſs may ſtill be ſeen, is a ſquare building; each ſide of which is two furlongs. In the midſt riſes a tower, of the ſolid depth and height of one furlong; upon which reſting, as upon a baſe, ſeven other leſſer towers are built in regular ſucceſſion. The aſcent is on the outſide; which winding from the ground, is continued to the higheſt tower; and in the middle of the whole ſtructure there is a convenient reſting place. In the laſt tower is a large chapel, in which is placed a couch, magnificently adorned; and near it a table of ſolid gold: but there is no ſtatue in the place. In this temple there is alſo a ſmall chapel, lower in the building, which contains a figure of Jupiter, *in a ſitting poſture*, with a large table before him; theſe, with the baſe of the table, and the ſeat of the throne, are all of the pureſt gold; and are eſtimated by the Chaldeans *to be worth* eight hundred talents. On the outſide of this chapel there are two altars; one is of gold, the other is of immenſe ſize, and appropriated to the ſacrifice of full grown animals: thoſe, only, which have not yet left their dams may be offered on the golden altar. On the larger altar, at the anniverſary feſtival in honour of their god, the Chaldeans regularly conſume incenſe to the amount of a thouſand talents. There was formerly in this temple a ſtatue of ſolid gold, twelve cubits high; this, however, I mention from the information of the Chaldeans, not from my own knowledge." CLIO. 183.

Diodorus Siculus, a much later writer, ſpeaks to this effect, lib. 2. "Of the tower of Jupiter Belus the hiſtorians who have ſpoken have given different deſcriptions; and *this temple being now entirely deſtroyed, we cannot ſpeak accurately reſpecting it*..... It was exceſſively high; conſtructed throughout with great care; built of brick and bitumen. Semiramis placed on the top of it three ſtatues of maſſy gold, of Jupiter, Juno, and Rhea. Jupiter was erect, in the attitude of a man walking: he was forty feet in height; and weighed a thouſand Babylonian talents: Rhea, who ſat in a chariot of gold, was of the ſame weight: Juno, who ſtood upright, weighed eight hundred talents." Diodorus proceeds to mention many more articles of gold, among others "a vaſt urn, placed before the ſtatue of Jupiter, which weighed twelve hundred talents."

The reader will judge for himſelf reſpecting this extract: to me it ſeems, that the Babylonians, regretting exceedingly the loſs of their ſacred treaſures from this temple, magnified both their value, and their importance, to enquiring ſtrangers. Diodorus acknowledges "he could not ſpeak accurately reſpecting it." I rather adhere, generally, to the relation of Herodotus: at leaſt in theſe particulars, (1.) there was no ſtatue in he higheſt chapel; but (2) in another chapel there was a ſtatue of Jupiter [*Belus*] SITTING: (3) the *worth*, not the *weight*, was calculated at ſo many talents: *i. e.* including the labour, ſkill, preparation, and accompaniments of the ſtatue; its throne, &c. (4) the feſtival in honour of the god *Belus* was annual; and it was prodigious, ſince, no doubt, the other offerings correſponded to that of the incenſe, a thouſand talents! (5) a ſtatue of ſolid gold, of twelve cubits (eighteen feet), is mentioned by the hiſtorian as a thing barely credible; — obſerve, of *ſolid* gold; but a ſtatue not ſolid, but a hollow ſhell of that metal, might have been very much larger, at much leſs expence of gold. (6.) I conclude, that Nebuchadnezzar conſecrated his image at an anniverſary feſtival in honour of this deity.

After ſtating theſe variations and embarraſſments of conception and deſcription, I wiſh to repreſent this image as I conceive it really was, in its appearance and dimenſions.

In the firſt place, I muſt aſſume, that the taſte of ſculpture in thoſe ages was pretty much the ſame, in Egypt and Babylon: ſo that by what figures of equal antiquity, now exiſt in Egypt, we may eſtimate what was then adopted in Babylon, of whoſe works of art we have no remains whatever. Secondly, that Nebuchadnezzar, having conquered and ravaged Egypt, but a few years before this period, he had undoubtedly ſeen there thoſe Coloſſal ſtatues which were erected in that country by its ancient monarchs: and as theſe were eſteemed not only ſacred objects, but alſo capital exertions of art, we may preſume that theſe were what he propoſed to imitate, as to their magnitude, and to ſurpaſs, as to their materials. Theſe preſumptions being admitted, let us examine ſome of thoſe Coloſſuſes which ſtill continue to ornament Egypt.

Our plate repreſents the two Coloſſal figures which yet remain ſtanding at the antient Thebes: and is copied from NORDEN, plate CX. who thus deſcribes them:— "The figure A ſeems to be that of a man; the figure B, that of a woman. They are about fifty Daniſh feet in height, from the baſes of the pedeſtals to the ſummit of the head: from the ſole of the feet to the knees is fifteen feet; the pedeſtals are five feet in height, thirty-ſix and half long, nineteen and half broad."

Mr. NORDEN here ſpeaks of perpendicular height: as this idea of *perpendicular* height has contributed to embarraſs Dr. PRIDEAUX, let us enquire whether the prophet Daniel does not rather mean *proportional height*, when deſcribing that of the golden Coloſſus. Suppoſe we underſtand his deſcription thus:

"*Nebuchadnezzar the king made an image of gold, whoſe proportional height*, if it had ſtood upright, *was ſixty cubits*; but, being in a ſitting poſture, conformable to the ſtyle of Egyptian art, it was little more than thirty cubits, or fifty feet, perpendicular height; *and its thickneſs, or depth*, meaſured from breaſt to back, (not its *breadth*, meaſured from ſhoulder to ſhoulder, as has been hitherto underſtood, and as our tranſlation renders) *was* one tenth part of its proportional height; i. e. *ſix cubits.*"

Let us vindicate the verſion; and afterwards meaſure the figure. The general import of the word (רומה) RUMEH, is *elevation, height:* but it ſeems plainly to imply *full proportion of ſtature*; as, Iſaiah xxiii. 4. "*Be aſhamed, O Zidon . . . ſaying, I travail not nor bring forth children, neither do I nouriſh up* (גדלתי GEDULETI) ENLARGE, *increaſe in ſize—young men*: i. e. to their maturity of ſtature, form, &c. *nor bring up*, rear up, (רוממתי RUMEMETI), *i. e.* to their full proportion of figure, and perſon, *young women*. So Iſaiah i. 2, "*I have nouriſhed* (גדלתי GEDULETI) ENLARGED, increaſed in ſize—*children*; and that (רוממתי RUMEMETI) to full magnitude of figure, to complete proportion of maturity, *yet they have rebelled againſt me*." This rendering agrees perfectly with the ſenſe, and conſtruction of theſe places, and with the tranſlation of the LXX ὑψωσα: Vulgate, *ad incrementum perduxi*. "I have brought them up to their full increaſe." In both theſe places *rumemeti* ſeems to be an advance in climax upon *geduleti*.

As to the rendering of (פתי PETI) *thickneſs*, inſtead of *breadth*, it ſhould be known that this word, as a noun, occurs only in this place, and Ezra vi. 3. where we read, "*Let the full height* [of the houſe] *be ſixty cubits*; *and the breadth*—rather DEPTH, *i.e.* the meaſurement of it, on the plan, from front to back—*be ſixty cubits*; whereby theſe meaſures will agree with the former dimenſions of Solomon's temple: excluding the porch, *viz.* the moſt holy place, twenty cubits; the holy place forty cubits, in DEPTH: the *breadth* of all was *twenty* cubits. Now as it is extremely improbable, that Cyrus, ſhould vary the former proportions, and direct the *breadth* of the new temple to be *three times* the extent adopted by Solomon, I think we may conclude, that this word, in this place, refers to the *depth*, and not to the *breadth* of the building; which delivers us from all the difficulties which perplexed LIGHTFOOT, on this ſubject, ("Of the Temple," chap. xi.) and which agrees to matter of fact. It remains only to obſerve, that the proportion of a full grown man, from breaſt to back, is one-tenth part of his height. Since then the accepting of this word in reference to *depth*, rather than to *breadth*, in both places where it occurs, reduces its application to appropriate and accurate meaſurement, I apprehend, I need ſay no more in vindication of the verſion here adopted.

Certainly, I ſhall not attempt to meaſure this Coloſſus to an inch: neither ſhall I notice the difference of feet—Greek, Engliſh, Daniſh, &c. Neverthele ſs, being willing to reconcile, to a certain degree, the meaſures of Daniel and of Diodorus, I ſhall ſtate looſely, what further occurs to me on this ſubject.

The perpendicular height of fig. A. is marked at fifty feet, on the line adjacent to it: this, divided into five parts, 1, 2, 3, 4, 5, each of theſe intervals is ten feet in length.

Sixty cubits being ninety feet, transfer one of theſe ten feet lengths nine times on the middle line, from 1 to 90, then meaſure the figure: the head and neck *a*, *b*, *c*; the body, from the neck to the buttocks, *c* to *d*; the thigh, from the buttocks to the knee, *d* to *e*; the leg, from the knee to the heel, *e* to *f*; and to the toes, if neceſſary: theſe meaſures make about eighty-four feet out of ninety: allow, therefore, ſix feet for the pedeſtal, or for the pedeſtal, and cap, hereafter to be mentioned: or, admit ſome variations in the meaſures, as from the inſtep to the toes being included or excluded, or, &c. Alſo admit, or omit, the pedeſtal, in the forty feet image of Diodorus, or, &c. Notwithſtanding which variations we ſhall be convinced, that a figure of only *fifty* feet *perpendicular* height itſelf, reſtrictively, *may*, by its attitude, and its accompaniments, be truly deſcribed as being ninety feet, or *ſixty cubits*, in full *proportional* meaſurement; which advances ſufficiently near to a reconcilement of the two authors, notwithſtanding at firſt ſight ninety feet and forty feet ſeem to be irreconcileable.

N. B. Beſide the covering which theſe figures have on their heads, other Coloſſal figures have a tall cap or mitre, as repreſented in the ſubjects below: and this is more frequently uſed than omitted. It is impoſſible to aſcertain whether Nebuchadnezzar's image had ſuch a cap; but it is probable he would not omit any thing that was thought a dignity: and this may add eight or ten feet to the height of the image.

N. B. The Eaſt-Indian coloſſal deities wear ſimilar caps. Was this an imitation of *them?*

Though I have paid ſo much attention to Diodorus, neverthe leſs, I do think he has erred, not only in the *place* where he has put his figures, but, in ſaying "the attitude of Jupiter was *erect*:" becauſe, ſuch an attitude was not the faſhion for deities, at that time. I think, alſo, I am poſitively right, in ſaying, that the *action* of Jupiter could not be "that of a man walking;" becauſe, walking ſtatues were firſt introduced by Dedalus, among the Greeks, long after the time of Nebuchadnezzar; and would have been at this time, as they always were in Egypt, conſidered as impieties.

The reader will remark the immenſe magnitude of theſe Egyptian Coloſſuſes on our plate, compared with the ſize of the figures about them. There are many more, not far diſtant, of no leſs dimenſions, lying on the ſand: ſeveral of which were probably overturned by the frantic Cambyſes, ſoon after Nebuchadnezzar's viſitation. The exiſtence of theſe, demonſtrates the prodigious taſte of the times; and juſtifies the meaſures given us of the Babylonian image, to which they are ſo nearly commenſurate. What ſhall we ſay of art and taſte, when magnitude is preferred to merit!

No. CLI. VINDICATION OF DANIEL. HIEROGLYPHIC ANIMALS.

AMONG the figures which **Le Bruyn** has copied from the ruins of Perſepolis, in Perſia, there are ſome which ſeem to be remarkably coincident with the purport of certain parts of the prophet Daniel. It is not eaſy to aſcertain the date of the erection of theſe ruins, which are univerſally conſidered as having formed the palace of the Perſian kings: probably it is aſſuming too much, to attribute them to Cyrus;

nevertheleſs, if, as is ſuppoſed, they may date ſoon after that monarch, they will be ſufficiently ancient to juſtify the uſe we propoſe to make of them.

The palace of Perſepolis was deſtroyed by Alexander the Great; yet from its preſent ruins we infer its former grandeur. Part of its ornaments conſiſts of ſeveral hundred figures, ſculptured on the walls, in *baſſo relievo*, Among theſe, ſome are certainly of a religious nature; others are emblematical; of theſe, ſeveral have greatly the appearance of being *political* emblems; emblems referring to paſt events, which being flattering to the Perſian kings, they wiſhed to renew, and to maintain, the memory of them. Under this aſpect I wiſh to examine them. Let us hear Le Bruyn's account of theſe figures: No. 8 and 9 are the immediate ſubjects of our enquiry, but as No. 5 is intimately connected with them, I ſhall offer together the extracts which relate to them all. They are repreſented on CHERUBIM, Plate III.

"Theſe portals are twenty-two feet and four inches in depth, and thirteen feet and four inches in breadth. In the inſide, and on each pilaſter, is ſeen a large figure in low relief, and almoſt as long as the pilaſter; with a diſtance of twenty-two feet from the fore to the hinder legs, and a height of fourteen feet and a half. The heads of theſe animals are entirely deſtroyed, and their breaſts and fore feet project from the pilaſter. Their bodies are likewiſe greatly damaged. Page 11.

"Theſe animals are not cut out of one ſtone, but out of three, joined together, and which project without the portal. Page 11.

"With reſpect to the animals I have mentioned, it would be difficult to determine what they repreſent, unleſs it may be ſaid, that they have ſome ſimilitude to a ſphinx, with the body of a horſe, and the paws thick and ſhort, like thoſe of a lion. But all this is rendered the more uncertain, becauſe the heads are broken into ſhatters. Some perſons have pretended, that they repreſented human heads, and, it muſt be owned, there is ſome appearance, on the hinder part of the neck of one of theſe monſters, which may ſeem to juſtify that conjecture. It is a kind of a contour, or crowned bonnet. One might even ſay, that they are covered with arms, adorned with a good number of round ſtuds. Pages 11, 12.

"The figures in the two firſt portals very much reſemble a horſe, both before and behind, only the head ſeems to be like that of an ape: and indeed the tail has no great ſimilitude to that of a horſe, but this may be imputed to the ornaments which are faſtened to it, and were much uſed among the antient Perſians. Page 39.

N. B. The foregoing deſcriptions refer to No. 5. on CHERUBIM, Plate III.

"Under a portal to the weſt, is the figure of a man hunting a bull, who has one horn in his forehead; which is graſped by the man's left hand, while his right plunges a large dagger into the belly of the bull. On the other ſide, the figure of another man claſps the horn with his right hand, and ſtabs the beaſt with his left. The ſecond portal diſcovers the figure of a man carved in the ſame manner, with a deer that greatly reſembles a lion, having a horn in his forehead, and wings on the body. The ſame repreſentations are to be ſeen under the portal to the north, with this exception, that inſtead of the deer, there is a great lion, whom a man holds by the mane. Page 15.

"There are alſo two other figures on each ſide, in the two niches to the ſouth, one of which graſps the horn of a goat with one hand, while the other reſts on the neck of that animal. Page 18.

"In one of theſe portals, to the eaſt, we obſerved the figure of a man encountring a lion; and in another compartment, a man fighting with a bull. We likewiſe beheld, under the two portals to the weſt, ſeveral figures of lions, one of which is repreſented with wings. Page 19.

“ The Spaniſh ambaſſador was perſuaded, that the animal attacked by the lion, on the ſtair-caſe, repreſents an ox, or a bull; but I rather think it intended for a horſe or an aſs. This particular piece of ſculpture, is no more than a hieroglyphic, repreſenting *virtue* victorious over *force*; and every one knows, that the antient Perſians and Egyptians, concealed their greateſt myſteries under equivocal figures, as Heliodorus obſerves.

“ As all theſe animals, therefore, are repreſented with horns, which are not natural to them, ſome myſtery muſt certainly be intended by that ſculpture; and this ſuppoſition ſeems the more reaſonable, becauſe it is well known that horns were antiently the emblem of ſtrength, and even of majeſty itſelf. Pages 38, 39.

“ I take the other figure, which encounters a lion, and is habited like a Mede, to be an hieroglyphic; becauſe the Egyptians, from whom the Perſians borrowed ſeveral cuſtoms, repreſented ſtrength and fortitude, by the figure of a lion. The reader may conſult Clemens Alexandrinus with relation to this particular. It may likewiſe be intended for a real combat, the Medes and Perſians having been very fond of encountring animals, as Xenophon obſerves in his ‘ Inſtitution of Cyrus.’ Thoſe who are verſed in antiquity may judge of theſe figures as they think proper.”

It is evident from theſe extracts, that LE BRUYN had no fixed opinion, as to what theſe figures repreſent: without controverting what he offers, I ſhall propoſe my own conceptions. For No. 5, ſee the following FRAGMENT—*Thoughts on the Cherubim.*

No. 8, repreſents, a man who has ſeized a lion with one hand; in his other hand he holds a ſword, as if about to plunge it into the body of the lion; the lion is lifted up from the earth, and ſtands upright on his two hind legs; he looks backward, as if fearing harm from thence. The lion is partly clothed with feathers, and theſe from their ſize, &c. have the appearance of being eagle's feathers: his feathers ſeem to be *diminiſhing*; at leaſt, he is by no means ſo full of feathers as No. 9. The man, from his cap, &c. I judge to be a perſon of diſtinction; probably a king: in fact a Perſian king, victorious over a power denoted by a lion, and which poſſeſſed the additional ſtrength and celerity of an eagle. The correſpondent arrangement of the hiſtory is as follows:

EMBLEMATICAL REPRESENTATION.	HISTORICAL NARRATION.
1. I ſaw a lion,	1. The Babylonian empire:
2. Having eagle's wings;	2. Nineveh added to it—but,
3. The wings were plucked;	3. Nineveh almoſt deſtroyed at the fall of Sardanapalus:
4. It was raiſed from the ground,	4. Again raiſed, but by *artificial* means,
5. Made to ſtand on its feet as a man,	5. To ſtand in an *unnatural* poſture,
6. A man's heart was given to it. Dan. chap. vii.	6. Through the *policy* and good management of its king; perhaps Nebuchadnezzar.

Does not this ſculpture repreſent the deſtruction of this metaphorical lion? at leaſt, the ideas are remarkably coincident; they differ but as the language of ſculpture differs from that of poetry.

No. 9, alſo repreſents a man, whom I judge to be a king; who with one hand ſeizes the horn of an animal, which he has attacked; while with the other hand, he plunges a ſword into its belly: this animal has a beaſt's body, fore legs, and head; on his forehead a ſingle horn: but he has wings, is greatly clothed with feathers, and has bird's legs, upon which he ſtands upright: he ſeems to be making a ſtout reſiſtance.

I cannot determine what beaſt is repreſented in this number, but it ſeems to be clear that the king is breaking its horn (power) and deſtroying it. It probably alludes to ſome of the provinces of the Perſian empire, which were acquired by victory: and, it is likely, that the other emblems in this palace have ſimilar references: for we learn from Diodorus, that ſimilar actions of the Egyptian monarchs, were repreſented on the temples and palaces of Egypt. Since then, ſuch was one manner of commemorating paſt actions, we may fairly preſume the vanity of Perſia would not be inferior to that of Egypt.

My opinion is, that theſe figures repreſent the king, by whom, or by whoſe predeceſſors the neighbouring powers, repreſented by theſe figurative beaſts, were deſtroyed; and that theſe are alluſions to their deſtructions: but I puſh this opinion no further, than to ſhew their coincidence with the animals uſed by the prophet Daniel, whoſe emblems are not only juſtified by the compariſon, but it appears, that ſuch repreſentatives were in uſe at that period of time, and were then well known and publicly admitted; as ſignifying the nations to which they were referred.

N. B. I think it remarkable, that Daniel does not determine the ſpecies of the fourth beaſt; perhaps becauſe its *inſignia* was unknown in ſo diſtant a region as Perſia.

That antient opponent of Chriſtianity, Porphyry, affirmed that Daniel was a hiſtory written figuratively after the events it refers to had happened, even after Antiochus Epiphanes, and long after the empire of the Greeks; and Profeſſor Eichorn ſeems to adopt his notion: now, as the emblems on this palace are, at all events, prior to Alexander, who deſtroyed them, and have no Greek alluſions among them, their antiquity becomes a voucher for the antiquity of Daniel, with whom they coincide ſo remarkably: and if the antiquity of Daniel be eſtabliſhed, his prophetical character follows of courſe. The reader will reflect on the importance of eſtabliſhing the antiquity of Daniel; ſince all our calculations of the time of the Meſſiah's coming, &c. originate from this prophet, who is the firſt that gives dates *forward* to following times.

N. B. The reaſon why Daniel is the firſt prophet who gives dates forward, I conceive to be, becauſe he dwelt in Babylon, &c. where a new Æra had lately been eſtabliſhed, which we call that of Nabonaſſar, which naturally formed a fixed point as well forward as backward, of which his proficiency in Chaldean ſtudies enabled him to avail himſelf. There was no ſuch Æra yet adopted in Greece, Judea, Syria, &c.

I ſhall make no apology for ſuppoſing that the reader is now of the ſame opinion as myſelf, that theſe foregoing conſiderations, as inſtances (and many others might be ſelected) ſhould be well underſtood, and maturely weighed, before we deprive Daniel of the ſtation he occupies in our ſacred books. The miracle of the letters on the wall of Belſhazzar's palace, may receive illuſtration in a future Fragment.

No. CLII. THOUGHTS ON THE CHERUBIM.

IF the reader has ever had the misfortune to be engaged in a ſuit of Chancery, he will very well underſtand me, when I ſay, that in proportion to the length of the *bill* muſt be that of the *anſwer:* and he will be diſpoſed to pardon the extent of this diſſertation, and the attention which it has been thought neceſſary to pay to thoſe leſſer circumſtances, which, in many other caſes, might have been aſſumed without riſque of contravention. Mr. PARKHURST has employed no leſs than *ſixty* articles in his *Dictionary*, on this ſubject; and it has furniſhed, to ſeveral learned writers, materials for conſiderable treatiſes; we do not mean to add another to their number, though we cannot very well avoid treating the matter with ſome attention; and while we are aware of the room it will require, we claim ſome applauſe for condenſing it more than has been cuſtomary.

The reader will firſt of all peruſe the article **Cherubim** in the *Dictionary.* By the deſcription of theſe hieroglyphic animals, it appears, that they were *compound* figures: the nature therefore of their compoſition muſt be aſcertained, before we can correctly deſcribe them; and I wiſh to direct the reader's attention to the various parts, *ſeparately*, before we come to the whole in combination.

I. Of their HEADS, or COUNTENANCES. Each cherub had four: 1, that of a man; 2, that of a lion; 3, that of an ox; 4, that of an eagle. In what manner were theſe placed? were they four heads attached to four necks, riſing from the trunk of the body; or four faces attached to one head? I think they were four faces attached to one head, and ſeen by the beholder in union, being joined, each by its back part, to the others.

II. Of their BODIES; *i. e.* from the neck downwards. This was human; "the likeneſs of a man." I imagine, certainly, down to below the navel, and to the lower rim of the belly, which might anſwer in proportion of length and breadth, to the neck and upper part of the ox; or rather to what thoſe parts of the ox might have been, had the whole figure been that of an ox. This human part firſt meeting the ſpectator's eye, he might from thence have ſuppoſed the whole of the creature to be analogous to the human form.

III. Of their WINGS. Ezekiel deſcribes the cherub as having *four* wings—Iſaiah deſcribes the ſeraph as having *ſix* wings;—ſay for the preſent, that each had *ſix* wings, *viz.* two on his head, two on his ſhoulders, two on his flanks.

IV. Of their ARMS. Theſe are rendered in our tranſlation *hands*, but certainly imply arms at length; their number was *four*, one on each ſide of the creature.

V. What was the remainder, or LOWER PART, of their figure? I conceive it was, from the rim of the belly, downwards; either, 1, human thighs, legs, and feet, to which was appended, at the poſteriors, the body and hind legs of an ox: or, rather, 2, the body and four legs of an ox, out of which the human part ſeemed to riſe, ſo that all below the rim of the belly was in the form of an ox, and all above that diviſion was human. Whence a ſpectator paying moſt attention to their lower parts, might have been inclined to think them oxen; or at leaſt beaſtial.

VI. Their SERVICES; or, what they appeared to do. I imagine that the viſion which the prophet Ezekiel ſaw, as well as that of the prophet Iſaiah, was the reſemblance of a moveable throne, or chariot, of prodigious dimenſions, on which the conductor was ſuppoſed to ſit: that the wheels were annexed to it in much the ſame manner as to the royal travelling, or military, thrones of the Perſian kings; and that the four cherubim occupied the places of four horſes to draw this capacious machine.

As this idea is unuſual, yet appears to me to open the true intent of the viſion, I ſhall endeavour to illuſtrate and confirm it.

Gen. iii. 24. "He placed at the eaſt of the garden of Eden, Cherubim, and a flaming ſword, [*infolding itſelf*] which turned every way to keep the way of the tree of life."

I ſuppoſe this *ſole* of their feet means the whole *hoof*. As human feet are not mentioned, conclude that all their feet were beſtial.

The *arms*—rather the *hands*—of a man were under their wings.

Was

Ezekiel's Viſion, Chap. I.

I looked, and behold a whirlwind came out of the north; a GREAT CLOUD, *and a fire infolding itſelf*; and a brightneſs about it; and out of the midſt thereof the likeneſs of FOUR living creatures. They had the likeneſs of a man; each had four FACES; each had four wings. Their feet were ſtraight feet, the *ſole of their feet* was like that of a beaſt; they ſparkled like burning braſs. The hands of a man were under their wings, on their four ſides, and they four had their faces, and their wings. Their

wings

Was this *joining* one to another of the wings, their being placed in *pairs*, two and two, united together?—or were the *four* wings on the ſame level, and all four, apparently, united at their roots?

The colour of amber; colour of burning coals of fire, [N. B. of wood coals, not ſea coals] the flame of a lamp vibrating among them. Their motions were extremely ſwift: ſwift as lightning. Their wings made a noiſe, as do thoſe of a great bird, when flying.

"*Behold one wheel,*" which the clouds, &c. had obſcured, till I diligently looked for it: or, till the clouds diſperſing permitted me to ſee it.

"Wheel within wheel," croſſing each other, probably, at right angles: ſo that the wheel could roll any way, becauſe it preſented a globular form, on all ſides: therefore, there was no need for the wheel to be turned, nor for the living creatures to turn, when directed to any particular point, becauſe they looked all ways at once.

Is this implied in the expreſſion "one wheel with its four faces? *i. e.* its ſuperficial broad bands—*peripheries*.

Query.—Was this firmament the celeſtial firmament? was it not an expanſe between the creatures and the throne, proportionate to the dreadful height of the wheels? So that this expanſe augmented the diſtance of the voice from the auditor.

Iſaiah vi. 1. I ſaw the Lord ſitting upon a throne HIGH, and LIFTED UP; and his train filled the temple. Above it ſtood the ſeraphim; each one had SIX wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Rev. iv. 2. I was in the ſpirit . . . and behold a THRONE was ſet in heaven, and one ſat on the throne: he was, to look upon, like jaſper, and a ſardine ſtone: and a rainbow round about the throne, like unto an emerald. And round about the throne, FOUR beaſts [living creatures] full of eyes before and behind—1, like a lion; 2, a calf; 3, a man; 4, an eagle. Each of the four living creatures had SIX wings, full of eyes.

wings joined one to another; they turned not when they went, they went every one ſtraight forward. As for the likeneſs of their faces, they four had the face of a man, and the face of a lion, on the right ſide . . . of an ox, on the left ſide . . . . of an eagle. Whither the ſpirit was to go they went. Their appearance was like burning coals of fire—like lamps paſſing up and down among the living creatures. They ran and returned like a flaſh of lightning. They made a great noiſe in flying with their wings.

OF THE WHEELS.

Now as I beheld the living creatures, behold *one wheel* upon the earth by them—like the colour of the beryl . . . . . they FOUR had one likeneſs . . . . their appearance that of a *wheel within a wheel.* When they went, they went upon their four ſides; they returned *(turned)* not as they went. Their rings were ſo high they were dreadful, and their rings were full of EYES, round about them FOUR . . . . . . *The wheels accompanied the living creatures in all their motions*, for the ſpirit of the living creatures was in the wheels.

THE FIRMAMENT.

The firmament over their heads was the colour of the terrible chryſtal. There was a voice from the firmament. When the living creatures ſtood, and let down their wings—and conſequently the noiſe made by their wings had ceaſed—all was ſilent.

THE THRONE.

ABOVE the firmament was the likeneſs of a throne as the appearance of a ſapphire ſtone, and upon the throne the likeneſs of the appearance of a man above [ſitting] on it. The colour of amber, and the appearance of fire was round about within it; and the ſame was the appearance of his loins, and downward. And as the appearance of the rainbow, was the ſplendour round about [the throne].

Certainly, theſe deſcriptions imply a king ſitting on his throne, that throne compoſed of ſplendors—in the midſt of a firmament of ſplendors:—but theſe are not at preſent the ſubjects of our conſideration.

As much miſapprehenſion reſpecting theſe appearances, has ariſen from the idea of the wheels and the cherubim being *full of* EYES, I ſhall in the firſt place endeavour to correct that miſtake, which I ſuppoſe may be beſt done by conſidering the terms uſed in the adjacent verſes. Verſe 18, "*The wings were full of* EYES." It is ſurpriſing, that when the ſame Hebrew word (עין OIN) has been rendered colour, in verſe 4, "the eye, or colour, of ſparkling flame." In verſe 7, "the eye, or colour, of poliſhed braſs. In verſe 16, "the eye, or colour, of the precious ſtone called the beryl," in Hebrew, *tarſhiſh*. In verſe 22, "the eye, or colour, of the terrible chryſtal." In verſe 27, "the eye, or colour, of ſparkling flame." Yet, nevertheleſs, in this paſſage, verſe 18, the ſame word ſhould be rendered *eyes* inſtead of *colours*; whereas it means the glittering, ſplendid, hues—the fugitive reflected tints; not ſolid and firm colours, but thoſe accidental corruſcations of colours, ſuch as we ſee vibrate in ſome precious ſtones, (as the opal) which, ſeen in ſome lights, ſhew certain colours, but ſeen in other lights [ſtrictly, under other angles of viſion] ſhew other colours; ſo does the neck of the peacock, and other birds; and this ſenſe of the word is confirmed by the uſe of it, Numb. xi. 7. "the manna was like coriander ſeed, *itſelf*; but the *eye* of it—the reflected, gliſtening, colour, which vibrated from it,—was like to the eye—the gliſten—of the Bdellium."

Now let the reader turn to PLATE I. "CHERUBIM, from CALMET," and conſider the upper figure, which is full of eyes; of what uſe are they, when the four faces already look every way? Where is the opportunity of their conſtruction, as optical inſtruments of ſenſe? Where are the places wherein ſhould be contained the neceſſary accompaniments of the eye, its coats and humors, &c. the optic nerve, its connection with the ſenſorium, &c.? among a parcel of feathers!—or, on a feather!—ſeveral eyes on one feather!!!—and how diſtant from the head, the ſeat of ſenſation! Let any anatomiſt, who knows the courſes of the nerves, and their nature, their motive agents, and their connections, eſpecially of thoſe belonging to the ſenſes in the human body, decide this point—ſuch an one will *feel* the import of my reaſoning. It would be a much nearer approach to ideas correſpondent with natural objects, to ſay, that theſe eyes were of the nature of thoſe we call *eyes* in a peacock's feather: *i. e.* that they were ſpots peculiarly embelliſhed with colours; or *ſtreaks*, like thoſe of the golden pheaſant of China; or *ſpeckles* like thoſe (but brilliant with colours) of the common pintado, or Guinea fowl. In fact, this idea would agree with what I have ſuggeſted:—and indeed might confirm it; could any ſuch uſe of the word be produced. Could the knobs on No. 5, Plate III. be meant by the word eyes? this is not impoſſible, if the *ananas* plant be of Arabic nomination, and deſcribed by the knobs on its ſurface—*ain-anas* "the human eye," to which thoſe knobs were fancifully likened: *a ſingular coincidence with our figure, if correct!* This Arabic etymology has been adopted by ſome.

Having thus corrected, as I ſuppoſe, beyond controverſy, a part of the appearance uſually attributed to the wheels, and the cherubim, I proceed to examine that of their other parts,

OF THE HEAD.

No. 1, Plate IV. is from an Egyptian gem, of the nature of thoſe called *Abraxas*; it repreſents a man with *two* faces, united on one head. No. 2, is from *Montfaucon*, Vol. I. plate VI. 18. and repreſents *three* faces on one head. The image of Janus, as a man with two faces, is ſo common, that I have not thought it worth while to order it to be engraved, but the reader may ſee figures to the ſame effect in the plate of **Hypocrites.** No. 3, Is from an Indian picture, and repreſents *four* faces on one head. From all theſe examples I conclude, that the diſpoſition of the heads of the Cherubim, was not, four heads and four necks (the necks riſing at length, as we ſee in the *ſpread eagle);* nor two heads above, and two below, as on the upper figure of Plate I. but, it was like No. 2, Plate IV. in which caſe the head of the eagle was not ſeen, being at the back of the head.—[To this agrees the kind of abruptneſs, Ezek. i. 10 "the face of a man and that of a lion were to the right—and the face of an ox to the left:" but he does not ſay where the face of the eagle was, only, "and the face of an eagle, to thoſe four" living creatures].—Or, if the face of each of theſe *perſons*, the man, the lion, the ox, and the eagle, was ſeen at one time, then I ſuppoſe, by accepting one of each of the four faces in No. 3, Plate IV. as its repreſentative, we may acquire a pretty good idea of their general diſtribution and appearance.

N. B. Though only three faces might be viſible to the prophet on any ſingle cherub, yet as there were four cherubim, the face, or faces, which he could not ſee on one cherub, he might, and indeed muſt, have ſeen on others.

We have ſeen on the plate of Diana of Epheſus, in what manner three figures may be united, ſo as to form but one: in that inſtance, the three heads alſo are united, but each head has its own neck, and the heads are only united behind: the poſſibility, therefore, that each head and neck of the cherubim might be ſeparate, is apparent, though I have rather adopted the Indian conformation, in my own mind.

OF THEIR WINGS.

It is ſaid of the cherubim, or the ſeraphim, Iſaiah chap. vi. that they "*covered their faces* with their wings." Now, it is evident, that had their faces been ſtrictly ſpeaking *covered*, the prophet could not have ſeen any part of them; and certainly he could not have ſo particularly noticed and deſcribed their features, and the diverſity between them, as he does. The reader is therefore deſired to inſpect No. 4, Plate IV. in which we have an inſtance of wings, hanging down, not unlike ſome kinds of veils, on each ſide of the face, which may be ſaid to cover the face, or cheek, of the wearer; nevertheleſs, they do not conceal the whole face, nor the principal features of it. This figure is an Iſis of Egypt: the wings on her head are a common dreſs of Iſis, which goddeſs often has on her head, a bird, [uſually the *pintado*, or Guinea fowl, ſo far as I recollect] whoſe wings, hanging down on each ſide, ſhade her cheeks: though ſeldom much more than we have ſeen the faſhion of hair-dreſſing ſhade the faces of our ladies. [*Query.* Will this *pintado head-dreſs* ſupport the idea of the *ſpeckles* on this bird's plumage being called *eyes*, as hinted?] I do not ſay that the wings of the cherubim hung down, like thoſe of this figure; I rather think not; however, this figure ſhews, that the appendage of wings to the head, and thoſe wings employed to ſhelter the face, whether from modeſty, or from any other ſentiment, was not unknown in antiquity: for this Iſis appears by its workmanſhip to be a *very* ancient figure. This ſets in a remarkable light the rendering which Jerom has adopted of this paſſage of Iſaiah, as if the cherubim ſheltered the face and feet of the Lord with their wings: *i. e.* all the four cherubim were ſo employed! And in this he finds a myſtery. *Faciem enim et pedes ejus operiunt, quia & preterita ante mundum & futura poſt mundum ſcire non poſſumus, ſed media tamen quæ in ſex diebus facta ſunt contemplamur.* Now how could this be, ſince the cherubim changed their apparent and relative ſituations in going and returning—to ſay nothing of their diſtance from the ſupreme power, ſitting on the throne, at a dreadful height above the wheels; themſelves dreadfully high!

The prophet ſays, "with two wings the cherub ſheltered his (the cherub's) feet." We have elſewhere remarked (*Vide Dictionary*, FOOT) that by the word *foot* or *feet*, we are not always to underſtand the foot, as the extreme member of the body; but parts much nearer to the center of it, and in fact, what modeſty conceals. It is true we find in ſome figures, as on thoſe of Mercury, and of Perſeus, &c. among the Greeks, the appendage of wings to the feet; and No. 7, Plate IV. has on its feet, what might be taken for little wings, in which it is not ſingular: but all theſe appendages, if they be wings, which is ſometimes doubtful, yet are ſo ſmall, that they can by no means be ſaid to *cover the feet:* I rather conclude, therefore, that the wings of the cherubim covered the center of the body, like thoſe of the Iſis, No. 5, Plate IV. where we ſee, that over the reſt of her dreſs, ſhe has a pair of wings folded, which, covering pretty far down, may (I apprehend) be taken as ſufficiently coincident with the Hebrew idea of covering the feet. Obſerve too, that No. 1, Plate IV. which has four wings, has two of them at his hips: ſo has No. 5, No. 6, and ſo has No. 7. Since, therefore, in all theſe inſtances, the wings capable of covering, are placed at the flanks of the figure, and not at the feet, I conclude, that modeſty has influenced the prophet's deſcription of this part of the cherubim; and that we may very eaſily imagine the duty to which theſe wings were applied: for it does not appear that clothing of any kind was worn by theſe hieroglyphical figures.

I ought to remark, that the Iſis, No. 4, is clothed, with a thin robe, which entirely ſhews the figure: It is poſſible this kind of clothing became at length to be thought *inſufficient*, and therefore to this was ſuperadded the wings, as in No. 5.

OF THE ARMS.

It is not uſually underſtood, that the prophet Ezekiel, in chap. i. 8. deſcribes the cherubim as having four arms; but Mr. PARKHURST has ſo conſtrued the paſſage, and I think the text ſupports him, "and the hand of a man [*i. e.* a human hand] beneath the wings of them [the four creatures] on the four ſides of them:" *i. e.* the way which the faces looked: each face being taken as indicating one ſide of the living creature. If this be correct, then No. 7. Plate IV. is not far from coinciding with this deſcription; as this figure has four wings, and four arms; but having only one face, theſe arms are not placed like thoſe of the cherubim, an arm to correſpond to each face. I need make no apology for conſidering the word *hand* as ſignifying both *hand* and *arm*, ſince ſuch is frequently its import, (much as we have ſeen the word *foot* implies the *leg* alſo). So the Hebrew ſpeaks of the *hands* of a chair, *i. e.* an arm-chair; a lifted-up hand, a ſtretched-out hand, is equivalent to a lifted-up arm, a ſtretched-out arm, &c. In No. 3, alſo, we ſee that each of the four heads has an hand (or arm) which may perhaps incline us to think, that though the four arms of the cherubim were under their wings, yet that they rather referred to the four faces, than to the wings: confirming the idea that the ſides of the living creatures were underſtood to be in correſpondence to their faces. *Vide* alſo, for *four arms* the Plate of *Derketos.*

OF THE LOWER PART OF THE BODY.

I preſume that little need be added to what has been already ſaid, on this article: it is clear that the ox bore a conſiderable ſhare in this emblem; and that the hinder parts, from the human poſteriors, were thoſe of that animal. But, I find it not eaſy to determine, whether the whole inferior part was ox-like, including all the four legs, like what is commonly called the Minotaur, as No. 6, Plate III. (and which when the place of the ox is ſupplied by that of a horſe, is called the Centaur; and this is the common diviſion of the figure): or whether it might not rather reſemble the uncommonly proportioned Centaur in No. 7, Plate III. which ſhews the human figure completely, with the appendix only of the horſe; whereby the chief of the compoſition appears to be human, with a ſmaller portion of animal. The ſame idea, I preſume is preſerved in No. 1 and 7, Plate IV. where we ſee the figure is that of a man, but the appendix of a tail is added, as denoting the inferior part of the compoſition. If this be correct, then if we ſuppoſe No. 7, Plate IV. to be the human part of the cherub, and inſtead of the horſe in No. 7, Plate III. conceive of the ox, as appended to it, perhaps we approach pretty nearly to the true figure of that ancient compound emblem—the cherub.

EXPLANATION OF THE PLATES.

PLATE I.

The uppermoſt repreſentation, ſhews this ſymbolical compound figure according to the ideas copied in CALMET. It ſeems to have the following deficiencies: the heads are not uniform in their junctions with the neck; neither are they level, &c. whereby they ſeem to be of unequal importance, and relation to the body: it has only two arms; it has no legs; though legs are particularly mentioned, &c. The other figures are alſo deficient, as having only one head, one pair of arms, no attempts at eyes, &c. nor any poſſible reaſon, apparent, why they ſhould be denominated oxen, calves, or heifers; as the cherubim are occaſionally. The ſmaller figure is the deſign of the ingenious Picart: he has attended to ſome things, but has omitted others not leſs neceſſary. Since ſo much diverſity appears in theſe figures which are the reſult of the inveſtigation of very learned men, we ſhall alſo hazard our conjectures on the form of this emblematical creature.

PLATE II.

No. 1. Mr. PARKHURST has paid peculiar attention to the form of his cherubim: he has given them four heads; under the wings *hands* only; no (apparent) bodies; *one* leg only to each cherub; conſequently nothing to fill up the hinder part of that ſide of the ark whereon they ſtood, and, evidently, they ſtand awkwardly; no reaſon why they ſhould be called calves, or heifers, apparent from their figure, &c.

N. B. Beſide this, his plate contains other errors: the high prieſt *ſtands up*, ſprinkling the blood, in an attitude which he certainly could not uſe, as he *crept* between the ſtaves, and ſprinkled the blood, kneeling on his knees, (2) *toward*, not ſtrictly *upon*, the mercy-ſeat. (3.) The ſtaves of the ark, which ſhould come *forward*, toward the holy place, are turned *ſide-ways*, ſo that the high prieſt could not creep between them, but muſt croſs one of them; whereas the curtain reſted upon their ends, and by the foldings they made in the curtain, their ends might be ſaid to be ſeen through it. I forbear further remarks: only obſerving, that if ſuch difficulties attend this ſubject, and, ſo learned and attentive a man as Mr. PARKHURST has failed in it, notwithſtanding he has greatly laboured this article, with how much deference, in expectation of diſcriminating criticiſm alſo, ſhould the preſent humble attempt at illuſtrating it, be ſubmitted to the reader!

The ſecond figure on this Plate is from Monſ. SAURIN; it merely conſiders the cherubim as angels. But I preſume to think, that hereafter the reader will be little ſatisfied with this idea; or with that of a child's head, with wings under its neck, (whether ſmiling or weeping) fluttering about in the church, or the choir.

Repreſentations of the CHERUBIM appear to me to have erred by two extremes; ſome authors have conſidered them as wholly human, and accordingly have delineated them as we uſually ſee ſimple angels: others have drawn them as winged oxen, and have wholly excluded any portion of the human form: I rather ſuppoſe, that neither of theſe repreſentations, ſeparately, is correct, but that they muſt be combined, if we deſire an approach toward the figure which antiently was eſteemed ſo ſacred and expreſſive.

Not being able to preſent, from adequate authority, a complete figure of the cherub, this and the following plate attempts to ſhew, in the particulars taken *ſeparately*, that the ideas included in this figure were not unknown to others beſide the Hebrews: but that they were, more or leſs, adopted, either as ſacred or as royal attendants. Some of theſe figures approach near to the perfect compoſition; particularly No. 7, Plate IV. for the human, and No. 5, Plate III. for the animal, diſtinction: and No. 6, or No. 7, Plate III. for the mode of their union into one compound figure.

PLATE III.

STUDIES FOR THE ANIMAL PART OF THE CHERUBIM.

The figures upon this Plate are intended to elucidate the VARIATIONS which mythology introduced, in the BESTIAL PARTS of its animal emblems.

Whoever has paid any attention to the ſcience of heraldry, as practiſed among us, has obſerved in the arms of ſome of our families, ſuch monſters as, ſpread eagles, griffons, centaurs, and human heads upon animal bodies: theſe effigies had originally ſomewhat to which they alluded: though now that ſomewhat is forgot. On the ſame principle, the emblems of antiquity had their reference to certain perſons, or to certain events, notwithſtanding later times were often at a loſs to aſcertain their origin: I ſhall not therefore attempt to explain theſe figures, but merely to ſhew in what their peculiarities conſiſt, and how they may ſubſerve our preſent purpoſe.

No. 1. An ox with two heads, and two horns; over him is the winged globe, the ſymbol of divinity in Egypt; he is carried in a boat, which a man is very reſpectfully rowing down the Nile, whoſe flowers, &c. ornament the ſubject. This is from that celebrated Egyptian antique the Iſiac Table. [This is commonly called an *Apis*: yet ſurely *Apis* had only *one* head.]

No. 2. Is a very ancient Egyptian ſphinx of bronze; with hieroglyphic writing on it: its figure is compounded of a lion, and a woman; but the projection of its arms and hands is what renders it applicable to our preſent ſubject; as we ſee, that though it has beſtial hind legs, yet its fore legs are human arms: this is from the Abbé WINKELMAN's *Hiſtory of Art:*—it was alſo a favourite figure of Count CAYLUS.

No. 3, 4. Are androſphinxes, of which kind of ſphinxes Herodotus ſpeaks, lib. ii. page 175, they were placed at the entrance of the temple of Minerva Saitides, in Egypt: they were always underſtood to be ſymbolical animals. I have inſerted them, to ſhew that, (as in the inſtance of Dagon, and Derketos) both the ſexes were uſed in compoſition of emblems; and to provide againſt the remark, that we ſee only female ſphinxes in common.

No. 5. Is a creature which ornaments a portal of the palace of Perſepolis: the legs and body of it reſemble thoſe of an ox; and it has an ox's tail; on this body are grafted a large pair of wings, I ſuppoſe thoſe of an eagle; and its whole front and ſhoulders are ſtudded either with feathers, or with riſing knobs; what its head was is impoſſible to determine; but by its form, by the cap upon it, and by what ſeems to be drapery, attached to it, it is probable, the countenance was human; *i. e.* the remains appear to indicate a human *head-dreſs*. Theſe ſtatues are greatly damaged, both by age and by fire: I include, by the barbarity of their poſſeſſors alſo. But if this ſubject repreſented an ox's body—eagle's wings—and a human countenance, then it made a conſiderable approach to the ancient compoſition of the cherubim: and I am the better pleaſed with it, becauſe, by finding it in Perſia, it proves that ſuch emblems were not confined to Egypt; but might be of Chaldean, or, at leaſt, of Aſiatic origin. However that was, it is concluſive that they were adopted throughout a very extenſive portion of the Eaſt; and Ezekiel being reſident in Perſia, might be eaſily underſtood by his readers, when deſcribing them, to whom ſuch ſymbols were not unknown.

Notwithſtanding Le Bruyn's uncertainty, I find no difficulty in determining this creature to be meant for an ox: the feet are clearly cloven, ſo it cannot be a horſe; and, certainly, the ſculptor of No. 8, could never mean No. 5 for a lion. For Le Bruyn's account of this and others, *vide* page 117.

No. 6. Is a repreſentation of the Minotaur of Crete: in the original he ſtands in the midſt of the labyrinth. This is from a gem in the Florentine gallery. In one of the pictures of Herculaneum, the Minotaur is repreſented with the head only of an ox, the reſt of his figure being human. On the medals of Sicily (ΓΕΛΑΣ) he is variouſly repreſented, but generally, with the human head, horned, all the reſt of him being ox-like.

No. 7. Is a Centaur who has been wounded in the head, deſiring aſſiſtance from a companion warrior: the ſingularity of this figure is, that he ſhews the whole human form: and is, in fact, a man with the poſteriors of a horſe: ſo that ſeen in front, his human form would hide his beſtial part, very nearly; and he might paſs for a man; while ſeen on the flanks, he would ſhew the horſe part of him, and might almoſt paſs for a horſe. This is from a gem in the Florentine gallery.

No. 8 and 9. Are from the ruins of Perſepolis, drawn by Corneille le Bruyn. They are placed here in order to inſtance the mixture of creatures in antient allegory.

PLATE IV.

STUDIES FOR THE HUMAN PART OF THE CHERUBIM.

This plate contains repreſentations of the VARIATIONS OF THE HUMAN FORM, which ancient mythology adopted.

No. 1. Is an *abraxas* from Montfaucon, Plate CLXXV. Vol. II. It repreſents a man with two faces, upon his head the ſacred *calathus*, or buſhel, at his ſhoulders two wings, on his hips two wings, with a ſcorpion's tail: in each hand a ſtaff.

No. 2. Is from Montfaucon, Vol. I. Plate VI. No. 18. It is not properly a Janus, which deity had commonly only two faces; but it is cloſely allied to him.

No. 3. Is from an Indian picture; and is uſually ſaid to be *Brahma*, ſitting on the lotos, after the deluge: my idea is, that is an alluſion to Noah and his three ſons; as the governing powers of mankind after that event.—Vide *Derketos*, page 97. This is copied from Mr. Maurice's "*Hiſtory of India.*"

No. 4. Is an ancient ſtatue of Iſis, from Montfaucon, Vol. II. Plate CVII. No. 3.

No. 5. Is an Iſis; part of a groupe reprepreſenting Iſis, Oſiris, and Horus. from Montfaucon, Vol. II. Plate CXX.

No. 6. Is a medal of the iſland of Malta, from the cabinet of the late Dr. William Hunter: this figure has wings at its ſhoulders, and wings at its hips.

No. 7. Is another *abraxas*, which is more emblematized than No. 1. This figure has on its head the lotus; it has four wings; and *connected with each wing an arm*; and in each of its four hands different deſtructive emblems: this figure has alſo on its feet, what might be taken for a third pair of wings, but theſe are very imperfect, if, indeed, they be wings. Montfaucon, Vol. II. Plate CLXII. [*Vide* the following Fragment "of Satan."]

No. 8. Is a human figure with a bull's head added to it, ſo that this figure claſſes with that of No. 9, in being all human, except the head. This may be further explained hereafter, from *Antiq. Hercul.* *Vide* Apis and Golden Calf in the *Dictionary*.

No. 9. Is from the *Antiquities of Herculaneum*, Vol. I. Plate L. page 263. The cock's head on this figure, ſhews a variation of the human form, which may be further explained hereafter: I only hint at its reſemblance to the *Nergal* of 2 Kings xvii. 30.

……

By this time I may hope, the reader is prepared to draw this ſubject to a concluſion; which I wiſh to do by the following queries:

Was the cherub a *compound* figure, including the form of a beaſt, in the body and legs, and two of the heads; of a bird in the wings, and in one of the heads; and of a man in the body, *i. e.* the abdomen, the cheſt, neck, head, and arms, and perhaps in the legs?

Had the cherub four legs, (two beſtial, and two human); four wings, [ſometimes ſix: or, was the having ſix wings peculiar to a ſeraph, and diſtinguiſhed a ſeraph from a cherub? for authors are perplexed to find a diſtinction] four arms, and four heads?

Were the *places* of theſe wings, on the upper part of the head, for one pair; whereby that pair might cover the face: on the ſhoulders, for another pair, whereby that pair might be uſed for flying: on the hips for the other pair, whereby this pair might conceal whatever part of its body the creature thought proper?

Or, otherwiſe, were the two uppermoſt pair of wings placed on the ſame level, *i. e.* on the ſhoulders, ſo that the arms ſeemed to come out from under them, at the ſame height, on the four ſides of the figure?

Were the four ſides of the figure correlative to the four faces of the head?

Were the *four* faces upon *one* head, and conſequently on the ſame level?

Were the *four* faces viſible at one time? or, was only one face viſible, in front, *viz.* that turned toward the ſpectator: and two profiles, one looking to the right, the other to the left, on each ſide of the front face; the face at the back of the head being entirely unſeen by the ſpectator.

Were theſe animals reſplendent with glittering colours; or with highly coloured ſpots? and not full of eyes for the purpoſe of viſion.

Were there *four* of theſe animals?

Was their ſtation analogous to that of horſes in a royal chariot, *i. e.* four on a line together: in which ſituation they obeyed the orders they received from the perſon ſeated on the throne? or were they ſingle, one on each of the four ſides of the throne.

Are the wheels of Ezekiel's viſion, analogous to the wheels of a royal chariot?

What was the ſituation of theſe wheels, in reſpect to the cherubim?

Were theſe wheels two on each ſide of the throne, like thoſe to our coaches? or, were they one to each ſide of the throne, ſuppoſing it ſquare? or at each *corner?*

Is their conſtruction, as being *wheel within wheel*, for the purpoſe of their rolling every way with perfect readineſs, and without any occaſion of turning?

Is the diſpoſition of the faces in the cherubim, for the purpoſe of their looking every way, ſo that they ſhould have no occaſion to turn (as a horſe muſt) when they receive directions, to proceed to the right, or to the left, inſtead of going ſtraight forward?

Was the viſion, in a general view, that of the throne of Deity, moving with the moſt rapid velocity, to wherever it was directed by the Supreme Ruler?

Was the ark in the temple, &c. and its accompaniments, conſidered as the THRONE of the God of Iſrael? ſo that the cherubim that were there, were there as his attendants and ſervants? *i. e.* as before obſerved, they were both *ſacred* and *royal* attendants.

Was the offence given to Judah, by Iſrael, on account of the erection of the golden calves (which certainly were allied to the cherubim, in figure and import, if they were not abſolutely the ſame) becauſe this was a profeſſion of having the THRONE of God among that ſchiſmatic diviſion of the ſons of Jacob? Was it alſo, becauſe, in Judah, theſe emblems were kept private in the temple; whereas, in Iſrael, they were expoſed to public view, as objects of worſhip? Were the figures erected by Jeroboam truly *cherubim,* but called calves? *i. e.* their name was taken from the *inferior* part of their compoſition by way of *indignity:* or, were they an imperfect aſſociation of emblems, in which ſome being omitted, what remained was chiefly thoſe parts which referred to the ox or calf? or, as theſe are ſometimes called *heifers,* was their ſex *feminine* inſtead of *maſculine?* or, had they compound parts of both ſexes? as many Egyptian ſphinxes had, as appears by what remains.

In 2 Kings xix. 15. Pſalm lxxx. 1. Iſaiah xxxvii. 16. God is ſpoken of as dwelling—reſiding—*between* the cherubim: the word *between* is ſupplied by our tranſlators: ſhould they not rather have ſupplied the word *above* or *over* the cherubim, or ſome ſimilar expreſſion? ſince ſuch is his relative ſituation in theſe viſions.

I ſay nothing of *Milton's* deſcription of the throne of Deity, which ſeems to include ideas greatly ſimilar, nor of any hints which might be borrowed from *Philo,* &c. becauſe I would have this ſubject reſt on its own merits.

So great obſcurity has hitherto overwhelmed this figurative repreſentation, notwithſtanding it has been the theme of many very learned men, that I cannot flatter myſelf with ſucceeding at once in explaining it. I think, however, that this opens a new way for attaining ſome conception of what its real forms might be: and I feel ſome ſatisfaction in the idea that theſe ſymbols were not unknown in kingdoms and countries independent of Judea.

There appears to be two extremes of opinion on this ſubject, as on ſimilar ſubjects: 1. That it pleaſed God to compoſe the Jewiſh religious rites, ceremonies, and ſymbols, of materials as unlike as poſſible to thoſe of the countries around them, eſpecially of Egypt, in order to eſtabliſh a total diſſimilarity, and to exclude idolatry. 2. That a cloſe reſemblance, eſpecially to Egyptian manners, was eſtabliſhed, in order to accommodate the ſervices to the temper and habits of the people, who had been uſed to ſuch in Egypt. This was the hypotheſis of the learned Spencer. The truth, I apprehend, lies between theſe opinions, and I refer the reader to the Addition to the article CEREMONIES, for what ſeems to me, after much enquiry, to be the moſt probable ſtate of the fact; and I humbly conceive the principle accounts honorably for many particulars, which are otherwiſe extremely embarraſſing.

The Jews conſidered the cherubim as of the utmoſt importance, under the Levitical prieſthood; yet they have loſt their true repreſentation. If the flame placed to keep the way to the tree of life was a cherub, then this emblem is extremely ancient. Mr. PARKHURST finds reſemblances to this ſymbol—in the Weſt Indies: in the

Temple of Elephanta, in the Eaſt-Indies; in Diana, (*vide* our Plate of Diana of Epheſus): in Proſerpine; in Rhadigaſt, an ancient German idol; in Mithras, a Perſian deity; in the gryphon, or griffin, in Cochin-China; in Yahuth and Naſr, Arabian idols in the form of a lion and an eagle; and in many other parts of the world. The opinion of this writer, ſeems to be ſufficiently eſtabliſhed to warrant the inference, that this emblem was not borrowed by the Jewiſh ritual from Egypt only, but was, in its principles, at leaſt, known among many other nations.

I know that many worthy and learned perſons feel great reluctance in admitting the ſimilarity between the Hebrew cherubim and the compound figures of Heathen nations: nevertheleſs, when we reflect, that properly ſpeaking, in the earlieſt ages there were no Heathen, but that all mankind had the ſame object, and the ſame inſtruments, of religious worſhip; and when the various tribes of mankind were ſeparated, each preſerved a part, though each alſo loſt a part: we ſhall perceive the probability that this figure alſo might be in ſome degree preſerved, at leaſt as to its form, if not as to its import: and this conſideration abates that heſitation, which my own mind has experienced on this ſubject, in common with others.

No. CLIII. OF SATAN. No. 7, PLATE IV.

I AM almoſt aſhamed of diſcovering SATAN among the CHERUBIM; nevertheleſs, I cannot refrain enquiring, whether No. 7, Plate IV. may not be meant as a ſymbolical repreſentation of that mighty adverſary? This figure holds, in his two upper arms weapons of injury—a whip with two thongs, and a double battle-axe, in one hand; in the other, an axe, a poignard, or dagger, and another battle-axe: in his lower hands he holds a rod; and a pair of ſcales; to denote that he is not to exceed the juſt weight, and meaſure, of the evils he inflicts. Is not this the ANGEL OF PUNISHMENT?—the *agent of retributive juſtice?* whoſe office it is to diſtribute "battle, and murder, and ſudden death;" among the ſons of men: who, for the greater rapidity in his office, is furniſhed with *four* wings, yet whoſe infliction is limited, and controuled, by the ſcales of impartial juſtice. *Vide* Ezekiel chap. ix.

May the ſame be the import of No. 1, which holds in his hands two rods, about the length of five feet each, judging by the height of his figure? The ſcorpion's tail, which is appended to this figure, is an emblem of diſaſter; becauſe the ſting of the ſcorpion is in his tail.

Alluſions to weighing the characters of mankind, are frequent in ſcripture; "Thou moſt upright doſt *weigh* the paths of the juſt," Iſaiah xxvi. 7. "Let me be *weighed* in the balance of juſtice," Job xxxi. 6. "Thou art *weighed* in the balance, and found wanting," Dan. v. 27. "By the Lord actions are *weighed*," 1 Sam. ii. 3. There is alſo a remarkably emphatic expreſſion, which does not appear in our tranſlation, Acts vii. 60. the dying Stephen prays, "*Lord, weigh not out to them this ſin*, (μη ϛησης αυτοις την αμαρτιαν ταυτην) meaning, a puniſhment proportioned to the guilt of it—"weigh not out to them a retribution adequate to this flagrant iniquity."

Under the article ANGEL, in the *Dictionary*, we have hinted at the probability of ſome of the *loyal* angels being, occaſionally, agents of puniſhment: and we have taken what we think is a ſtrong diſtinction, between *loyal* and *rebellious* angels:—that *loyal* angels may puniſh for crimes committed; but not tempt to the commiſſion of crimes:—meaning to ſay, that puniſhment, ſimply in itſelf, may be perfectly free from malice, *malevolentia*, toward the party ſuffering under it; and may even conſiſt with much ſorrow on account of the neceſſity for inflicting the puniſhment, and ſympathy with the ſufferer: whereas, to propoſe temptations, to provoke, and ſtimulate to the commiſſion of evil, by falſe repreſentations of its pleaſures, or its profits—or by taking advantage of natural paſſions, propenſities, or bias, &c. or of the accidental circumſtances of time, place, ſituation, character, opportunity, &c. I ſay, to heighten, by commendation, the ſuppoſed enjoyment ariſing from crime, or to provoke to the commiſſion of crime, is utterly inconſiſtent with the character, ſtation, duty, nature, office and diſpoſition, of a *holy* and *loyal* angel. I mean, therefore, *firſt*, to examine the import of ſundry paſſages, where the agent of puniſhment, ſimply taken, ſeems to be the *perſon* referred to, by the term *Satan*; which I think will ſet thoſe paſſages in a light not only different from, but more diſtinct and clear than, what they are uſually viewed in, [well aware, that over all alluſions to ſpiritual exiſtences, there is a veil of great obſcurity; and, therefore, meaning to preſerve a becoming modeſty in treating what relates to them]. Afterwards, I ſhall ſelect a few paſſages, whoſe import ſeems to me to be altogether contradictory, not only to the general maxims of piety, but to any good purpoſe which can poſſibly be combined with the end, deſign, or purport of puniſhment; and yet ſuch paſſages are referable to a *Satan*—conſequently, of a deſcription very different from the former.

No. 1. Will this idea explain the paſſage, Eccl. v. 6. "Suffer not thy mouth to cauſe thy fleſh to ſin, [wanton diſcourſe leads to impure actions]; neither ſay thou before the angel [of puniſhment, when he is commiſſioned to chaſtiſe thee], that it was an error, [a mere trifle, an inadvertence, a *peccadillo*] wherefore ſhould God be angry at thy voice [the diſcourſe above alluded to] and diſſipate—waſte—decay, the works of thine hands?"—thy labours in life: by that diminution which is the natural conſequence of illicit gratifications, and which the angel of puniſhment uſes for thy affliction: ſtriking thee and thy works with a debilitating conſumption. *See* No. 5.

No. 2. Compare 2 Sam. xxiv. 16. "The Lord ſent a peſtilence upon Iſrael...... the angel [of puniſhment] ſtretched forth his hand, and ſmote the people:" with 1 Chron. xxi. 16. "David ſaw the angel [of puniſhment] having a *drawn ſword in his hand*:"—analogous to the axes, dagger, and rod of our figure.

No. 3. The ſame idea appears, in Numb. xxii. 23. "The angel [of puniſhment] ſtood in the way for an adverſary (לשטן a SATAN) againſt Balaam—with his *ſword drawn in his hand*," ſee ver. 31. Will it alſo apply to Judg. v. 23. "Curſe ye Meroz, ſaith the angel of the Lord,"—whoſe office it is to puniſh:—alſo to Pſalm xxxv. 5. "Let the angel [of puniſhment] of the Lord CHASE them—[i. e *drive them before him*, in a military manner—purſue them]; let their way be dark, and ſlippery, [ſo that they cannot ſee, or eſcape] and the angel of the Lord following them:"—for puniſhment. Strong language this!—ſtrong eaſtern painting!

That that this notion continued in later times, appears from the apocryphal Hiſtory of Suſanna, verſe 59, "The angel of God waiteth *with his ſword*, that he may cut thee in two."

No. 4. The Prologue to the Book of Job, certainly ſuppoſes that the angel of puniſhment, *by office*, appeared in the court of heaven; and, therefore, however this article might begin by being "almoſt aſhamed of diſcovering Satan among the Cherubim," yet if this Satan be ſimply the miniſter of puniſhment, under Divine direction, and ſometimes, as in the caſe of Job, the miniſter of *probation*, only, rather than of puniſhment, (though even Job deſerved ſome puniſhment, as he acknowledges), there is no reaſon why he ſhould be aſhamed of his office, any more than our judges are, who, though they are not infrequently miniſters of puniſhment, are not therefore excluded from the royal preſence; but on the contrary, their office is conſidered as honorable: *i. e.* puniſhment without *malevolence* does not pollute the inflictor.

Conſider the deſtruction of Sodom, Gen. xix.—of Egypt, Exod. xii.—of Sennacherib, 2 Kings xix. 35. Conſider alſo, Joſh. v. 13. Job xxxiii. 22. Pſ. vii. 12. Luke xii. 20. &c.

Theſe paſſages are from the Old Teſtament; I now ſelect ſome from the New.

No. 5. Will this diſtinction explain 1 Cor. v. 5. *q. d.* "As the deſign of puniſhment is reformation of the ſuffering party, *I command you*—not, yourſelves, to moleſt the party, but—*to deliver ſuch* a tranſgreſſor *unto Satan*, the proper angel of puniſhment; that he by his caſtigations and afflictions, may bring the criminal to a ſenſe of his duty; even ſhould thoſe afflictions terminate in *the deſtruction* (of his perſon; perhaps, rather, of his fleſhly powers, or appetite) *of the fleſh, in order that* the more important part of the man, *the ſpirit, may be ſaved in the day of the appearance of our Lord Jeſus.*" This paſſage ſeems to be an alluſion to the ſame principles as thoſe of No. 1. becauſe, 1, The criminal is he who had committed fornication; and ſuch fornication as the gentiles abominated: 2, The ſenſe of ολεθρον rendered *deſtruction*, is, loſs, injury, *exitium*, *ſtrages*; whatever is pernicious; and ultimately deadly; death:—ſo that it ſeems cloſely to correſpond to the *conſumption*, and *waſting* debility of perſon, of the former article, (though indeed, there, I conceive, the alluſion is both to perſon and property) as it ariſes from the ſame cauſe, and (without repentance) would have the ſame fatal iſſue. 3, That σαρκος, fleſh, has the meaning here given to it needs no proof: and this leads us to a glimpſe of the puniſhment inflicted on this Corinthian: he ſuffered defeat in that very article whereby he had tranſgreſſed.

No. 6. Is this the import of 1 Tim. i. 20.? *Hymeneus and Alexander, I have delivered*—put into the hands of *Satan*, the angel of puniſhment, *that they may learn* the leſſon (as we teach children at ſchool, by the terror of the rod, παιδευθωσι) *not to blaſpheme.*

No. 7. Is this what the apoſtle had in view, in his own caſe—2 Cor. xii. 7. *Leſt I ſhould be exalted above meaſure, there was* GIVEN—favourably, kindly, *to me a thorn in the fleſh* [a bodily infirmity] *an agent, a Satan*, (ἄγγελος σαταν) of puniſhment, or rather of probation, and exerciſe of patience, faith, &c. to produce humility. *Upon this infirmity*, *i. e.* for its removal, or at leaſt its moderation, that it might not appear to be, nor continue as, a puniſhment from my divine maſter, *I beſought the Lord* repeatedly. If ſo, this caſe is analogous to the probation of Job, under the agency of Satan; though both Job and Paul did acknowledge their deſert of *ſome* caſtigation. So that we ſee, as Mr. HENRY might ſay, *afflictions*, i. e. ſufferings, are not always *inflictions*, i. e. puniſhments.

No. 8. There is a paſſage 1 Cor. xi. 10. which has terribly perplexed the learned, "a woman ought to have on her head a ſubjection [*Vide* FRAGMENT, "*Of Eaſtern Veils*," No.] BECAUSE OF THE ANGELS;" ἀγγελους: read ἀγελαιους, *on account of the vulgar*, ſays one: δια αγγελιας, *at home*, ſays another; or, δια τους ὀχλους, *on account of the multitude;* or, becauſe of SPIES: and this is rendered plauſible by referring to James ii. 25, where the *ſpies* ſent by Joſhua are termed *angels*, i. e. *meſſengers:* and in LXX. the men who eſcaped to tell Job are called *angels—relators*—of what they had ſeen: and, beſides Homer in epic poetry, ſeveral of the Greek tragedians uſe the word *angels* in this ſenſe. But it has ſeemed to me, that merely by reading the word in the ſingular, inſtead of the plural, ANGEL for ANGELS (δια του αγγελου, inſtead of δια τους αγγελους) and referring it to the angel of puniſhment, the ſcope of the paſſage would agree with thoſe already adduced: "let her be veiled, leſt the angel of puniſhment ſhould chaſtiſe her want of decorum."

I conclude, from theſe inſtances, that we riſque nothing in ſuppoſing that loyal angels may ſometimes be employed in offices of puniſhment; puniſhment for the kind purpoſe of reformation.

Let us now enquire whether ſome things are not ſaid of a *Satan* of a different kind; or, at leaſt, whether the ſcripture does not allude to circumſtances, which are utterly irreconcileable with the character of holy and happy ſpirits, under any official capacity, or employment, whatever.

Mat. v. 37, "Jeſus was tempted of the devil."—*i. e.* to ſin: to deſpair, pride, &c.

Mat. v. 37. "Let your diſcourſe be ſimple and direct; for oaths and ſwearing &c. come *from the evil one.*" So the words may ſignify as they ſtand; but ſome copies read explicitly, *from the devil.*

Mat. xiii. 39. "The enemy that ſowed the tares, which ſhall burned, is the devil."

Mat. xii. 26. "If Satan *caſt out* Satan:"—this cannot ſignify two meſſengers of puniſhment ſent from the ſame deity: as it implies a contradiction, and diſunion, in the purpoſes of theſe Satans.

Mark iv. 15. "Satan cometh and taketh away the word ſown in the hearts," &c.

John viii. 44. "The devil was a *murderer* from the beginning: he is a *liar,* and the father of it." Verſe 41. "Ye do the deeds of your father; who prompts you to murder me." Verſe 40.

Acts v. 3. "Why has Satan filled thine heart, to *lie* to the Holy Ghoſt?"

Rom. xvi. 20. "The God of Peace ſhall bruiſe Satan under your feet ſhortly."—This can hardly mean the holy angel of puniſhment, but, an adverſary of the ſoul, &c.

1 Cor. lvi. 3. "*We*—human perſons—*ſhall judge*—condemn—*angels*:"—ſurely not holy angels—but, "though we are but men, yet our piety ſhall condemn the impiety of our ſuperiors by nature."

2 Cor. xi. 14. "Falſe apoſtles transforming themſelves into apoſtles of Chriſt, and no marvel; for Satan HIMSELF IS TRANSFORMED into an angel of light"—conſequently he is no holy angel: who cannot poſſibly need, or ſuffer, ſuch *transformation.*

2 Theſſ. ii. 9. "The working of Satan with all *lying* wonders, and deceivableneſs of *unrighteouſneſs.*

James iv. 7. "Reſiſt the devil, and he will flee from you."

2 Peter ii. 4. "God ſpared not the angels that ſinned, but caſt them down to hell; and delivered them into chains of darkneſs, until the judgment."

Jude 6. "The angels which kept not their firſt eſtate, he hath reſerved in everlaſting chains, under darkneſs, unto the judgment of the great day."

When I read Rev. xx. 2. (τον δρακοντα—τον ὄφιν—τον αρχαιον—ὅς εϛι διαβολος—και ὁ σατανας—ὁπλανων) I almoſt think I am peruſing a modern Old Bailey indictment, in which ſpecial care is taken to identify the culprit, by a ſufficient number of *alias's.* An angel from heaven, having the key of the priſon of the abyſs, and a great chain, to ſecure his priſoner, "apprehended—the dragon—*alias,* the ſerpent; the old one—*alias,* the devil—*alias* the ſatan—*alias* the ſeducer of the world"—who was ſentenced to a thouſand years impriſonment. Can this paſſage poſſibly be deſcriptive of a loyal and honeſt character? Throughout the *Revelations,* the ſame idea may be obſerved.

Now I think it follows demonſtrably—no holy angel would tempt the Son of God—nor promote lies, murders, deceivableneſs, unrighteouſneſs, curſing and ſwearing, hypocriſy, &c. &c. &c. all which are attributed to a Satan: *i. e.* the devil.

I deſire the reader's attention to the importance of this article: I am very far from wiſhing to obtrude my ſentiments: let the candid and intelligent determine reſpecting this repreſentation of the ſubject.

Perhaps after we have well conſidered this double uſage of the word Satan, we ſhall more readily attend to the probable hiſtory of it:—as follows:

Much has been ſaid reſpecting the word *Satan*; and that the ideas connected with it are ſubſequent to the Babyloniſh captivity: in proof of the contrary, the Biſhop of LANDAFF has referred to Pſa. cix. 6. " let Satan ſtand at his right hand;" as well as to the "*Satans* the ſons of Zeruiah," 2 Sam. xix. 22. I add, that it appears by the ſtory of Balaam, quoted above, that the word was uſed long before; and it anſwers perfectly well to the ſenſe of *adverſary*. I do not ſee how, in the caſe of Balaam, it can be rendered *accuſer*, unleſs it might be underſtood thus—" the angel of the Lord ſtood in the way, to remonſtrate againſt his proceeding;" *i. e.* to *accuſe* him of his criminal intention; for ſo we find he does, and indeed, he rather remonſtrates and accuſes, than puniſhes . . . . . I would query, therefore,

1, Whether, in early ages, or under the Hebrew republic, the word *Satan* ſignified much, if any thing, more, than ſimply an adverſary—an accuſer—a remonſtrant; one who takes to taſk, as our familiar expreſſion is: but, 2, After the inſtitution of monarchy, ſuch an agent of puniſhment being a conſtant attendant on a court, the *capigi bacha*, *mezuwar*, or chief executioner, [*vide* 1 Sam. xxii. 17; 2 Kings xxv. 8; Jer. xxxix. 11, 12; Jer. lii. 12; Dan. ii. 14.] who often was the accuſer, was an idea which became involved in the word *Satan:* then, 3, Becauſe this accuſer received a *profit* from the ſpoils of criminals condemned, the ſenſe of rejoicing in the condemnation of thoſe accuſed, became alſo connected with the word: and, 4, It being notorious that ſuch an one who had exerciſed this office of *puniſher*, had beheld with pleaſure the commiſſion of crimes, and had laid temptations in the way of thoſe whom he afterwards hoped to puniſh, and to turn their ſpoils to his profit; all theſe ideas became united in the word *Satan:* an adverſary—who accuſes—and who takes ſuch delight in accuſation—that he tempts unwary ſouls to tranſgreſs, for the ſake of enjoying the gratification attending their puniſhment.

Whoever had remarked the conduct of a *public accuſer* in a neighbouring nation, and with what ſatisfaction, and ſelf-gratulation, he ſent great numbers to the *guillotine*, may form a pretty good idea of part of the character of Satan: a character which one ſhould have hoped had not exiſted among men, yet of which the inſtance referred to unhappily forbids our diſavowal.

If this hiſtory of the word be admiſſible, we may perceive much ſtronger ideas attached to it in later ages than anciently: or, perhaps, a milder and a ſtronger ſenſe, according to circumſtances: and this ſtatement not only refutes thoſe who affirm that it was altogether a Babyloniſh term, and of Babyloniſh import, but it ſhews, *firſt*, how an adverſary, a *Satan* might, " riſe up againſt Iſrael, and prompt David to number the people;" how David himſelf might be " a Satan to the Philiſtines," 1 Sam. xxix. 4. how "*Hadad* and *Rezon* might be Satans againſt Solomon;" and in this ſimple original ſenſe of the word, how Peter might be " a Satan" to Chriſt, Mat. xvi. 23, he might take him to taſk—remonſtrate, &c. unſeaſonably. *Secondly*, It ſhews how a loyal angel might perform the office of a miniſter of puniſhment; and be honoured while ſo doing; [and this ſuppoſition cannot be relinquiſhed:] and, *thirdly*, ſince theſe are human ideas transferred to celeſtial and ſpiritual exiſtences, and ſince we have found ſo great depravity among mankind as the rejoicing in the ſufferings of others, what forbids our transferring this idea alſo to a ſpiritual being? We ſhould remember, that even in treating celeſtial ſubjects, we *muſt* conform to human ideas, as we *muſt* adopt the uſe of human languages; notwithſtanding we are aware that they are abſolutely incompetent to the ſubject under diſcuſſion.

This ſenſe of an accuſer, ſeeking for materials and occaſions of accuſation, illuſtrates 2 Cor. ii. 11. " to whom ye forgive, I forgive; leſt Satan ſhould circumvent us:" ſhould explore, and diſcover, a ſomewhat which he may form into an accuſation, (ſhould *libel* us, as the Scotch law term is) and ſhould find it in our want of harmony, and concord: “ for we are not ignorant of his *devices*,” his meditations and plots, which are always directed to the diſcovery of imperfections, and faults, among brethren; and to the taking advantage of them in a way of accuſation.

The apoſtle ſeems to reaſon on the ſame principle, 1 Cor. vii. 5. ‘ If married perſons ſeparate by conſent for a time, yet let it not be for too long; leſt before the expiration of that time, Satan ſhould, in ſome unguarded moment, take advantage of natural paſſions, and tempt by ſoliciting to incontinency—either (1) of the parties with each other; who thereby might break the [vow, or] engagement, whereby they were ſeparated, and ſo their conſciences be wounded as for a crime; or (2) either of the parties with another perſon.’ But, perhaps, this paſſage ſhould be read thus: “ *Defraud not one the other (except with conſent, &c.) leſt Satan tempt you*, and the iſſue of his temptations be *incontinency*; to the commiſſion of which, over-prolonged continency might furniſh him an advantage, though deſigned to the very contrary purpoſe by the parties.”

Satan is alſo ſaid “ to go about ſeeking whom he may ſpoil, as a lion prowls around ſeeking whom he may devour.” Theſe ideas, and ſome others, the reader may perhaps diſcover in the following quotation: which ſeems to be pretty ſtrongly deſcriptive of ſome parts, at leaſt, of the character of Satan.

“ The Boſtandgi Bachi, who of all the exterior officers of the ſeraglio is *moſt frequently in the preſence of his maſter*, and whoſe duty it is *to give him an account of all irregularities, and diſorders*; and who frequently *goes his rounds to diſcover them*, in one of his maritime excurſions happened to come as far as Buyukdera. [Compare the prologue to the Book of Job].

“ The moon began to appear, and a dead calm invited us to go upon the water; when the confuſed cries at a diſtance, of *perſons beaten, and others beating them*, proclaimed the arrival of the Boſtandgi Bachi. Mice are not more in haſte to run away at the approach of a cat, than all the women now were to hide themſelves. The dragoman’s lady, and Madame du Tott, who had nothing to fear, alone dared to abide the coming of this great officer, who quickly made his appearance in a barge manned with four-and-twenty rowers. He had been to *chaſtiſe the irregularities of ſome drunken perſons, and lay hold of ſome women*, a little too gay, who had fallen under his notice. . . . . A fiſherman, being interrogated which way the boſtandgi bachi had taken, ſpread a ſtill greater alarm, by informing us, that after *having landed, without noiſe*, at the kioſk of a Grecian lady, and *liſtened* for ſome minutes *to the converſation* which paſſed in it, that officer, accompanied by ſeveral of his attendants, had ſcaled the windows. . . Further intelligence relieved the company from the anxiety of impatient curioſity—‘ lay aſide your fears,’ ſaid the bringer of it, to one of the ſtrangers of our party; ‘ your couſin and her friend have been let off, for *all the diamonds, trinkets, and money* they had about them: there was no room for heſitation; the Boſtandgi Bachi ſurpriſed them; ordered them to be taken on board his barge, and conveyed to priſon; his avarice at length rendered him tractable, but he has left them much leſs pleaſed with their evening’s entertainment than they expected to have been.’

As we paſſed by the houſes on the ſhore, we amuſed ourſelves by making remarks on their poſſeſſors, who from their kioſks made the like remarks on us; and *I collected as we went along, a great deal of information, which had it been known to the Boſtandgi Bachi, he would have derived from it a conſiderable advantage*.” Baron du Tott, page 43, 101. Part I.

No. CLIV. JOSHUA's MIRACLE OF STAYING THE SUN AND MOON CONSIDERED. With a Plate.

AMONG the ſervices unintentionally rendered to ſacred literature, by a late notorious attack on Chriſtianity, we muſt reckon the able anſwers to which it gave occaſion. That by the Biſhop of LANDAFF was conſpicuous both for matter and manner: nevertheleſs, if a ſtatement more correct than has occurred to that excellent writer, of any part of Holy Writ, might be laid before the public, I am perſuaded his lordſhip's candour would be pleaſed with the attempt, though it might proceed upon principles different from what he had adopted. I muſt acknowledge, that on the ſubject of Joſhua's miraculous detention of the ſun and moon, I have never been able to acquieſce in the reference made by his lordſhip, as heretofore by others, to the report of Herodotus, reſpecting certain ambiguous expreſſions of the Egyptian prieſts, nor to the yet more diſtant annals of the Chineſe empire, as alluding to that event. I fear the latter are too little deciſive, and of too little authority to be relied on; and as to the former, I conceive it is capable of a very different explanation and application.

The miracle of the ſtaying of the ſun and moon by Joſhua, being a *geographical* and an *aſtronomical* fact, muſt be examined and vindicated upon *geographical* and *aſtronomical* principles: which is what I propoſe in this number humbly to attempt.

I would willingly omit a *verbal* examination of the paſſage, but as it is indiſpenſable, the reader will I hope endure it. It ſtands thus, Joſh. x. 9, &c. "Joſhua went from Gilgal—attacked the enemy at Gibeon—drove them towards the *aſcent* to Bethoron—to Azekah—to Makkedah: as they were *deſcending* from Bethoron, a violent hail-ſtorm overtook them; and by *this* was the chief ſlaughter of them made. Then ſpake Joſhua to the Lord, and he ſaid, in the eyes of Iſrael, 'ſun (שמש SHEMESH) in GIBEON continue; and moon (ירח IRECH) in the valley of AILUN.' And the *ſhemeſh* continued, and the *irech* ſtayed.—Is not this recorded in the book of Jaſher? And the *ſhemeſh* ſtayed in the partition—diviſion—of the heavens; and did not make haſte to ſet: like unto a whole day." *i. e.* it produced a whole *nucthemeron*; or day (what we ſhould now call of twenty-four hours) of light." This ſeems to have been the opinion of the author of *Eccleſiaſticus*, chap. xlvi. "was not the ſun ſtopped by Joſhua; and (μια ΗΜΕΡΑ εγινετο προς δυο) one *hemera*—DAY-LIGHT—made equal to TWO? *i. e.* inſtead of being twelve hours long it was twenty-four.

By way of ſhortening criticiſm, I beg leave to aſſume, (1) that *ſhemeſh* ſignifies the light iſſuing from the ſun; not the body of the ſun, itſelf: as Exod. xvi. 21. Deut. xxxiii. 14. 1 Sam. xi. 9. Eccles. xi. 7.

2. Alſo, that *irech* ſignifies the *light* reflected from the moon; not the *body* of the moon itſelf: as Deut. xxxiii. 14. Iſa. lx. 20.

3. That חצי CHEJI: (the diviſion) may be taken for the *horizon*; that being a very natural *diviſion* of the heavens, into (1) the upper heavens, thoſe viſible to the ſpectator; and (2) the under heavens, thoſe which the apparent horizon conceals from his view: whereas there is no natural diviſion or diſtinction obvious to the eye, in the zenith, or the center of the heavens, at noon-day, wherefore that ſhould be thus denoted: all ſuch ideas are ſubſequent to the introduction and uſe of time-meaſurers which are now become ſo common among us, that we find it difficult to conceive of their abſence, or non-exiſtence, and to make adequate allowances for it.

4. That *Gibeon was*, as its name imports, a *hill*; or a town ſituated upon a hill.

5. That *Ajalon* was a valley, or a town in a valley. There are not leſs than five or ſix Ajalons mentioned in ſcripture. Opinions have fixed upon different towns, as that referred to by Joſhua. Reland ſelected that in the tribe of Dan. Others refer to 2 Chron. xxviii. 18. and conclude it was weſt of the Dead Sea, and ſouth of the tribe of Judah; or, perhaps, the valley of AILEH, where David ſlew Goliah; which is rendered by Aquila and Theodotion, Κοιλάδα δρυος, "the valley of oaks." Schulzius ſays, (*in loc*)—*Ajalon Benjaminitarum, Euſebio teſte verſus orientem tribus millaribus ab urbe Bethelis diſtabat; & prope Gibeam Saulis, et Raman ſita erat: hæc igitur Ajalon, ſita in regione ea quam penetraverat Joſhua, nota ipſi erat. i. e.* "Euſebius ſays, that Ajalon of the Benjamites was three miles eaſt of Bethel, and near to Gibeah of Saul, and Ramah." This, ſays he, "is the Ajalon which was ſituated in this part of the country, into which Joſhua now penetrated," and was therefore the Ajalon to which that warrior alluded.

Perhaps, as the word is evidently derived from AIL, an *oak*, the "valley of oaks," is all that is meant by Ajalon; we ſhall ſee, that wherever we place it, is of little conſequence to our following reaſonings. It muſt have been a valley into which the moon ſhone; but what purpoſe could the moon ſhining into a *diſtant* valley, anſwer on this occaſion? Was it not rather a valley *near at hand*, (for valleys of oaks were common enough in Judea) wherein the enemy were poſted, to diſpute the paſſage, or, at leaſt, wherein Joſhua expected to find them, and deſired the light of the moon, that he might diſtinguiſh, and attack them.

6. The book of Jaſhur, I ſuppoſe, contained among other records, a metrical hiſtory of this event, from which the words are quoted, and which is appealed to as authority, (*vide* BOOK in *Dictionary*) as our Saxon Hiſtory of England, which, in like manner, is in verſe, might be, to eſtabliſh any particular fact. So that upon the whole, the following lines, though a paraphraſtic verſification, may give a tolerable idea of the import of the paſſage quoted, and the nature of the original appealed to.

Thou ſolar beam! thy ſteady light prolong,
In level ſtreams on hill-plac'd Gibeon:
And, in Aialon's vale, thou lunar ray,
(Yon oak o'er ſhadow'd vale) thy ſtrongeſt light delay!

There are two words uſed to denote the *delay* of theſe lights: "ſolar rays upon Gibeon (דום DUM) *ſtay*;" the word expreſſes equability, evenneſs, being LEVEL: *i. e.* ſuppoſe, the ſun being at the edge of the horizon, its rays ſhining upon the hill of Gibeon, appeared level, and parallel to the plane of the earth, to the general extended country then within the ſpectator's view; *q. d.* "ſolar rays *ſhoot level* upon Gibeon:" the uſe of this word ſtrongly depicts the evening time of the day; for the ſolar rays can be *level* only morning and evening: and this miracle certainly did not happen in the morning. "And the ſolar ray remained level; and the lunar ray (עמד OMED) *ſtayed*—CONTINUED—ſubſiſted—was ſuſtained, or ſupported, in the ſame condition—*maintained itſelf*—*i. e. ſtood* equally bright and luminous during the whole time of the miracle: not in the ſame place; but in the ſame power—effulgence. Shakſpeare has caught, from nature, doubtleſs, the very image of what I conceive to be the preciſe meaning of this poetical phraſe:

"How ſweet the moon-light SLEEPS upon this bank."

MERCHANT OF VENICE, Act v. Sc. I.

I hope nobody will inſiſt that the expreſſion is to be taken ſtrictly, and referred to the length of the day, "*and there was no day like this*:"—ſince in other parts of the world there are ſuch days; but rather will connect, as our tranſlation does, the notice of the day, with "*the Lord's hearkening to the voice of a man*:" though, indeed, if the idea be reſtricted to Judea, there has been no day ſince, like that of Joſhua, as there had been none before it.

Thus we have ſtated the verbal hiſtory of this event; and to this agrees the phenomena of nature: for, When is the light of the ſun moſt noticeable, moſt reſplendent, upon *elevated objects?*—when the ſun is near to ſetting. When is the light of the moon moſt likely to irradiate *a valley?*—when the moon herſelf is riſing high in the heavens.

I ſuppoſe the reader begins to perceive the courſe I intend to take, in further conſidering this ſubject; at leaſt, I hope he is prepared to grant me, the only thing which I ſhall beg of him, that Joſhua SAW the objects reſpecting which he ſpake. I mean, that looking toward the ſun, he beheld the place of that luminary; and its rays ſhining abroad: then turning toward where the moon was in the heavens, he beheld that luminary alſo; ſo that both luminaries were above the horizon (therefore viſible) at the time when he uttered theſe words: "Thou ſun—thou moon." I think this ſuppoſition is very reaſonable; and, indeed, it is undeniable: but its conſequences are extremely important, and influence the whole hiſtory. It leads us to enquire, *firſt*, at what period of the lunar courſe could ſuch an addreſs take place? *Secondly*, having aſcertained the age of the moon, what time of the day does that imply? *Thirdly*, What was the time of the year?

Upon a hiſtory ſo ancient as the preſent, we muſt be content with *approximation*: we ſhall not even endeavour at preciſion; becauſe we would not be thought to ſtrain our principles; nevertheleſs, we ſhall approach near enough to accuracy to receive as great ſatisfaction as we can reaſonably expect.

OF THE TIME OF THE MOON'S AGE.

1. It could not be *preciſely* AT the *full of the moon;* becauſe, the moon when at full, riſing when the ſun ſets, *i. e.* as one luminary comes up above the horizon, the other deſcends below the horizon, it is demonſtrated that both luminaries could not be viſible at the ſame time: ſo that a perſon firſt addreſſing one, might inſtantly afterwards addreſs the other: *a fortiori*—it could not *poſſibly* be AFTER the full moon.

2. It could not poſſibly be AT the *new moon*; becauſe, the moon being then in conjunction with the ſun, and her dark ſide turned toward the earth, no light is deflected from her, to render her viſible: neither is the moon viſible, immediately after her conjunction is paſſed, ſhe requires a day or two to make her appearance; and when ſhe does make her appearance, her light is not worth wiſhing for; it is but weak and feeble; and till the time of her firſt quarter, little benefit is derivable from it. Moreover, though the new moon riſes early in the evening, yet ſhe ſets ſo ſoon in the night, that long before ſhe could have anſwered Joſhua's purpoſe, long before morning, ſhe would have diſappeared. This reaſoning applies, in proportion, to her following periods, till her firſt quarter, &c.

This ſtatement reſtricts the time when the moon could be thus addreſſed to her ſecond quarter;—the interval between the firſt quarter, and the full of the moon: ſay therefore *nearly*, but not quite *full moon*.

Secondly,

OF THE TIME OF THE DAY.

Secondly, We proceed to enquire, at what time of the day could this addreſs take place? 1. Not in the morning; becauſe then the moon was under the horizon, conſequently *inviſible*. 2. Not at noon; becauſe then ſhe was only advancing toward the horizon, conſequently ſhe continued ſtill inviſible: ſhe even continued inviſible till the after part of the day: and when the ſun was faſt declining, and approached toward ſetting, ſhe would appear above the horizon, and would continue riſing, in her progreſs toward the meridian. In our climate ſhe would become viſible by her light, about five, ſix, or ſeven o'clock; ſay five o'clock; ſo that by ſeven o'clock ſhe was conſiderably elevated in the heavens.

The poſition of the moon being aſcertained, we are enabled to infer that of the ſun; becauſe, it being nearly *full moon*, the ſun was *nearly* in the oppoſite point of the heavens to her: ſuch being the *natural* poſition of theſe heavenly bodies. All theſe circumſtances imply, that, the time of the day was neither morning, nor noon, but ſo near to evening, that Joſhua, fearing he ſhould not have day-light enough, wiſhed for its prolongation: this wiſh had been abſurd in the morning; and little better than abſurd at noon; but, toward evening, when day-light was about to fail, it is very natural that its continuance ſhould be deſired by a general, who hoped, by ſuch an acquiſition of time, to give his enemy an entire defeat. How many generals ſince Joſhua, have wiſhed for a few hours more day-light! but they would have been thought *mad*, had they thus expreſſed themſelves in the early part of the day.

Obſerve how accurately this ſtatement agrees with the language uſed: "the ſunſhine abode level upon the horizon—diviſion—of the heavens:" *i. e.* almoſt or quite touching the horizon; and paſſing over to Gibeon; as we have already hinted: and here the light of the ſun ſtayed—delayed—waited.

OF THE TIME OF THE YEAR.

Thirdly, We ſhall enquire, at what time of the year did this occurrence happen? This appears to be not quite ſo demonſtrable as the former particulars; nevertheleſs, we ſhall approximate pretty nearly to it, by the following conſiderations:

1. Joſhua had marched all night (by moon-light, on the principles adduced above) it ſhould ſeem, therefore, that it was not the winter ſeaſon.

2. Joſhua croſſed the Jordan on the tenth day of the firſt month:—ſay (as we do not mean to be ſtrict) the fifth day of April. The firſt paſſover was held the fifteenth day of the firſt month; April 10. Allow for the taking of Jericho, of Ai, the ceremonies of Ebal, &c. two months; which brings us to June 10: if this be thought not enough, add another month; as any time in June, or early in July will anſwer our purpoſe. It is not to be ſuppoſed that the Gibeonites would delay till autumn their league with Iſrael; but rather, that they contrived, and executed it directly: and the hiſtory ſhews that the confederate kings attacked them almoſt immediately. The time then was about Midſummer.

Now it is well known, that for ſome weeks before and after Midſummer, the ſun is in his higheſt northern ſtation; where he ſeems to continue without variation, ſo that at this time many days together are of apparently equal length; and at this time he never ſinks down under the earth low enough to ſuffer total darkneſs, or night, in our own climate: and the ſame effects follow, in proportion to the difference of latitude, in the climate of Judea.

At London the length of the longeſt day, and thoſe adjacent to it, is ſixteen hours and a half; and the twilight (not night) is only ſeven hours and a half:—if we transfer this idea from the latitude of London, 52 deg. 30 min. to that of Judea, 35 deg. 30 min.

we ſhall find, that the longeſt day at Jeruſalem is about fifteen hours: to this add a twilight of an hour and a half; which doubled for evening and morning, makes three hours; in all *eighteen hours* of *natural* light:—ſo that to maintain the ſolar light, during the remaining *ſix* hours, until it would *naturally* have riſen again in the morning, would anſwer the nature and purpoſes of this miracle.

Here we ought to conſider (1) that, as at noon, the light of the moon was not wanted, becauſe that of the ſun was abundantly more brilliant, and quite ſufficient of itſelf (as indeed it was during the whole afternoon, till evening) ſo, as the moon was at, or near, to the full, the lunar light was of conſiderable brightneſs in the abſence of the ſun. And (2) that Joſhua did not want, for his military operations, that intenſe vivacity of light which ſome arts require; but if he had light enough to diſtinguiſh his enemies from his own troops, at hand, and to perceive any body of them at a ſmall diſtance, in their flight, he had enough *for his* purpoſe. If it be ſuppoſed that the moon did not yield light enough for this, or that the lunar rays did not enable him to ſee to a ſufficient diſtance, nevertheleſs, it would be perfectly indifferent to him whether he received his light from one fixed point of the horizon, or whether the light kept moving on along the horizon, to the point where day-break would naturally begin. Certainly, alſo, it was not neceſſary, that the moon, in order to beſtow her light, ſhould be fixed in one identical ſtation during ſix hours, or even during one hour, the advantage of her light would be exactly the ſame, if ſhe kept on her courſe; ſhe might, in either caſe, ſhine with undiminiſhed luſtre, into the valley of Ajalon, or any other valley. And if we ſuppoſe her to have riſen at five o'clock in the afternoon, ſhe would be pretty bright by ſeven o'clock, (ſay ſun-ſetting), very bright at eight o'clock, and ſo would continue, in the mid-heaven, till three or four o'clock the next morning; when the ſun riſing would amply ſupply her place.

Theſe conſiderations lead to the concluſion, that there was no neceſſity that the moon ſhould be fixed and ſtationary in one point in the heavens, during the whole of this night; or, indeed, during any part of it.

Having adverted to the natural annual ſituation, and effect, of the ſun at Midſummer, in the latitute of London, we may now perceive, that what was a miracle of protracted light in Judea, would have been a much leſs (a ſhorter) miracle at London: ſince, had the ſolar light by any means been elevated ten or fifteen degrees, during an hour or two, it would have ſhone all night upon London. Advancing, therefore, toward the pole, if at the north of Scotland, or the Shetland Iſlands, the light had been elevated *half* that quantity, and during *half* that time, it would have ſhone all night there: as at Iceland, Norway, Sweden, &c. without *any* unuſual elevation, it actually does ſhine all night, at the Midſummer time of the year. This fact does not reſt on aſtronomical calculations only, there are hundreds of evidences of it; any perſon who has been a Greenland voyage, is ſufficient witneſs of it, and will confirm it; and will deſcribe the courſe of the ſun as circulating all around the horizon, but not ſinking below it; not merely during one night, but during a whole month, or two months; making perpetual day, and being conſtantly viſible.

It is well known that the chief, if not the only, objection, to this miracle, is, that it diſturbed the whole progreſs of nature: if it ſtopped the ſun in his courſe, it muſt have made a double day to a whole hemiſphere; and a double night to the other hemiſphere; with all their attendant effects. If it delayed the moon in her courſe, it muſt have made this month (or lunar revolution) longer than any other; muſt have kept the *tides* ſtationary, or have increaſed them ſo exceedingly where it was high tide, that great inundations muſt have enſued; while the want of water would have been equally felt where it was low water. I think we have ſeen reaſon to conclude that the lunar orb was not ſtopped one moment, but kept on her courſe, yet maintaining her brighteſt beams on the valley of Ajalon, *and the country adjacent*, where the enemy were flying, (for the hiſtory itſelf expreſſes that they did not ſtay all night in the valley of Ajalon, or on any other ſpot, but fled to a great diſtance: conſequently, when they were gone the moon's light might be ſpared from this valley). On the ſame principle, we have ſuggeſted the perfect indifference to Joſhua, whether the ſolar light was fixed in one point, or whether it kept moving along the horizon, provided it gave him light, that was all he minded; and this it would equally do in motion as at reſt.

This ſtatement of the ſubject anſwers every objection reſpecting the injury done, by diſturbing the progreſs of nature, ſince it ſhews, that, in fact, the progreſs of nature was neither delayed, nor accelerated, but was maintained in its regular proceeding. And this becomes concluſive, if we adopt the idea, that as the moon was not delayed in her courſe, ſo neither was the ſun: but that his light kept moving along the horizon that night, in Judea, as it now does annually, in the Shetland Iſlands, or at Tornea, in Lapland: where the *body* of the ſun (which we have obſerved, is not neceſſary in this miracle) is viſible at midnight, during the ſolſtice; and where it was ſeen by an inquiſitive traveller, who not long ſince left England, in order to be able to ſay, that he had ſeen the ſun at midnight; and who has given us a print of it in his travels.

I have dwelt on this principle, becauſe my wiſh is to *inſiſt*, in reply to objections which have been taken, that the apprehended dreadful effects, accompanying the detention of the ſun and moon, as uſually underſtood, and received from this hiſtory, are wholly void of foundation; and that the miracle *might* take place, without any ſuch tremendous cauſes for alarm, and aſtoniſhment, as ſome not very kind friends to revelation, have had the *goodneſs* to proclaim and lament.

I beg the intelligent reader, to ſuffer the repetition of theſe reaſonings, in order to preſent the whole at one view, and to inforce their concluſion.

1. The time of the year was *midſummer:* becauſe, it muſt have been *after* April; and the quantity of buſineſs tranſacted ſeems proportionate to the quantity of time allowed for it. N. B. Hail-ſtorms are frequent in ſummer, but rare in winter, eſpecially in the Eaſt.

2. It was at *nearly full moon*, becauſe, then the moon would be viſible in the heavens at the cloſe of day, yet would ſhine all night till the next morning.

3. It was toward the *cloſe of day*, becauſe the ſun's rays are *level* only at morning, and evening, and the time could not poſſibly be morning: alſo, becauſe before the evening time of the day, there was no occaſion for the deſire of prolonged light.

4. If the *light* of the moon was what was wanted, ſhe could diſpenſe *that* while purſuing her courſe, ſo that there was no need for her ſtanding ſtill, in order to ſhine on any ſuppoſed ſpot, whether Ajalon, or elſewhere.

5. If the *light* of the ſun was what was wanted, his rays might be ſo inflected as to enlighten parts much more ſouth than they otherwiſe would have done; and their motion might have accompanied that of his orb along the horizon: conſequently, there was no need for keeping him ſtanding ſtill, in order to his ſhining on any particular ſpot, whether Gibeon, or elſewhere.

6. If there was no neceſſity for the abſolute ceſſation of motion in thoſe heavenly bodies, the ſun and the moon, then the whole progreſs of nature was not interrupted by this miracle; but though miraculous, it did not extend beyond the limits of this terreſtrial globe, nor indeed did it affect any very great proportion of the globe, but only a ſmall

a ſmall part of the northern hemiſphere; *viz*, from the latitute of Sweden to that of Judea; and only for a ſmall portion of time, *viz*. during ſix hours.

I ſhall be excuſed for winding up this diſſertation, by noticing the paſſages uſually alluded to on the ſubject; as I conceive, that improper ſtreſs has been laid upon them: "There is a ſurpriſing fact recorded in the Chineſe Annals, to have happened in the reign of *Yau*, the ſeventh monarch from *Fohi—that the ſun did not go down during the ſpace of ten days*." *Modern Univerſal Hiſtory*, Vol. VIII. page 385. The learned authors ſay, "the time of this *Yau* correſponded to that of Joſhua; and ſeems to refer to the miraculous ſolſtice at his command." But ſince Joſhua wanted only *ſix hours* of additional day-light, this ſtory of *ten days* cannot apply to his miracle.

The ſame anſwer may be given to the very ambiguous notice, and indeed "inextricable difficulties" (ſays PARKHURST) of *Herodotus's* account. I ſhall uſe Dr. BELOE's tranſlation. "During the above period [of the reigns of the kings] the ſun, *they told me*, had *four* times deviated from his ordinary courſe, having *twice* riſen where he uniformly goes down, and *twice gone down* where he uniformly riſes. This, however, had produced no alteration in the climate of Egypt; the fruits of the earth, and the phenomena of the Nile, had always been the ſame, nor had any extraordinary or fatal diſeaſes occurred." Surely this prodigy could not refer to a ſix hours prolongation of day-light.

Waving all reference to the preceſſion of the equinoxes, &c. &c. and to aſtronomical calculations, which this paſſage has been (unadviſedly) brought to eſtabliſh, and which, if admitted, would overſet the whole Moſaic coſmogony and chronology; I ſhall remind the reader, that we have already explained in FRAGMENT CXXII, page 33, a paſſage of *Herodotus*, which the very recorder tells us, he conſidered as inexplicable. Now the paſſage under our preſent conſideration, has ſuggeſted to me (1) that the Egyptian prieſts certainly did not ſpeak in Greek to *Herodotus*, but he *tranſlated* what they ſaid; (2) that their expreſſions were in all probability *hieroglyphical*; and, referring to paſt hiſtorical facts, they might expreſs in words, the ſymbols which recorded thoſe facts.

Firſt, then, In the courſe of the Nile, (which the Egyptian prieſts would call Egypt) there are bendings of the river, wherein the paſſengers are at a loſs to pay their devotions, the ſun appearing to riſe in the weſt, and to ſet in the eaſt: this is noticed by Pliny, and Bruce; but I ſhall only ſubjoin the following tranſlation from PAUL LUCAS:

"From *Hou* we paſſed to *Caſſar*, which is a quarter of a mile ſrom the Nile; and although this village *is to the left* [*i. e.* going ſouth, going up the Nile] *yet it is to the weſt*: becauſe the river bends *(turns back; détourne)* in this place to run ſouth, as if it would remount to its ſource." Conſequently, here the ſun, though riſing in the eaſt, *i. e.* to the left hand of a perſon going ſouth, would ſeem to riſe in the weſt. This might be of uſe to explain the paſſage, if we ſuppoſe *Herodotus* had miſtaken a geographical, for a chronological, fact.

But I prefer, by very much, the conjecture, that becauſe the hiſtory did little honour to their country, the Egyptian prieſts related it to Herodotus, without explaining their ſymbolical expreſſions: and he has faithfully given them; but, as in the former caſe, without underſtanding them. Now, we know, that in ſcripture, the ſun, and moon, and other heavenly bodies, are put for *ſuperiors*; for the *governing powers* of ſtates and empires; [ſo the ſun, moon, and ſtars, *i. e.* his father, mother, &c. made obeiſance to Joſeph: this is the earlieſt inſtance I recollect of this application: ſee alſo Joel ii. 10. compared with Mat. xxiv. 29. Mark xiii. 24. Luke xxiii. 45. "the ſun ſhall be turned into darkneſs," &c. Rev. vi. 12. viii. 12.] and my notion is, that the ſame ſymbol will apply to this paſſage of *Herodotus*; and explain it, to the following import—"During the period of time wherein our kings reigned, as above referred to, the government had been twice wreſted from the hands of the lawful prince on the throne: (whether by conqueſt; or rather, by inſurrections of the people) ſo that what had been due authority, was degraded, and rendered vile; and what had been vile, uſurped authority: twice has power and influence been aſſumed by thoſe who had no right to it; and twice have the lawful repreſentatives of our progenitor Mizraim, &c. been reduced to the loweſt condition: *the ſun*, of government, contrary to nature, *roſe in the weſt, and ſet in the eaſt:* nevertheleſs, the climate of Egypt, and the courſe of the Nile continued the ſame." Thus, as *Herodotus* ſometimes contributes to explain ſcripture, may ſcripture contribute to explain *Herodotus*, when the ideas of both refer to the ſame objects; or to ſimilar modes of figurative expreſſion.

EXPLANATION OF THE PLATE.

The reader will conſider this plate under *two* diſtinct ideas: *firſt*, the GEOGRAPHICAL ſituation of the places; ſhewing the diſtances of the towns, and their relative bearings, without any reference to the light, or ſhadow, but merely as a MAP of the country. *Secondly*, as a kind of DIAL, entirely diſtinct from the former conception of it, and without any reference to the map, or geography, ſhewing only the hours, and diſtinguiſhing thoſe hours during which the day light, and twilight, continued, from thoſe of the night, thereby aſcertaining what proportion of time was required to unite the *laſt* day-light of the foregoing day, with the *firſt* day-light of the following day: in order to unite the two days into one continuation of light; which interval between theſe two periods of light, (*i. e.* the foregoing evening and the following morning) is the time of the duration of the miracle. In order to render this principle more ſenſible to the eye,

The plate repreſents the ſuppoſed horizon which might be viſible to Joſhua, and is thus divided: the ſun, riſing toward the north-eaſt part of the heavens, made a continued courſe till it arrived at nearly the north-weſt part of the heavens; where, at half-paſt ſeven o'clock, it is ſuppoſed to be *(naturally)* ſetting, and the twilight to be beginning, which would extend to about nine o'clock; from which time to three o'clock in the morning, would be night; about three o'clock day would begin to break, and twilight would encreaſe to perfect day at ſun-riſe, about half-paſt four o'clock. During all this time the moon, being nearly full, would be above the horizon, having riſen about five or ſix o'clock in the evening, and continuing above the horizon till about five o'clock the next morning. Her ſtation is marked at ſun-ſetting.

The hours of the day according to our diviſion of them, are marked on the circular outline.

The diſtances of the towns, &c. may be gathered by the ſcale.

The courſe of Joſhua's army is marked on the Plate, by a white path, &c.

The Ajalon inſerted is that in the tribe of Dan. The "Valley of Oaks" is conjectural.

The ſmall diſtance from *Gibeon* to *Bethhoron*, ſhews that there had been much hard fighting round about *Gibeon*, which had conſumed many hours of time, the march from *Gilgal* to *Gibeon* being performed during a night; whereas from *Gibeon* to *Bethhoron*, and to the *Valley of Oaks*, a much ſhorter ſpace, occupied nearly a whole day.

No. CLV.

No. CLV. SALT USED IN SWEARING FOR JUDICIAL PURPOSES.

"THE hill word *deebeen* is an oath: there is no particular officer for adminiſtering oaths; any perſon may do it: the form in general uſe at theſe trials, is, for a mountaineer to put *a little ſalt* on the blade of a *tulwar*, or ſcymetar, when he ſays, "if you decide contrary to your judgment, and falſely, may this ſalt be your death:" the perſon ſwearing having repeated this imprecation, and applied it to himſelf, that part of the blade where the ſalt is, is held to his mouth, which he opens, and the ſalt is waſhed off into his mouth with ſome water, that he may ſwallow it." ASIATIC RESEARCHES, Vol. iv. page 79.

Is this the remains of any *ancient* cuſtom? Is any ſuppoſed ſanctity herein attributed to ſalt? May this oath, confirmed by ſalt, be any ramification of *ancient* uſages, or ideas, contained in the phraſe "*covenant* [*q.* oath] *of ſalt?*" *Vide* FRAGMENT, No. CXXX. page 52.

No. CLVI. MURDER IN TERROR TO ADVERSARIES.

IN a communication from Sir John Shore, the governor, to the ſociety at Calcutta, he mentions a cuſtom of the Brahmens, of ſitting at a perſon's door, with ſome implement of ſuicide in their hands, and threatening to deſtroy themſelves, unleſs ſomewhat which they demand be granted to them: this, when their demand is not exceſſive, is uſually complied with, through fear of their ſelf-murder. After which Sir John relates the following hiſtory, as it appeared on a trial before the Engliſh court of juſtice.

POWER OVER THE LIFE OF ANOTHER.

"*Beechuk* and *Adher* were two *Brahmens*, and zemindars, or proprietors of landed eſtates, the extent of which did not exceed eight acres. The village in which they reſided was the property of many other zemindars. A diſpute which originated in a competition for the general ſuperintendance of the revenues of the village, had long ſubſiſted between the two brothers, and a perſon named *Gowry*. The officer of government, who had conferred this charge upon the latter, was intimidated into a revocation of it, (by the threats of the mother of *Beechuk* and *Adher* to ſwallow poiſon) as well as to a transfer of the management to the two brahmens. By the ſame means of intimidation, he was deterred from inveſtigating the complaint of *Gowry*, which had been referred to his enquiry by his ſuperior authority. But the immediate cauſe which inſtigated theſe two brahmens to murder their mother, was, an act of violence, ſaid to have been committed by the emiſſaries of *Gowry*, (with or without his authority, and employed by him for a different purpoſe) in entering their houſe during their abſence at night, and carrying off forty rupees, the property of *Beechuk* and *Adher*, from the apartments of their women.

"*Beechuk* firſt returned to his houſe, where his mother, his wife, and his ſiſter-in-law, related what had happened. He immediately conducted his mother to an adjacent rivulet, where, being joined in the grey of the morning by his brother *Adher*, they called out aloud to the people of the village, that although they would overlook the aſſault, as an act that could not be remedied, yet the forty rupees muſt be returned.

turned. To this exclamation no anſwer was received; nor is there any certainty that it was even heard by any perſon; nevertheleſs, *Beechuk* without any further heſitation drew his ſcymetar, and at one ſtroke ſevered his mother's head from her body; with the profeſſed view, as entertained and avowed both by parent and ſon, that the mother's ſpirit, excited by the beating of a large drum during forty days, might for ever haunt, torment, and purſue to death, *Gowry* and the others concerned with him. The laſt words which the mother pronounced were, that "ſhe would blaſt the ſaid *Gowry* and thoſe concerned with him."

"The violence aſſerted to have been committed by the emiſſaries of *Gowry*, in forcibly entering the female apartments of *Beechuk* and *Adher*, might be deemed an indignity of high provocation; [*vide* FRAGMENT, No. XXV.] but they appear to have conſidered this outrage as of leſs importance than the loſs of the money, which might, and would, have been recovered with due ſatisfaction, by application to the court of juſtice at Benares. The act which they perpetrated had no other ſanction than what was derived from the local prejudices of the place where they reſided: it was a crime againſt their religion: and the two brothers themſelves quoted an inſtance of a brahmen, who ſix or ſeven years before had loſt his caſt, and all intercourſe with the other brahmens, for an act of the ſame nature. But in truth, *Beechuk* and *Adher*, although brahmens, had no knowledge or education ſuitable to the high diſtinctions of their caſt; of which they preſerved the pride only; being as groſsly ignorant and prejudiced as the meaneſt peaſants in any part of the world. They ſeemed ſurpriſed when they heard the doom of forfeiture of caſt pronounced againſt them by a learned pandit, and they openly avowed that ſo far from conceiving they had committed a barbarous crime, both they and their mother conſidered this act as a vindication of their honour, not liable to any religious penalty." ASIATIC RESEARCHES, *Vol.* IV.

Sir John Shore gives two other inſtances of a like nature; one of which is, the murder of a daughter by a Brahmen who was provoked by an adverſary. Theſe inſtances are all of Brahmens; and probably are not general in India: but if I gueſs rightly, the idea connected with them is of *ancient* date, and I think we have an inſtance of it 2 Kings iii. 27. The king of Moab made a deſperate attempt, and riſqued his own perſon, to attack the king of Edom, then united with Jehoſhaphat, king of Judah, againſt him: but failing in his attempt, "he took his eldeſt ſon, who ſhould have reigned in his ſtead, and offered him up, a whole burnt offering [aſcenſion-offering] upon the wall. And great was the foaming with rage upon Iſrael. And they (the kings of Edom and Judah) went away from off him, and returned to their own land."

Does our extract ſuggeſt a reaſon why the king of Moab offered his ſon *on the wall*—publicly? *i. e.* that it might plainly appear to the attacking armies to what ſtraits they had reduced him, *q. d.* "You ſee the whole proceſs: the child brought out; the wood—the fire—the bloody knife—why will you force me to the ſlaughter?—do you proceed? let his embittered ſpirit haunt you, terrify you, blaſt you even to death." If theſe Brahmens thought they had ſuch a right over the life of their mother, with her conſent, might not the king of Moab, think he had ſuch a right over the life of his ſon? who perhaps was hero enough voluntarily to ſuffer it (like the ſon of Idomeneus, in FENELON's Telemachus.) Alſo, from whence was the "foaming rage" againſt Iſrael? no doubt from Moab, thus deprived of her prince: but, probably, alſo from Edom, *q. d.* "Theſe Iſraelites, not having any ſuch cuſtoms among themſelves, deſpiſe our inſtitutions: they puſh this king to extremities, and call his behaviour ſuperſtitious, profane, impious; whereas we, being aware of this cuſtom, and indeed reſpecting it, ſympathize with the diſtreſſed king, and hate thoſe who abominate what he is doing." Is this a natural ſolution of the difficulty, whence was this rage? and why? and, wherefore Iſrael returned diſguſted, as it ſhould ſeem, into their own land. Did Edom alſo ſuppoſe itſelf to be haunted by the ſpirit of this ſacrifice, and feeling this terror flee to avoid it? at the ſame time curſing Iſrael who had brought it upon them. If this conjecture be applicable, the king of Moab did not merely by this ſacrifice implore aſſiſtance from his gods; but he took this method of terrifying his adverſaries, after his own perſonal valour had proved ineffectual to deliver himſelf, and his country, from them.

I deſire the reader to notice in a particular manner the ideas of the Brahmens, as related in the foregoing number, reſpecting the diſpoſal of the life of another perſon; eſpecially of a parent's power over the life of his child (which in the inſtance given by Sir John, was without the child's conſent, the daughter being an infant) as perhaps, it may be found to bear pretty ſtrongly on ſome circumſtances noticed in ſcripture. It is certain, that parental power extended even to the depriving a child of life, among the Romans, the Gauls, the Perſians, and other ancient nations.

As inſtances of this power, either directly or indirectly, aſſerted, I might mention that of Virginia, ſtabbed by her father, before the very tribunal; but that was a caſe of violation, which the ſturdy Roman feared more than the death either of his child, or himſelf: I might notice the ſacrifice of Iphigenia by her father, rather as her parent, than as a magiſtrate; but that was underſtood to be from public motives, to deliver his army: ſo we read in Sanchoniatho, that "Cronus *in a time of peſtilence, made his only ſon a whole burnt offering* [as did the king of Moab] *in compliance with an ancient cuſtom of princes ſo to do: ſuch ſacrifices being offered as* REDEMPTION-OFFERINGS, *to appeaſe avenging demons, and drive off general deſtruction.*" This hiſtory ſhews that the principle is *ancient*, and the inſtances given above ſhew its continuance; to which I add from NIEBUHR, p. 34. *French edit.* "The huſband has not the right to kill his wife, even for adultery; but the *father*, the brother, or other near relation, *may deprive her of life with impunity*; or, at leaſt, on paying a trifling fine; juſtifying himſelf by the principle that by her bad conduct ſhe had diſhonored the family, and that after this ſatisfaction nobody would dare to reproach them with it at all." [This, however, implies guilt in the ſufferer.]

May this principle of parental power over children connect with the caſes of Abraham offering up his ſon Iſaac; no doubt with Iſaac's conſent?—of Judah ordering his daughter in law Tamar to be burnt, for the ſuppoſed crime of adultery, Gen. xxxviii. 24?—of the law, Deut. xxi. 18. which reſtrained the parents from ſlaying their ſon till the magiſtrates had cognizance of the facts?—of Jephthah's power over his daughter, whether ſhe was actually ſlain, or only conſecrated, to which ſhe expreſſed her conſent?—of Saul ordering his ſon Jonathan to be ſlain, for ſuppoſed diſobedience of orders?—of the expreſſion Micah vii. 6. though "I ſhould give my firſt born for the ſin of my perſon?—" And, to crown the whole,—of the great SON OF GOD, who ſuffered under his Father's commands, in profound obedience, yet perfectly with his own conſent, "the juſt for the unjuſt, as a redemption-offering, that he might bring us to God?"

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THE reader has ſeen in No. XLIX. ſome deſcription of an Eaſtern marriage proceſſion: it was not my deſign to have enlarged on that ſubject; but, in conſequence of further reflecting on it, I think ſome additional circumſtances ſeem to have become clearer than to me they were before, and I ſhall take this opportunity of ſubmitting them to the reader's determination.

No. CLVII. MARRIAGE PROCESSIONS. WITH A PLATE.

Our plate repreſents two kinds of proceſſions: in the upper print the bride, ON HORSEBACK, under a canopy, is proceeding to her huſband's houſe: in the lower print, the bride WALKS on foot, with her company. I ſhall attend firſt to the upper ſubject, or bridal cavalcade.

I begin, by obſerving, that I have never been ſatisfied with the rendering Cant. i. 9. "I have compared thee, O my love, to a company of horſes in Pharaoh's chariots"—notwithſtanding the expreſſion of *Theocritus*, who has complimented *Helen* in ſomewhat a like manner, in his Epithalamium; *Idyl.* xviii. *line* 30. where he firſt praiſes her perſon, as Πιερη, μεγαλη, *plump* and *luſty*, and afterwards compares her to ʽΑρματι θεσσαλος ʽΙππος, a *Theſſalian chariot horſe*. Becauſe, (1) if *Theocritus*, as a writer of ruſtic poetry, might adopt this ſimile, yet, I conceive, the refined taſte of the royal Jewiſh bridegroom, would have ſtudied a more elegant compariſon: becauſe, (2) the idea of horſes harneſſed to a chariot (or chariots) and dragging it along, ſeems to preſent rather an uncouth, uncourtly, and unpolite, as well as a diſtant reſemblance: becauſe, (3) a number of horſes (or a body of horſe) ſeems to be an unfit compariſon for a ſingle perſon; and if we include in the compariſon the virgins her attendants, we abate the perſonality of the compliment intended to be paid to the bride. (4) Becauſe, if this body of horſe be a military term, as it is uſually taken to be, it ſeems to imply a greater number of horſes than a ſingle chariot required. And, (5) becauſe, as the Hebrews were forbidden to uſe cavalry in war, the compariſon ſeems little likely to occur to a Hebrew writer.

Let us ſee whether the words of the original will not bear a different verſion, and how far that verſion may be juſtified by our print.

"*To a company of horſes* (לססתי LE SUSETI) this is a collective noun; which is underſtood as meaning—horſe—cavalry: not horſes unconnected, but arranged, embodied, in union: (ברכבי BE RECABI) *among the riders* [not *chariots*, as in our tranſlation: that *recab* means a rider, as well as a vehicle for riding in, needs no proof: but if any be wanting, *vide* Exod xv. 1. 2 Kings ix. 17. Ezek. xxiii. 6.] *of Pharaoh, have I likened thee, my conſort.*"

I wiſh I knew whether the Egyptians did not (as well as the Hebrews) denominate the officers in their armies from the number and nature of the troops they commanded: we know that the Hebrews named the commander of a thouſand men, a *thouſand-er* (*aluph* from *aleph*:) as the Romans called *centurion*, the officer who commanded an hundred men, *q. an hundred-er:* and *decurion*, he who commanded ten men, *q.* a *ten-er:* ſo in Greek χιλιαρχος, a *chiliarch*, or *thouſander*, &c.

Let us grant for a moment that the Egyptians did the ſame: and the ſenſe of the paſſage will aſſume the following appearance. "When I ſaw thee on horſeback my conſort—my love, I compared thee to a ſuperior officer—to an officer commanding a company of Pharaoh's cavalry: I ſay, to a leading officer of horſe, heading his troop among the riders of Pharaoh: noble as are his horſes, and graceful as are his riders, I compared thee to the chief, to the principal cavalier of his whole army."

If we turn now to our print, we ſhall find no great reſemblance between the lady under the canopy, and a horſe, or horſes, in a chariot; but, to addreſs a lady, now perhaps on horſeback for the firſt time in her life, "You ride with as much ſpirit and gracefulneſs, as the moſt finiſhed and practiſed horſeman; and appear at the head of your train of virgins, like a ſuperior officer of cavalry preceding his noble corps;" may ſurely paſs for a compliment, neither unpolite, nor inexpreſſive; and ſuch ſeems to be

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the true import of the paſſage.—This ſuggeſtion is ſubmitted with modeſty: it aroſe wholly from the print now offered to inſpection.

Are the next words, by alluſion, military alſo?

Thy cheeks are comely with rows;—i. e. *of jewels,*
Thy neck with chains:—i. e. *of gold.*

That ſuch ornaments were worn by ſoldiers, ſee the Midianites' ſpoils, Numb. xxxi. 50. "jewels of gold, chains, bracelets, rings, ear-rings, &c. Judges viii. 26. ornaments, collars, &c. the ear-rings of the prey—golden ear-rings, &c." verſe 24.

The ſecond ſubject of remark is, the young man who ſeems to be the leader, or conductor of this proceſſion: this is, probably, the brother of the bride: it being cuſtomary for the brother to take a principal part in marriage ſolemnities: ſo we find Laban concerned in the inſtance of Rebekah, Gen. xxiv. 55. But whether this be the natural brother of the bride, or no, we may ſuppoſe that he is a young man, commiſſioned to bring the bride ſafe to her huſband's houſe, anſwering to the *paranymph* among the Greeks; and to the "*Godfather* or *ſagois* to the bride, who conducted the movables:" as Knolles reports, No. XLIX. page 90.

The nature of this canopy, and its decorations, cannot eſcape the reader's notice: this repreſents the canopy of the bride, but the bridegroom alſo uſed a ſimilar vehicle of honour, on ſome occaſions: as when he went in proceſſion to meet the proceſſion of the bride, or when he went to her father's houſe to demand her, &c. Such an inſtance is alluded to Cant. iii. 9. "King Solomon made himſelf a nuptial palanquin—canopy—richly ornamented with gold and ſilver, &c. in order to do his bride the greater honour."

The proceſſion in this print greatly *accommodates* the circumſtances recorded of the behaviour of *Achſah*, who had moved her huſband to requeſt of her father *Caleb*, a certain field. Judges i. 14. During the proceſſion, as ſhe was going home to her huſband's houſe, [not as our tranſlation "ſhe alighted off her aſs" the LXX ſay, "ſhe *cried*": the Vulgate, "ſhe *ſighed*": but the probability is, that] ſhe *ſtopped* the aſs on which ſhe rode, under the canopy, [the original word is uſed only once more to expreſs Jael's *faſtening* one of the pins of her tent into the ground, after its paſſing through the temples of Siſera: Judges iv. 21.] remaining *fixed*, as it were, to the ſpot. This ſtoppage of the bride naturally brought her father toward her, to enquire the reaſon of ſuch interruption of the proceſſion; and Achſah took that opportunity to ſolicit the donation of a field, which ſhe deſired, but which her huſband having declined to petition for, himſelf, as he paid no dowry but his valour (ſee Dowry) ſhe took this method of obtaining. Obſerve, *Caleb* not only was taken by ſurpriſe, but in the midſt of the marriage proceſſion could hardly have refuſed his daughter any thing.

The reverend figure in our print who is talking to one of the young women, may be the father of the bride. It is not unlikely that *Caleb* might in the ſame manner accompany his daughter Achſah's marriage proceſſion; and conſequently might be within obſervation of whatever occurred.

The figures at a diſtance repreſent an Armenian woman with her attendants, going to church, to be married; ſhe is veiled from head to foot; but her companions wear much ſmaller veils; the peculiar ſhape of her head dreſs deſerves notice. The bride is ſo cloſely veiled that ſhe can hardly ſee her way; and upon theſe occaſions, ſhe moves with the moſt deliberative ſlowneſs.

We turn now from the cavalcade above to the WALKING PROCESSION below, in our print: this ſhews the bride, at full length, under her canopy, with her attendant nymphs: a man is employed in throwing ſweet ſcented waters on her; and another is ſhewing his dexterity, by balancing on his noſe, a pot, in which perfumes, (benzoin, &

&c.) are burning. What the woman is doing, with the branch in her hand, I cannot very clearly aſcertain; but there are two other attendant women, each having a tympanum; and behind, are two men riding on one horſe; one playing on a pipe, the other beating a large drum; thus muſic and perfumes have ample ſhare in this bridal equipage.

The canopy of this proceſſion differs from that above; and no doubt, the forms, or the conſtructions of this proceſſionary vehicle vary, either occaſionally, or in different countries. The number of women is greater in proportion to that of men in this repreſentation than in the other: whether that be owing to its being a *walking* proceſſion, I do not know.

I think we ſee muſic enough in theſe prints, to juſtify the idea, that, the phraſe "*voice of the bridegroom,*" and "*voice of the bride,*" does not refer to any *voice,* uttered by either of them, perſonally, but to the general voice of hilarity attendant upon them: and this will appear from, and will alſo illuſtrate, the following paſſages:

Jer. vii. 34. "Then will I cauſe to ceaſe from the ſtreets of Jeruſalem, and from the cities of Judah, the voice of mirth, and the voice of gladneſs; the voice of the bridegroom, and the voice of the bride:—ſo chap. xvi. 9. xxv. 10. xxxiii. 11. where the very ſame expreſſions are ſtrongly connected together; ſee alſo Rev. xviii. 23.

May not this uſe of muſic in the nuptial proceſſion illuſtrate the compariſon which John Baptiſt uſes, John iii. 28, 29? "I am not the Chriſt: but am *ſent* BEFORE *him:* he that hath the bride, to his wife, is the bridegroom, but the friend of the bridegroom, *ſtanding,* and *liſtening* to the ſound of the muſic which accompanies him, and which denotes his approach, rejoiceth, joyfully, becauſe of the voice of the bridegroom: ſo, I John, liſtening attentively to the indications of the Meſſiah's approach, am ſure he is not far off: for I hear, as it were, his muſic, and the harmonious accompaniments of the proceſſion which attends him, and I rejoice accordingly with very great joy."

How different is this, from the notion of the learned Drs. DODDRIDGE, HAMMOND, SELDEN, &c. who ſuppoſe this joy of the bridegroom's friend might refer to his hearing the bridegroom expreſs his joy and complacency in the bride!—but to ſay nothing of the privacy ſuch joy and complacency implies,—how did John reſemble ſuch a friend, whoſe bridegroom was *already come,* and had *already* poſſeſſed his bride? how could ſuch a friend *wait* the approach of his bridegroom, which John's compariſon evidently implies? ſince the bridegroom's expreſſion of ſuch complacency, &c. is underſtood to be *after* the completion of the nuptial union: whereas John ſays, "*I am ſent* BEFORE *him.*"

That the term *voice* expreſſes ſomething beſide the human voice, is evident, Job xxxvii. "God *thundereth* marvellouſly *with his voice*": ſee alſo, Pſ. lxxvii. 18. "the *voice* of thy *thunderings* was in the heavens". And ſtill more to our purpoſe, Exod. xix. 18. "The *voice* of the trumpet exceeding loud:" alſo Rev. viii. 13. "Woe to the earth; becauſe of the *voices of the trumpet*"—where the term *voice* is expreſsly applied to a muſical inſtrument: as it is Rev. xviii. 22. "and the *voice* (not voices) of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more."

Preciſely the ſame ſentiment, which I have attributed to John Baptiſt, ſeems to be that of Cant. ii. 8. "The voice of my beloved! on the mountains, on the hills." *i. e.* "I hear his muſic at a diſtance, and thereby diſcover his approach." This ſeems to be much more likely than, that while traverſing hills and mountains, the bridegroom ſhould exalt his voice, to ſuch a pitch, as to be diſtinctly heard from thence to a diſtance: and if it be correct, it leads to the juſt underſtanding of the following verſe alſo; behold "he ſtandeth behind his car—the encloſure of the palanquin in which he is carried—he looketh forth at the openings of it, and ſhews himſelf through the interſtices, looking out affectionately towards me, even from a very conſiderable diſtance." This is ſurely much in character, for the *morning* opening of the ſecond day's ſcene of the poem: *q. d.*

“ Hark! the muſic attending my beloved! I hear it: He is coming! How haſtily he advances! ſwift as a bounding roe, or a young hart, he rapidly leaps over (or on) the mountains, and bounds along the hills. Now, he ſtands up and overlooks the palanquin which ſkreens and incloſes him; now he ſhews himſelf through the openings, the windows, the lattices of his conveyance:—and now, being arrived at my reſidence, he affectionately addreſſes me, “ Riſe my love, and come away.” I am greatly miſtaken if the gradation, the climax, of this paſſage be not in the true ſpirit of poetry.

In fact, this ſtatement and verſion appears ſo plauſible, that I ſhall not ſtay to vindicate it:—it differs from the public tranſlation, in reading, *his* wall,—inſtead of *our*; but this *may* be underſtood of that which is to be *ours* conjointly. As to the rendering of (כתל) CETEL *incloſure*, it ſignifies a ſeparation, a diviſion; a partition. Mr. HARMER, thinks it means here, “ a latticed wall, thick ſet with evergreens, &c. belonging to a *kioſk* (or ſummer-houſe) in a garden;” but, from the uſe of it, Ezra v. 8. where I think it means *diviſions*—partitions—in the courts of the temple, &c. and Dan. v. 5. where it means an incloſure; or the *ſkreen*, &c. running round the court of the king's palace, rather than a ſolid brick, or ſtone wall (for it is expreſsly ſaid to be *plaſtered*) *i. e.* a diviſion or partition alſo, I imagine it may be taken here for the ſides of the vehicle in which the perſon is riding, who afterwards opens the curtain coverings in front of his vehicle, that he may the better look out of it. In the Arabic this term ſignifies *reſtraint, confinement*: the ſame vehicle is, I ſuppoſe, further deſcribed, in the opening of the next days' ſcene, in the following chapter: as being king Solomon's royal *carriage*.

I ſuppoſe I need not enlarge on other incidents in theſe ſubjects: the burning of perfumes was always held to be an honour in the Eaſt, and ſtill maintains that character; the other attendants are eaſily underſtood by inſpection.

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EASTERN VEILS.

AS the following ſubject extends to conſiderable length, and is new, I preſume, at leaſt in ſome of its parts, to moſt of our readers, we ſhall for the ſake of diſtinctneſs divide it into ſeveral numbers, and cloſe by referring to proper authorities, to the foregoing plate of the MARRIAGE PROCESSIONS; and to that which properly belongs to the preſent article,—EASTERN VEILS.

I wiſh to conſider veils as PERSONAL, and IMPERSONAL:—the latter idea being the leaſt common, I ſhall place that diviſion firſt. Our tranſlation uſes but one word “ veil” to expreſs, what the original expreſſes by ſeveral different words: in order to convey to the reader ſome conception of this variety of names, we ſhall inſtance and deſcribe ſome of them particularly.

No. CLVIII. OF IMPERSONAL VEILS.

BY impersonal veils I mean coverings, not worn by perſons, but appended to, and as it were worn by, dwellings, and ſerving the purpoſe of covering—concealing—or preventing approach to, dwellings. Becauſe, the nature and offices of this deſcription of veils, may illuſtrate thoſe of *perſonal veils*, i. e. coverings, &c. ſecluding the wearer from notice, intruſion, or inſpection by others.

(1) The veil of a tent, or dwelling, hanging at a door way, to cloſe up the entrance, and to be rolled up, or drawn back, when any one wiſhed to paſs, the MESEK, MISEK, or MUSAK.

(2) The veil of the temple, hanging at the door way between the holy, and moſt holy; and conſequently cloſing up the entrance, like the former: and like the former, to be removed when paſſage was deſired: the PEREKUT.

(3) The veil which was extended over a conſiderable ſpace, to form a ſhelter from the beams of the ſun: the COURT VEIL; of this kind of veil we have an inſtance in the magnificence of Ahaſuerus, Eſther i. 6. and this was not ſingular: for at Rome, to this day, are extant, the places where the maſts ſtood which ſupported ſuch a veil, in order to ſhelter the internal part of that immenſe amphitheatre, the *Colliſeo*. In what manner the cords, &c. were conducted, and applied, we do not know: but the fact of their application is certain.

I ſhall hint at ſome places in ſcripture, where theſe different kinds of veils ſeem to be implied; for the ſake of eſtabliſhing that diſtinction, which, to me, appears deſirable.

OF THE MESEK, MISEK, MUSAK, OR TENT VEIL.

MESEK, מסך, is a covering, anſwering the purpoſe of concealment; and ſo a veil, Exod. xxvi. 36. 37. xxxv. 15. "Thou ſhalt make a HANGING (*meſek*) for the door of the tent; of blue, and purple, and ſcarlet, and fine twined linen, wrought with needlework." 2 Sam. xvii. 19. "The woman took and ſpread the *meſek*—covering—the door way hanging-curtain, which, having nothing larger or fitter at hand, ſhe had taken down—upon the face of the well; and for ſtill greater concealment ſpread over that a heap of bruiſed corn. Iſaiah xxii. 8. "And he rolled up—turned back—the covering—*meſek*—of Judah," as the covering veils, hanging at the door of a houſe, or tent, are rolled up, for more convenient paſſage: "and did look—examine, inſpect carefully, *pry* into—the arms, weapons, &c. of the houſe of the foreſt."

If this be, as I ſuppoſe, the true application of this word, then Mr. PARKHURST has erred (*Heb. Dict.* p. 545.) in applying this paſſage to the *perſon* of Judah; which error has ariſen from his not diſtinguiſhing between perſonal, and imperſonal, veils; for though it be true, as we ſhall preſently ſee, that, "to tear the veil" of a female, expreſſes "to diſhonour her:" yet the application of that phraſeology is not to this word. In this paſſage Judah is compared to a tent; and the violence done to Judah is compared to a forcible entrance into a dwelling, habitation, or tent, by rolling back the hanging curtain at the door way: thus underſtood, this line maintains a complete *parallelìſm* with the other member of the ſentence, the "prying into the houſe of armory."

My ideas on the above paſſage are aptly expreſſed in the following extract from FRAZER's "Hiſtory of *Kouli Khan*." "*Nadir Shah* [having taken Delhi] ordered *Sirbullind Khan* to attend the *Towpchi Baſhi* [the maſter of the ordnance] and the *Niſſikchi Bachi* [head regulator, commiſſary of ſeizures] who had each 200 horſe, to SEIZE all the king's, and the Omra's ordnance, the treaſury, jewels, *Toiſhik-Khanna* [the Arſenal] and all the other implements, and arms, that belonged to the Emperor, and the deceaſed Omras: and to ſend to *Mahommed Shah* [the captive Emperor] his ſon Sultan *Ahmed*, and *Malika al Zumani* [the Queen of the times] the Empreſs." "*Nadir Shah* TOOK AWAY the ordnance, effects, and treaſure." P. 173, 175. May not ſuch a conduct in a conqueror, juſtify the alluſion which I ſuppoſe to be intended, in this repreſentation of the prophet Iſaiah; for what is this, but "rolling back what covered the privacy of the conquered ſtate, and prying into the houſe of its armory."

It ſhould appear that the EXTERNAL veil of the temple was of pretty much the ſame nature as a tent curtain: we read 2 Kings xvi. 18. "And the MISEK, or MUSAK [מיסך or מוסך] for the ſabbath, which they had built in the houſe"—was turned from the houſe of the Lord. Was this a grand veil, or entrance-curtain, put up on ſabbath days, or ſpecial holy days, only? or, as it is connected with the braſen works of the temple, which Ahaz cut off, does this removal of a ſomething which ſeems to have been erected in a ſolid manner, [" built in the houſe" Eng. Tranſl.] imply the door-caſe, or frame around the *meſek* or veil, and from which it hung, which door caſe might be ornamented with braſen works for beauty, and dignity, and which when thus diſplaced, Ahaz might ſend as a preſent to the king of Aſſyria? [If the root be, as is underſtood, נסך *naſak*—to cover, the veil might be ſaid to cover the entrance, or the door caſe to cover—ſurround—the veil.] Or, had this veil embroidered ornaments of gold or ſilver, belonging to it, of which Ahaz deprived it? ſay, for example, gold fringes, &c. or, was it the canopy *over* [much rather the curtain *around*, or at the entrance of,] the king's throne, in the temple court. *Vide* MUSACH in *Dict.*

OF THE PEREKUT, OR TEMPLE VEIL.

PEREKUT, פרכת, is the Hebrew name of the INNER veil of the temple, 2 Chron. iii. 14. which divided (as the word radically imports) between the holy place, and the moſt holy; *q.* the *divider*: the *ſeparator*: the LXX conſtantly render it καταπετασμα. This veil was made very ſtrong, and of the richeſt materials: and this was the veil which was rent at the inſtant of Chriſt's death, Matth. xxvii. 51. "The *katapetaſma* of the temple was rent." Now, it ought to be remarked, that a curtain, hanging at a door way, would be moſt naturally rent, from the bottom *upwards* toward the top: the rending of this veil therefore from the top to the bottom, was a circumſtance not forgot by the evangeliſt—becauſe it ſtrongly implied an agency, on this occaſion, which could not be human; and which even as the conſequence of an earthquake, was *extraordinary*.

I need not remark how nearly the office of this inner veil correſponds to that of the *meſek*, or outer veil, or door cloſer: and how neceſſary it was to remove this before paſſage could be had through the door-way. To this the Apoſtle alludes, Heb. ix. 8. x. 20.

I ſuppoſe the *parapetaſma* was cloſely allied to the *katapetaſma*: it differed, I preſume, chiefly, in that the former, beſide hanging down on the ſides, ſerved the purpoſe of a *canopy*, or kind of *awning*, over a ſpace beneath it. In order therefore to convey to the reader, ſome idea of the rich texture of this veil, I ſelect ſome hints of the *parapetaſma* as given by ancient authors.

Euripides, in his *Ion*, Act IV. Sc. I. thus deſcribes it:

> " On this rich produce of the loom are wrought
> The Heav'ns, within whoſe ſpacious azure round,
> The num'rous hoſt of ſtars collective ſhine:
> His courſers there, down to his weſtern goal
> The ſun has driven;——
> ————————Night urges on amain
> With ſlackened reins her ſteeds and duſky car," &c.

Pauſanias informs us, *Eliacs, chap.* xii. " In the temple of Olympian Jupiter, king Antiochus dedicated a WOOLLEN VEIL; adorned with *Aſſyrian weaving*, and with the purple of Phenicia." [*i. e.* as thick and ſtrong as a Turkey carpet.] The purple *Velarium*, which Nero ſpread over the theatre, is called *parapetaſma* by Xiphilin: on it, he ſays, " Nero repreſented a heaven ſpangled with ſtars; in the middle of it was his own portrait, under the character of Apollo driving his chariot," &c. Of equal ſtrength and of equal richneſs, *i. e.* equally embroidered, but not with the ſame ſubjects, we may ſuppoſe the *katapetaſma* of the Jewiſh temple to have been. The inference of the ſtrength neceſſary to rend it, I leave with the reader. *Query*, Was it rent not *quite* throughout, but only pretty cloſe to the bottom? (εις δυο, literally, " *towards* two" pieces.)

OF

OF THE COURT VEIL.

I underſtand that it is a cuſtom at Calcutta, and, no doubt in other cities of India, at an anniverſary ſolemnity, in honor of their deities, for the court yard of a great houſe to be covered over with a kind of awning, or canopy, to keep out the beams of the ſun, whoſe heat would otherwiſe be too intenſe. This awning is *made* of ſtrong canvas; and is ſupported by ropes, &c. from the roof of the houſe; it is *lined* with calico, uſually adorned with ſtripes, by which the under part of it, (which we may call the cieling) is rendered gay and ornamental, the green colour uſually predominating among theſe ſtripes. The reader is deſired to bear this in mind, as probably, it may again come under his notice, when we conſider the ſtructure of ſuch courts, &c.

No. CLIX. OF PERSONAL VEILS.

VEILS worn upon the perſon, are alſo expreſſed in the original by ſeveral words, which no doubt are the names proper to each kind.

VEIL OF SARAH.

In the hiſtory of Abimelech and Sarah, Gen. xx. 16. the veil is deſcribed by the circumlocution of "a covering to the eyes:"—for ſo I underſtand the paſſage, *q. d.* "Sarah you have not been uſed to wear the veil, conſtantly, when at home, [*Vide* FRAGMENT, No. XLI. page 73.] as a perſon of your beauty and accompliſhments ſhould do, and by that circumſtance we were tempted: but, now, I inſiſt that you wear a covering, which by concealing your beautiful countenance, may prevent ſuch deſires; and henceforward be *correct*," as the word may be rendered, *i. e. circumſpect*, and do not ſhew yourſelf: or, as in our tranſlation, thus ſhe was *corrected, reproved*,—by a very handſome compliment paid to her beauty, and a very handſome preſent, paid to her *brother*, as Abraham is *ſarcaſtically* termed by Abimelech.

It ought not to be forgot, that the word (כסות CASUT) "covering" uſed in this paſſage, implies to *wrap up cloſe*—to conceal totally: ſo Tamar concealed her face from Judah: ſo Jael concealed Siſera—covered him up cloſe—with a mantle: and this gives a ſpirit to the attitude of Ahijah the prophet, when he went into the field to meet Jeroboam, which does not appear in our verſion, which renders the word "clad." "*And Ahijah, the Silonite, the prophet*, went and took a fit ſtation *in the way*, and, in order that he might not be known, *he wrapped himſelf up*, ſo as cloſely to conceal himſelf, *in a new garment*"—a *ſurtout*—which he afterwards tore in twelve pieces, 1 Kings xi. 29. Nevertheleſs, notwithſtanding this privacy, the ſtory probably reached the ears of Solomon, and Jeroboam found it neceſſary to flee into Egypt.

VEIL OF MOSES.

It is related of Moſes, Exod. xxxiv. 32. that after coming down from the mount, "the ſkin of his face ſhone:" ſo that, in order to quiet the minds of the people, "he put a veil over his face." This veil is called (מסוה) MESUCH. Of what particular kind was it? was it of a looſe texture, a kind of net-work, like the curricle-veil lately worn by our ladies? [מסוך MESUC, ſignifies to *intermix*—an intertexture, in the caſe of a thing woven, I ſuppoſe, with meſhes: in the caſe of a thorn hedge, (Micah vii. 4.) an implexity of thorny branches;—yet, as all branches have ſome openings between them, not a ſolid but a looſely woven hedge. It is uſed to denote the web, to which Dalilah wove the hair of Sampſon; conſequently, it could not be very compact, as that web was not finiſhed.] If ſo, the application of a like word deſerves notice, Iſaiah xxv. 7. "The

Lord ſhall take away, in this mountain, the ſuperficial *wrapper—covering cloſe up*, which is upon all nations, whereby they are *totally* precluded from any knowledge of God; as well as, the veil of a looſer texture, *meſuceh heneſuceh*, the ſpreading ſpread over all people; which permits ſome ſmall glimpſe (by natural conſcience, Rom. ii. 14. 17.) of the divine excellencies to paſs through it: affording, not a clear view, but a confuſed perception, to thoſe who wiſh to examine, &c. beyond it.

This ſeems to be the very idea of the apoſtle, 2 Cor. iii. 13.—"we uſe great openneſs, and plainneſs of ſpeech, in diſcovering the goſpel to you: not as Moſes did, who put a net-work veil over his face, ſo that Iſrael could not look ſtedfaſtly—to the end—fully—thoroughly, *intirely*, into that which was to be aboliſhed; they could ſee a part, but not the whole; they ſaw as it were through the meſhes of the net-work, but not clearly, diſtinctly, they diſcerned *ill-definedly*, not as you may do *punctually*, for we do not uſe the ſlighteſt prevention of ſight;—and this veil, which admits but ſuch imperfect views of things, continues ſtill upon their heart, but ſhall be removed: "ſo that they ſhall ſee all things clearly, when that heart ſhall turn to the Lord."

[The import of this remark will be much the ſame, if this kind of veil was made of gauze, or any other partly tranſparent material; as we ſhall ſee hereafter.]

[*Query*, if the *muſac* was a kind of hanging curtain to a tent, was this *meſuch* a kind of hanging-curtain to a perſon?]

It ſtrikes me, that, the prophet Iſaiah, in the paſſage quoted, deſigns an antitheſis between this more looſely-textured covering, and the wrapper (לות LUTH) wrapped over the face of the nations, in the foregoing member of the ſentence, which, he hints, I think, was a denſer, more compact, cloſer, covering, than the latter. So the ſword of Goliath was very ſafely preſerved, very cloſely wrapped up, in a cloth, 1 Sam. xxi. 9. So Elijah, 1 Kings xix. 13. very cloſely wrapped up—ſecured—his face in his mantle:—that he might not appear to pretend to ſee the divinity. It might be thought that *luth*, ſignified only the act, or fact, of wrapping: but, I think, the prophet ſeems to uſe it as a noun,—"a wrapper": and if over the face, then anſwering the purpoſe of a veil, though perhaps not uſually worn as ſuch a part of dreſs: or, was it uſed by inferior perſons, only? and ſo is here applied to the Gentile nations, as inferior to, becauſe aliens from, the commonwealth of Iſrael.

VEIL OF RUTH.

There is a kind of veil mentioned Ruth iii. 15. named (מטפחת) METHEPHECHUT; which, by the expreſſion of Boaz, it ſhould ſeem, Ruth wore upon her perſon: it appears alſo, not to have been very large; as Ruth *held it open*, to receive ſix meaſures of barley: beſides, as Ruth *carried* this quantity, it could not have been extremely heavy; by conſequence, as moſt likely Boaz nearly or altogether filled it—it was not a veil of the largeſt kind. A word, very cloſely allied to this, if not the very ſame, with a Chaldee variation, is uſed Ezek. xiii. 18. to denote a veil [Eng. tranſl. "kerchief" from the French *couvre-chef*] which is expreſsly ſaid to be worn *on the head*: conſequently, it is not the *neck couvre-chef* of our females; as otherwiſe might have been thought. "Wo, to the women, who adapt cuſhions to all reclining arms, [*vide* FRAGMENT, No. XII. page 27.] and who compoſe veils (מספחת, MESEPHECHUT) to be worn upon the head of females of all ſtatures, in order to render them more alluring, for purpoſes of voluptuouſneſs, to hunt ſouls—perſons: . . . . I will tear away the pillows from your lolling arms; your kerchiefs alſo, will I tear, that they may no longer adorn you, and will let go the (male) ſouls—perſons, whom you have hunted, and caught in your toils."—*q. d.* "ſome of my people you worry and ſeduce by voluptuous attractions, and ſolicitations; others you chaſe and purſue, till they are terrified, to anſwer your criminal purpoſes:

but from both theſe methods of attack will I deliver them; and I will puniſh you." From this uſe of this kind of veil, it appears, that it was eſteemed a very ornamental part of the head dreſs: and herein it agrees with the directions of Naomi to Ruth, to dreſs herſelf to advantage. It was not, therefore, a veil to be taken off and put on, but, was conſtantly worn on the head, and has, no doubt, its repreſentatives, in the gauze caps, &c. of our young women: ſome of which, I dare ſay, the reader has acknowledged at ſome period of his life, and when worn by a party not impartially regarded, to be, at leaſt, "very becoming,"

THE MARRIAGE VEIL.

RADID, רדיד, the radical meaning of the word רד *rad*, is, to deſcend; from thence, to cauſe to deſcend; to render SUBMISSIVE; to render ſubject to another; *i. e.* dependent; whence *radid* denotes a kind of veil, worn as a token of dependance: alſo, I ſuppoſe it deſcended pretty low down on the perſon. I imagine, this was a kind of veil principally, or eſpecially, worn by married women: implying their dependence on their huſbands and their *ſubmiſſion* to them. So the ſpouſe complains in the Canticles, ver. 7. "They took away, from off me, my *radid:*" which diſtinguiſhed and dignified me as a married woman; that which I valued as betokening my alliance to my ſpouſe, and my dependance on him. We find the prophet Iſaiah deſcribing this among the dreſſes in which the Jewiſh women prided themſelves, foretelling that the Lord will take away their ornamental dreſſes, including the *radidim:* the low-deſcending veils. Iſaiah iii. 21. 23.

I ſhould at once conclude that this word deſcribed the low deſcending bridal veil, which entirely ſurrounded the perſon; if I did not recollect (1) the poſſibility, that the apoſtle alluded to it 1 Cor. xi. 9. yet it could not be *conſtantly* worn after marriage; but only at, and about, the time of marriage. And, (2) The veil in which Rebekah dreſſed herſelf, in order to her being preſented to Iſaac in a matrimonial manner, Gen. xxiv. 65. is called by another name.

As to the apoſtle's alluſion, he certainly means by his expreſſion, that a token of ſubmiſſion, of dependancy, ſhould be worn by the woman; for reaſons to be given preſently: and he ſeems in that paſſage to uſe a Greek word in a Hebrew ſenſe, which is nothing uncommon, either with St. Paul, or others of the apoſtolic writers.

REBEKAH'S MARRIAGE VEIL.

We read Gen. xxiv. 65. that Rebekah, ſeeing Iſaac advancing toward her, covered herſelf with a veil, or rather, with the veil (הצעיף HETJOIPH] either (1) that which was cuſtomary for brides to wear, or (2) that which had been provided for her at home: if both theſe ideas coaleſce into one, then, this was provided at home, for Rebekah to wear as a bridal veil. That it was uſed to that purpoſe in her intention, is certain; but was it adopted on account of haſte? or was it *that* veil which due formality required?

This queſtion is rendered ſomewhat perplexing, by the ſame word being uſed in the hiſtory of Tamar, who "put away the garments of her widowhood, and covered up herſelf in a *tjoiph:*" whence, it ſeems, this was not a widow-like dreſs, or dreſs of grief, but of joy; yet it could hardly be the regular bridal veil (notwithſtanding Mr. HARMER thinks it was) becauſe, what could ſeem to any obſerver, or by-ſtander, to induce a BRIDE to ſit as Tamar ſat, "like a harlot, by the way ſide?"—moreover, could Judah think her a bride, yet make ſuch propoſals, as he did, to her? How came ſhe to be *alone*, ſolitary, unattended? &c. this is not the cuſtom of brides. I therefore, think it likely, that this veil was worn by Chaldean women, or ſtranger women—foreigners to

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the country of Canaan: ſo that, I ſuppoſe, Rebekah brought with her, that kind of veil which in her own country would have been eſteemed honorable, on any occaſion: and Tamar (a *Canaaniteſs*) by wearing ſuch a veil, appeared to Judah to be a foreigner—a ſtranger-woman—who had ſtrayed from her aſſociates; or, whoſe living depended on the diſpoſal of her perſon: and this ſuppoſition ſeems to elude the difficulty ſuggeſted.

N. B. There are two words uſed reſpecting Tamar—ſhe aſſumed the character of (זונה ZUNEH) *meretricem*—but the men of the place deny any knowledge of *proſtituta*, (קדשה KADESHEH) in that place.

If this conjecture be accepted, *radid* may be taken, generally, for the bridal veil; as ſeems to be implied, determinately, in the paſſage in Canticles; and the prophet Iſaiah may be underſtood to ſay, "The Lord ſhall take away even your favorite, and honorably eſteemed bridal veil:" which ſenſe will agree with ſimilar threatenings reſpecting the voice of the bridegroom and the voice of the bride: and the apoſtle may be underſtood as meaning—thoſe women who *have worn* the *radid*, on occaſion of their marriage, whereby they came under ſubjection to a man, let them not throw off that veil, of whatever kind, which they now uſually wear;—for reaſons which we proceed to inveſtigate, by a free tranſlation, and paraphraſtic repreſentation, of that heretofore embarraſſing paſſage of ſcripture.

No. CLX. St. Paul's DIRECTIONS FOR WOMEN TO RETAIN THE VEIL AT WORSHIP.

IT ſhould be recollected, that the apoſtle is writing in anſwer to queſtions which had been propoſed to him by the Corinthians, among others, there ſeems to have been one whoſe import may be thus expreſſed; "whether, when a woman is engaged in guiding the worſhip of others, ſince ſhe then performs an authoritative part, ſhe ought not to lay aſide her veil, which is a token of inferiority? Ought ſhe who preſides to retain a token of ſubjection? ought ſhe who ſpeaks by the ſpirit (as occaſionally ſome women did) to appear under controul? to wear a badge of dependence, even while ſhe is diſplaying talents, and graces, which are employed in edifying others? &c. is ſhe not *then* the head of the aſſembly? and is not the head diſhonored by its *ordinary* attire? &c." In anſwer to theſe propoſitions the apoſtle reaſons from various conſiderations—not ſtrictly in reference to the Jewiſh law, or the Moſaic ritual, but from thoſe more general principles of which all mankind could judge, and which, conſequently, were well adapted to the apprehenſion, and acceptance of his Corinthian converts, whether Gentiles or Jews. Let us now hear his arguments.

"*I will alſo, that you ſhould know, that of all mankind*, perſons of both ſexes, *the head*, the principal, the chief, the nobleſt, the ſupreme, *is* THE CHRIST; (*ſo the head*, the principal, *of the female ſex is the male ſex*;) *and the head*, the ſupreme, *of the Chriſt, is the* DEITY.

"*Now any of the male ſex worſhipping*, proſtrating himſelf in divine worſhip, *or prophetizing*, leading, or directing, the worſhip of others, *having bound around his head a covering*, or bandage, in ADDITION to his uſual dreſs, and to his cuſtomary, open, manly, appearance, *diſgraces his head*: as if he were aſhamed of his countenance: *whereas, any of the female ſex worſhipping*, proſtrating herſelf in divine worſhip, *or prophetizing*, leading, or directing, the worſhip of others, *her head being unveiled*, having TAKEN AWAY part of her uſual dreſs, and her cuſtomary, decent, modeſt, attire, *diſgraces her head*: as if ſhe were deſirous of exhibiting her countenance, by expoſing it very openly. *It is one and the ſame thing, as if ſhe were deprived of her hair*—ſhaven—razor'd: *And if the female* will not be veiled on ſuch occaſions, but *ſtrips off her veil, alſo, let her be ſtripped* *off* [i. e. her hair.] *Now, if it diſgraces a female, to be ſtripped of her hair,* or to be ſhaven, ſuch being a puniſhment inflicted on abandoned women criminals, *let her veil herſelf.*

Moreover, a male ought not to veil his head, he appearing as (1) *the image* of God, his repreſentative in this world, and, in the abſence of his principal, the ſuperior of the creation, in ſtation, dignity, &c. *and* (2) *as the glory of God;* as the prime and moſt excellent production which derives exiſtence from God: *but, the female appears as the glory of the male;* as the prime and moſt excellent production which derives exiſtence from man. [Obſerve, I do not ſay, the female appears as the image of the male; becauſe, the male being preſent, acting in his own perſon, needs no repreſentative of himſelf.] Now, for the party who derives, to appear in the preſence of her principal, as if underived, independent, as if ſhe were the chief in ſtation, and dignity, or without any token of ſubmiſſion, how aſſuming would that be! This arrangement of the ſexes becomes evident, if we refer to their original hiſtory: *for* (1) *the male ſex was not derived from the female, but the female from the male: and* (2) *the male ſex was not created on account of the female; but the female ſex on account of the male:* ſo that, *on this train of reaſoning, the female ſhould bear on her head,* though the nobleſt part of her perſon, *a dependency*-token, *i. e.* the ſymbol of ſubjection to power; *becauſe of the angel* of puniſhment, who would not fail to chaſtiſe ſuch an irregularity, and breach of decorum, as ſtripping herſelf of her veil would be. [*Vide* FRAGMENT, No. CLIII. of SATAN, No. 8. p. 132.] *Certainly, however, neither does the male ſex exclude the female, nor the female ſex exclude the male, from* intereſt *in the Lord.*

"*Add alſo,* this conſideration, *the female ſex was* originally *derived,* produced, *from the male ſex,* alone: *but now, the male ſex alſo, is derived,* produced, *from the female; for indeed all* ſexes, ſtations, perſons, and things, *are from God,* whoſe power formerly made woman from man ſeparately, but whoſe providence now appoints the union of the ſexes, as the means of continuing the human race.

"*Determine in yourſelves; is an unveiled female proſtrate* in divine worſhip, *a decorous ſight? and does not nature,* and the common ſentiments of mankind, *inſtruct you, that if any man be long haired it is infamous in him?* ſuch being the cuſtom of certain moſt unnatural men: *whereas, if a woman be long haired, it is a glory to her,* and is not only honourable, but beautiful: *for,* before artificial veils were, or could be, introduced, *long hair was given to the ſex for a* natural veil, an envelope, a PENDENT *covering* around her head, and ſpreading around her perſon, as a veil is at the preſent time: importing and maintaining the modeſty and ſubmiſſion of the wearer.

"*If after theſe reaſonings any perſon ſhould be contentious on this ſubject, and ſay that a woman engaged in devotion ſhould take off her veil: we,* as Jews, *have no ſuch cuſtom; nor,* as Chriſtians, *have the churches of God.*" 1 Cor. xi. 3, &c.

Thus then (1) the ſtation of the ſex, (2) the inſtinctive affection of the ſex for their hair, (3) the derivation of the ſex, (4) natural ſentiment, (5) general cuſtom, (6) the maintenance of a diſſimilarity from thoſe who are guilty of crimes, and (7) the practice of the churches, all concur in the propriety of a woman's retaining her veil when at worſhip.

A queſtion has been ſtarted, (and the practice of a reſpectable ſect among us ſhews its importance) Does not the apoſtle here permit women to ſpeak in the church, whereas in chap. xiv. 35. he forbids it? I ſuggeſt the following thoughts, in anſwer—(1) Where no man is preſent, as in the caſe of a widow, who after her huſband's death, conducts the devotions of her family; [I well remember, when I was a boy, attending the family worſhip of a moſt honored matron, then a widow; who with ſingular piety, read the holy ſcripture, and prayed in her family, no adult male being preſent.] (2) In the caſe of midwives; who uſually pray, and return thanks, after the delivery of their patients: [and in the church of Rome, may confer baptiſm.] (3) In the caſe of ſchool-miſtreſſes; who, ſomewhat more publicly ſtill, may conduct the devotions of the ſchool; by praying, &c. before the children committed to their care. (4) In the caſe of the ſinging virgins, in the temple, (as Calmet always ſuppoſes there were ſuch) and perhaps the four virgins, daughters of Philip the evangeliſt, ſhould be thus eſteemed [*query*, alſo, Jephthah's daughter]—I ſay, to all theſe caſes (and to other half public ſituations) the term worſhipping or prophetizing, leading or directing the worſhip of others, ſeems to apply:—and on theſe occaſions, the apoſtle inſiſts, that if the duty of the time leads a woman to act as principal in the worſhip, yet nevertheleſs, ſhe ſhall NOT lay aſide her veil; but, ſhall conduct herſelf with ſcrupulous propriety, and decorum, being actuated by the moſt modeſt reſerve: in compliance with which modeſt reſerve, when in the public aſſembly where there are men, of courſe men capable of conducting divine worſhip, of giving inſtruction, and enforcing it, there the woman ſhould learn in ſilence, with all ſubjection, and if any thing appear difficult to her, ſhould aſk an explanation of it from her huſband at home: who, by the bye, ſhould endeavour to acquire ſufficient information himſelf, or how ſhould he be able to give ſatisfactory anſwers to ſuch queſtions (perhaps on very important ſubjects) as may be put to him in private? This digreſſion entreats the reader's pardon.

No. CLXI. EASTERN IDEAS ATTACHED TO THE VEIL.

IN the firſt place I ſhall notice the affront committed to a female in the Eaſt, by *lifting up her veil.* I might quote from *Schultens*, who, as Mr. PARKHURST obſerves, ſhews from the Arabian writers, that the image of *tearing, or taking away the veil,* expreſſes the unhappy ſtate of eaſtern virgins, when affronted, violated, and inſulted. [*Vide* FRAGMENT, No. LXI. page 110. the inſtance of Tamar.] So *Cabihah*, the mother of Khalife *Motaz*, complained of *Saleh*, the Turkiſh chief, "*he has torn my veil,*" to expreſs with decency, "he has diſhonoured me:" but, I rather chuſe to appeal to the ſtory of Suſanna, in the Apocrypha, as beſt adapted to the following illuſtration. The writer notices as an act of ill treatment, "Now Suſanna was a very delicate woman, and beauteous to behold: and theſe wicked men commanded to UNCOVER HER FACE, *(for ſhe was covered) that they might be filled with her beauty.* Therefore her friends, and all that ſaw her, wept." *i. e.* the elders unveiled her from impure motives.

Many have been the enquiries to which the precept of our Lord, Matth. v. 28. has given occaſion: "Whoſoever looketh on a woman, to luſt after her, hath committed adultery with her, already, in his heart." Great ſtreſs has uſually been laid on the motive; and very juſtly. But Dr. LARDNER, and others, inſiſt, that γυναικα *muſt* be taken for a married woman; as is common enough: nevertheleſs, the true import of the paſſage, in my opinion, can only be underſtood, by conſidering the cloſely covered ſtate of the eaſtern women, under their veils; wherein being totally concealed, they offer no occaſion of being LOOKED UPON; but would take it as the greateſt inſolence, ſhould their veils be drawn aſide. Underſtand, therefore, the paſſage thus: "You have heard that it was ſaid in ancient times, thou ſhalt not COMMIT adultery: but, I ſay to you, that my purer principles forbid any advance toward that crime, any commencement of what may lead to it; whoever removes the veil *to look on* any woman, (whether married or unmarried, whether of rigid, or of eaſy virtue) if he takes ſuch a liberty with her for *excitative* purpoſes, he has ſullied his ſpiritual purity, and is guilty?" Is not this the true import of the term to LOOK ON, upon which the queſtion turns?

I am perſuaded, that had this ſentiment been expreſſed in modern Engliſh, a much lower garment than the veil would have been alluded to, as analogous to the ſpirit of the precept. If we abhor liberties taken with *that*, liberties taken with the veil are not leſs offenſive in the eaſt.

Dr. Hodson, in his Tranſlation of Solomons' Song, criticizes the Engliſh verſion of Cant. iv. 9. "Thou haſt raviſhed my heart, my ſpouſe, with *one of thine eyes*"—as if the lady had but one eye! and he renders "with one *glimpſe* of thine eyes"—but had the Dr. recollected the idea of the veil ſomewhat, only, withdrawn, he would have perceived the compliment intended—"Thy ſlightly opened veil, my conſort, ſuffers only a part of thy fair countenance to be ſeen; yet that ſmall part, though it be but a cheek, or an eye, raviſhes my heart: yea, when the ſtill ſlenderer opening of thy veil ſuffers but a ſingle link of thy necklace to appear, that ſingle link attracts my kindeſt regard," *ſub intelligitur*, on account of the beauteous neck which it adorns. How arduous is the taſk of tranſlating ſcripture! [This diviſion might be much enlarged, but the ſubject extends already to too great length. The preſent is but a ſpecimen.]

No. CLXII. TRAVELLERS' ACCOUNTS OF EASTERN VEILS.

"THE women wear, in all, FOUR kinds of veils: two kinds of which they wear when at home; and two, which they wear when they go abroad. The firſt kind of theſe veils, is made as a KERCHIEF [*en couvre chef*] falling on the back of the wearer by way of an ornament. The ſecond kind, paſſes under the chin, and covers the boſom. The third, is the *white veil, which covers the whole of their perſons*. And the fourth, is a kind of handkerchief, which they wear [round, or] over the face, and the at the temples. This handkerchief, or veil, has a NETWORK *at the place of the eyes, like point, or thread lace; in order that it may be ſeen through.*

KERCHIEF,
Ezek. xi. 18.

TJOIPH,
REBEKAH'S VEIL:
and TAMAR'S.

MESUCH,
MOSES'S VEIL.

"The Armenian women, contrary from the Mahometan women, have, *even when in the houſe, the lower part of the face veiled*, even including the noſe, *if they are married*. This is in order that, their neareſt relations, and their prieſts, which have the liberty of viſiting them, may ſee only a part of their face; but the girls wear this veil only to the mouth, for the contrary reaſon, in order, that they may be ſeen enough to judge of their beauty, and to talk of it. No gloves are worn in the eaſt.

RADID,
MARRIED VEIL.

"The head-dreſs of the women is ſimple: their hair is drawn behind the head, and divided into ſeveral treſſes: the beauty of this head-dreſs conſiſts in the thickneſs, and in the length, of theſe treſſes: which ſhould fall even down to the heels, in default of which, they lengthen them with treſſes of ſilk. The ends of theſe treſſes they decorate with pearls, and jewels, or ornaments of gold, or ſilver. The head is covered *under* the veil, or kerchief, (*couvre chef*), only by the end of a ſmall *bandeau*, ſhaped into a triangle: this *bandeau*, which is of various colours, is thin, and light. The *bandelette* is embroidered by the needle, or covered with jewelery, according to the quality of the wearer. This is, in my opinion, the ancient *tiara*, or *diadem*, of the queens of Perſia; ONLY MARRIED WOMEN WEAR IT; AND IT IS THE MARK BY WHICH IT

RADID,
MARRIED VEIL.

IS

1 Cor. xi. 8, &c. IS KNOWN THAT THEY ARE UNDER SUBJECTION, (*c'eſt là la marque à laquelle on reconnoit qu'elles ſont ſous* PUISSANCE—*power.*) The girls have little *caps*, inſtead of this kerchief, or tiara; they wear no veil at home, but let two treſſes of their hair fall upon their cheeks. The cap of girls of ſuperior rank, is tied with a row of pearls. Girls are not ſhut up in Perſia till they attain the age of ſix, or ſeven years: before that age they go out of the ſeraglio, ſometimes, with their father, ſo that they may then be ſeen. I have ſeen ſome wonderfully pretty. They ſhew the neck and boſom: and more beautiful cannot be ſeen." Tranſlated from CHARDIN's VOYAGE *en Perſe*, tom. ii. page 50.

HEAD ORNAMENTS. "The dreſs of the women ſeems to me to be ſtill more agreeable;
the wives of the men of the robe wear a forehead-band adorned all
over with pearls and precious ſtones; it it four fingers broad, and
goes but half way round the head; but the wives of the counſellors
* of ſtate, wear it all round the head, in the nature of a crown, and
call it *Borſhiborve*; and upon it they have ſeverall plumes of black
heron's feathers, aigrettes, and bunches of flowers with golden
leaves. To this band, or diadem, they have a jewel which falls upon
** the forehead, and they faſten it on with a ſtring of pearls which
comes under the chin, and their hair falls down in ſeveral treſſes.
KERCHIEF. They wear alſo a *white veil, embroidered with gold*, which falls over
their ſhoulders; necklaces of precious ſtones and pearls, and golden
Cant. iii. 6. chains which fall down to their girdle: with a box of perfume.
Prov. xxvii. 9. Their upper garment is of brocade of gold or ſilver, it is alſo ſome-
Iſaiah lvii. 9. times quite plain, and under it they wear a veſt which falls down
*** beneath the girdle; their ſhifts are of taffaty, or ſome other fine ſilk
embroidered with gold. They wear alſo drawers and under petticoats made in the loom; buſkins which come up four fingers above
the ankle, which are of embroidery, velvet, or ſome richer ſtuff.
Their ſlippers are of green, or red, ſhagreen, pointed, and with a
heel raiſed of the ſame colour, lined, and adorned with little flowers.
**** Their girdle, which is two or three inches broad, is adorned with
pearls and precious ſtones; and upon the breaſt they wear certain
ribbons which fall down to the girdle."

"When they go abroad they are from the head to the foot covered
TJOIPH. with *a white veil, which ſhews nothing but their eyes*; this veil is
commonly all of one piece; they wear alſo bracelets of precious
ſtones, and have their fingers loaded with rings."

"The wives of the nobility and men of the ſword wear over
MESUCH. their clothes *a ſilk net, or ſomething of the kind*, which has a very
pretty effect." LE BRUYN's TRAVELS *in Perſia*, Vol. I. p. 214.

"The women in *Ghilan* are fair, their eyes and hair BLACK:
but here, as in other places; *they often uſe a drug with which they*
***** *blacken their eyes*: they appear at leaſt to have received a tincture
from it, but it leaves a blackneſs on the *eye*-LIDS: they eſteem large
eyes; inſomuch that, as a figure to expreſs the higheſt idea of the
beauty of a woman, the females of paradiſe are repreſented with
prodigious large eyes. In this province their features are ſmall:
thoſe,

thoſe, as well as their ſtature partaking much of the delicate. But in general the Georgians are moſt eſteemed for the charms of their perſons. Their children are bred up in the HARAM, and like the Portugueſe and Jews, are very handſome when young; but the males ſoon change their countenance. The females who do not labour in the field, are ſeldom ſeen abroad, except in a morning before the ſun riſes, and then they are *covered with veils, which reach down to their feet.* When they travel on horſeback, every lady of diſtinction is not only veiled, but has, generally, a ſervant, who runs, or rides, before her, to clear the way; and on ſuch occaſions *the men, even in the market places, always turn their backs till the women are paſt,* it being thought the *higheſt ill manners* TO LOOK AT THEM: but this *awful reſpect* is a proof of the ſlavery in which they are doomed to live. The care which they take to conceal their faces, to avoid the imputation of acting indelicately, and contrary to cuſtom, has made ſo ſtrong an impreſſion on them, that I was told of a woman, who being accidentally ſurprized when bathing, ſhewed her whole perſon except her face: to hide which, all her ſolicitude was employed."

TJOIPH.

Matt. v. 28.

"The women of Ghilan are very induſtrious; the common ſort are often ſeen abroad without veils—performing offices of agriculture."

"When Nadir travelled with his women, the army was kept at almoſt a mile diſtance. The Shah's women, and indeed others of diſtinction, *rode on white horſes, in the manner as men ride;* but when they did not go in his company, they were uſually carried on camels, ſeated in machines reſembling a covered waggon, and hung like panniers over a pack-ſaddle... one on each ſide... entirely concealed under a covering of crimſon cloth. Other women rode on horſes, or mules;—*a linen veil over their faces,* and wore great coats reſembling thoſe of the men; but the poorer ſort had *a white veil which covered the whole body.*" HANWAY'S TRAVELS IN PERSIA, *Vol.* I. *page* 185.

TJOIPH.

DANDINI, ſays, *Voyage au Mont Liban,* p. 53. "When the women go out of their houſes, they wrap themſelves ſo cloſely in a great cloth, of white linen, or of cotton, that thoſe who look at them cannot even ſee their hands, ſtill leſs their face; for they are ſo exact in covering *that,* as to leave only a ſmall opening before the eyes. Sometimes, they cover the face with a *black* CRAPE VERY TRANSPARENT [d'un creſpe noir fort clair] *through which they can ſee, without being ſeen.*"

MESUEH.

VOLNEY has the following remarkable expreſſions, Vol. II. p. 481. "In Aſia the women are rigorouſly ſecluded from the ſociety of men. Conſtantly ſhut up in their houſes, they have no communication but with their huſband, their father, their brother, or at moſt their couſin-german. CAREFULLY VEILED IN THE STREETS, *they dare hardly ſpeak to a man, even on buſineſs.* EVERY BODY MUST BE STRANGERS TO THEM: *it would be indecent to* FIX YOUR EYES ON THEM; and you muſt let them paſs you, as if there were ſomething contagious in their nature.... The ſituation of the women among the orientals, occaſions a great contraſt between

Job xxxi. 1.
Mat. v. 28.

Vide Abraham VII. in *Dict.*

their manners and ours. Such is their delicacy on this head, *that they never ſpeak of them:* and it would be eſteemed highly indecent to make any enquiries of the men reſpecting the women of their family. . . . They are unable to conceive how our women go with their faces *uncovered*, when, in their country, *an uplifted veil* is the mark of a proſtitute; or the ſignal for a love adventure."

Prov. vii. 13. ix. 14.

Pitts's account perfectly agrees with the above, p. 99. In Egypt, "The whores uſe to ſit at the door, or walk in the ſtreets, *unveiled*." [So Norden, Vol. II. p. 47. A courtezan was come thither likewiſe, to embelliſh the feſtival with her preſence: ſhe had her face *unveiled*:] At Algiers, "If there are two, three, or four families in one houſe, as many times there happens to be, yet they may live there many years, and never ſee one another's wife," p. 63. . . . "It is not eſteemed civil, or decent, for one married man to enquire for another at his houſe. Nay, what is more, it is thought a rude thing to aſk of any perſon, *Sir, where is your houſe?* or, *where do you live?* I myſelf once ſpake innocently to one when in Egypt, ſaying, *Where is your houſe in Algier?* and he took me up ſomewhat roughly, and ſaid, *Why do you aſk that queſtion? my* SHOP *is in ſuch a place of the town*, p. 65. . . . "The women wear veils, ſo that a man's own wife may paſs by him in the ſtreet, and he not have the leaſt knowledge of her. They will not ſtop to ſpeak with men, or even with their own huſbands, in the ſtreet." p. 67.

Sandys's expreſſions are—"their heads and faces ſo mabled in fine linen, that no more is to be ſeen of them than their eyes: nor that of ſome, who look as through the ſight of a bever." [beaver-helmet: the beaver of a helmet.]

Gen. xxiv. 64.

Niebuhr ſays, p. 44. *French edit.* "A man never ſalutes women in public, he would even commit an indecency, if HE LOOKED AT THEM STEADILY [s'il les regardoit fixement.] An Arab lady who met us in a wide valley of the deſert of Mount Sinai, went *out of the way*, gave her camel to be led by her ſervant, and walked on foot till we were paſſed: another, who met us in a narrow way, and who was on foot, ſat down, and *turned her back toward us*."

Vide alſo Dr. Shaw, p. 293. folio edit. The ſame remarks occur in many other travellers: as being the eſtabliſhed uſage in the Eaſt.

I preſume, by this time, the reader is convinced, with me, of the importance attached to this part of female dreſs in the Eaſt: I have been ſomewhat particular upon it, (and could be more) becauſe I find it neceſſary to produce authorities, for what might otherwiſe be conſidered as being viewed by myſelf, in a *peculiar* manner; and for the ſatisfaction of thoſe who are little verſed in ſuch enquiries. I *muſt* beg the reader's confidence *occaſionally*, ſince to produce authorities for *every thing* would fill up ſpace to no advantage: but my authorities may at any time be known if called for. I hope thoſe who have done me the honour to ſuggeſt "a lively fancy," will accept this hint.

The above authorities, I ſuppoſe, may be taken as ſufficient juſtification of the reaſonings, and repreſentations, that have been preſented in the former numbers: and, as this ſubject is already extended to a conſiderable length, I ſhall conclude it by adverting to the plates which illuſtrate it.

The marginal names which the reader has noticed above, he will pleaſe to bear in his mind; comparing them as well with what has preceded them, as with what follows.

No. CLXIII. VEILS WORN IN THE EAST.

ILLUSTRATED BY THE PLATE OF MARRIAGE PROCESSIONS.

IT is difficult to name the different kinds of veils which occur on this, and the following plate, ſo as entirely to diſtinguiſh them: this however I muſt attempt, or the ſubject would juſtly be thought deficient. Perhaps, I ought to beg pardon of the Engliſh language for making ſomewhat free with its *nominatives*, on this occaſion; and, I hope alſo, the fair wearers of theſe veils will take no offence, if my Engliſh appellations bear but ſlight reſemblance to the names which they are pleaſed to call them by, in Arabic, or in Perſian.

No. 1. The WRAPPING VEIL: that which wholly covers the head and ſhoulders, &c. as in the young women at the right extremity of the upper repreſentation, or cavalcade, on our Plate.

No. 2. The PEEPING VEIL: which is worn by the two women in the back ground of the ſame print; this veil covers the head and ſhoulders, but leaves an opening for the eyes. I ſhould like to adopt the phraſeology of SANDYS, and call this veil the BEAVER [*beau-voir*, Fr.] of our ancient armouriſts. *Vide* EASTERN VEILS, B. C.

No. 3. The BIB VEIL: which is worn by the woman and the child, in the right extremity of the lower proceſſion. See this at large in the Plate of EASTERN VEILS, K.

No. 4. The HALF-WRAP: which is worn by the women who are playing on the tambourines; and by the immediate attendants on the bride, in this ſubject: and which as it leaves the eyes unveiled, is cloſely allied to No. 2.

No. 5. The BRIDAL VEIL; or long veil: which covers the whole perſon of the wearer. The reader is deſired to conſider this as being in colour RED [of a *red gauſe* at *Aleppo*, ſays Dr. RUSSELL. The bridal veil among the Romans, and Greeks, will be recollected by the claſſical ſcholar; but we purpoſely paſs *that* by, having already occupied the full limits of this article.] Of this, the bridal veil, our ſubject offers a full and diſtinct view. A veil of the ſame nature is alſo worn by the lady on horſeback, in the upper ſubject: it is an indiſpenſable part of the dreſs on this important occaſion. N.B. There are little breathing holes cut in this veil, oppoſite to the face; but they are hardly perceptible in the print.

In the canopy under which the bride on horſeback rides, there are alſo openings made for the more free paſſage of air to the advantage of the lady encloſed.

I deſire the reader to turn back to ARABIAN DRESSES, Plate I. where he will ſee a veil of yet another kind, which might be called the *half-long* veil: it is adorned with ſtripes of various colours, &c. and, no doubt, is often rendered highly ornamental.

The reader will remember, that the upper ſubject in this print is taken from a repreſentation of a marriage proceſſion at Conſtantinople; and the lower ſubject is from Egypt: no doubt but the general ideas of both countries are alike, while many particulars vary; and ſimilar variations, in a ſlight degree, we may eaſily ſuppoſe might take place in Judea anciently; or might be adopted in early ages, &c. which nevertheleſs do not contradict the general and leading ideas of ſuch cuſtoms, and ceremonies.

No. CLXIV. EASTERN VEILS. With a Plate.

THIS plate is divided into ſeveral compartments: in the central compartment, we have a group of Albanian females, conſiſting of—a mother, A: with her two marriageable daughters, B, C: a younger child, D: and a ſervant, E. Theſe figures are from the late Mr. Stuart's "Ruins of Athens," and are repreſented in a part of that city near the Tower of the Winds.

Whoever was acquainted with the late Mr. Stuart, muſt have known his extreme accuracy: on the ſtrength of which, though I will not affirm poſitively that theſe figures are portraits, [which nevertheleſs, I believe] yet I venture to ſay that he actually ſaw ſuch perſons, in ſuch dreſſes, and, probably, in the very place where he has repreſented them, and with every particular that he has introduced. Under this perſuaſion we proceed to remark on them,—that the mother, though ſhe *wears* a veil, which covers her head, yet is not ſtrictly *veiled, i. e.* her face: but, being arrived at a certain time of life, and paſt her prime, ſhe veils herſelf, or not, as ſhe pleaſes. This, at leaſt, is the idea which I have conceived on this figure: ſuppoſing, that the mother, as being too old, and her daughter, D, as being too young, though ſhe, alſo, has a kind of veil on her head, have no need to conceal their beauties [this in reference to the child the reader has ſeen confirmed by Chardin, &c. above] while the grown up young women B, and C, would depart from the modeſty of the ſex, if they ſhould venture abroad without firſt putting on ſuch a covering.

I have thought that ideas connected with the principle now hinted at, might contribute to account for the conduct of Sarah, Gen. xii. 20. (Vide Abraham III. *ad fin.* in *Dict.*) at leaſt we may reflect, 1. That ſome tribes of Aſiatics, as ſome of the Arabs, alſo the Tartar women, are not extremely ſcrupulous in reſpect to wearing the veil, at all times. 2. That on ſome occaſions, as, for inſtance, at the watering places, women often go *unveiled.* [*vide* Arabian Dresses, Plate I. where the young woman going for water, has no veil] N. B. From hence I infer, that Abraham's ſervant, by going to a well, had his choice among the young women who came for water, Gen. xxiv. and he ſaw that "the damſel was very fair to look upon," *i. e.* he wiſhed to have a perſonable, comely, wife for Iſaac: and not chuſing to truſt to report, he took the beſt method, by a mode very *natural*, yet ſeemingly *caſual*, to ſatisfy himſelf in this particular. 3. That women later in life diſpenſe with rigid obſervance of the cuſtom of veiling, and hereby Sarah might be ſeen by the ſervants of Pharaoh, and of Abimelech, who, noticing her remaining beauty, acted accordingly. That Sarah in the decline of life thought thus of herſelf, or ſomething very like it, appears credible, if we conſider the purpoſes of her gift of Hagar to Abraham, her expreſſion Gen. xviii. 12. *in Heb.* alſo the remark in the foregoing verſe: compared with Rom. iv. 19. From theſe premiſes the gift of Abimelech to her, for "a covering to the eyes," appears in its true light, as I apprehend: though I know that great names underſtand this, as if he, *Abraham*, was to be to her for a covering to the eyes:—of which I do not ſee the accurate propriety.

The veils of the young women B and C may be referred to our half-wrap veil, on the former plate; but ſeem to conſiſt of two pieces; one, which goes over the head and ſhoulders, the other which covers the lower part of the face.

The ſervant E ſhews more of her face than B, and C; perhaps as a mark of inferiority.

F is a woman of Perſia; from Le Bruyn. She is veiled all over; except her eyes, as deſcribed p. 160. On this figure, I would remark, that this veil is not *quite* ſo entire a covering of the perſon, as the bridal veil of the marriage proceſſions, becauſe, a part of the face, though a ſmall part, actually may be ſeen: but, I think it clear, that the wearer might ſo adjuſt this veil as to cover her eyes alſo; thereby concealing her whole perſon, and rendering this kind of veil quite as effectual for the purpoſe of ſecluſion, as the true bridal veil itſelf. I heſitate very little, therefore, in accepting this as the *tjoiph* of Rebecca; which ſhe wore when preſented to Iſaac: and which ſhe managed, without difficulty, to anſwer fully the purpoſe of a bridal veil [the *radid*] which it does not appear that the ſervant of Abraham gave her family time to procure. The country where this veil is ſtill uſed, is near enough to Chaldea to warrant the inference: which this repreſentation of it may confirm. If this be fact, I ſay nothing to Mr. Daines Barrington's notion that Rebekah veiled herſelf—for ſmartneſs—to appear more agreeable in the eyes of Iſaac, &c. &c. nor to many other errors; including the pardonable miſtake of Mr. *Harmer*, in relation to Tamar, who alſo had on the *tjoiph*, when ſhe ſat by the way ſide; and of whom it is expreſsly noticed, ſhe wrapped herſelf cloſely up in it: which coincides with my idea, that this kind of veil was capable of concealing the perſon intirely. And perhaps this very action was meant to be expreſſed by the phraſe—ſhe wrapped—*i.e.* ſhe took ſome pains, wholly to ſeclude—herſelf in her veil.

As connected with this ſubject, and a foregoing, I extract the following, from Braithwaite's Journey to Morocco, page 55. "The tops of all the houſes by which we paſſed, were crouded with women; but they were ſo *diſguiſed by their dreſs*, that they looked more like apparitions, and ghoſts, than objects of love and pleaſure; *nothing being to be ſeen but* ONE EYE: [*vide* page 159.] *their bodies were covered by a white woollen mantle, and their faces with a linen cloth.* Our mooriſh cavaliers diverted themſelves by firing at the women, and ſcaring them away."

G is a woman of Athens, apparently neither young, nor noble, with her two ſons; from Stuart: the veil ſhe wears, ſeems pretty much to reſemble the handkerchief which our women ſometimes wrap round their faces: it differs, however, in ſome things, from any veil we have yet ſeen; by ſhewing the whole face, &c. as appears on inſpection.

H is a group, compoſed of a young girl, who walks about *unveiled*, *i. e.* entirely without a veil, leading a lamb, which is in a courſe of fatting, in order to be ſlain on the approaching Mahometan feſtival of the *Beiram*. I have ſelected theſe figures, partly, becauſe the child, on account of her youth, is ſo entirely unveiled; and, partly, to aſk a queſtion; whether the Iſraelite children did thus *familiarize* the lambs for the paſſover, before that feſtival? did they fondle, and careſs, their young charge, &c.? Is this hinted at in the expreſſion ye ſhall keep up—keep ſhut up—the paſchal lamb—from the tenth day of the month to the fourteenth?

The negreſs which accompanies this child is *unveiled:* I ſuppoſe, in conformity to ideas already ſuggeſted.

Theſe two groups are from Stuart: but from different plates of his work.

I is a veil, which appears clearly to be compoſed of two pieces: *firſt*, an outer one, which covers the head (and the *head-dreſs*) and falls down on the ſhoulders: *ſecondly*, a wrap, which conceals the lower part of the face, the chin, the neck, &c. N. B. I ſuppoſe this is independent of the bands around the forehead, &c. or coverings for the head. This figure is from De la Motraye, Plate XXI. I ſhall copy his explanation of the plate. "It repreſents a Janizary, who pierces his arm, as a ſign of his love to a girl, [*vide* Fragment, No. CVII.] *who ſhews him her face*, WHICH IS A SUFFICIENT DECLARATION, ON HER SIDE, OF HER INCLINATION TOWARDS HIM. The woman with a bundle, is a Jeweſs broker, by whom he ſends ſecret meſſages." This Jeweſs wears the veil of the preſent article.

K is a delineation at large of an Egyptian kind of veil, of which the reader has already had a ſmaller repreſentation in the *bib-veil* of the marriage proceſſion. This woman ſeems to be conſiderably decorated: ſhe has, *firſt*, a veil, which goes over all her head, &c. *ſecondly*, a bib veil, which hangs from level with her eye brows; *thirdly*, a necklace; *fourthly*, ear-rings, large enough in all conſcience; *fifthly*, a band over her eyebrows, from which the bib hangs, and to which it is connected; *ſixthly*, a cap on the top of the head, from which hang ſundry ſtrings, with little balls at the ends of them. The proverb ſays, *de guſtibus non eſt diſputandum*: let the Egyptians keep this taſte of perſonal decoration to themſelves!

The foregoing ſubjects have given a pretty good idea of the nature, and of ſome of the diſtinctions, of the veil, as worn by women in the Eaſt: we proceed now to conſider the interior veil, or kerchief.

No. CLXV. OF THE KERCHIEF.

On the plate of Eastern veils the bottom row of ſubjects, marked L, M, N, O, P, ſhews the nature of ſome of the head dreſſes worn in the Eaſt. I ſuppoſe, we may diſtinguiſh theſe from veils, by ſaying, that veils may be put on, and taken off, occaſionally; that they are worn when abroad, but laid aſide at home; &c. pretty much like the *cloaks* of our own ladies: whereas the kerchiefs were worn both at home and abroad; and after being adjuſted, &c. in the morning, were continued during the whole of the day, *i. e.* as hinted before, like the *caps* of our females.

L is the head dreſs of a young woman of one of the Greek iſlands in the Archipelago: it is light and flowing, and is adorned with ample ribbands, &c. a veil, and a forehead-band.

M is a head dreſs of another iſland in the Archipelago: the forehead band may be conſidered as ſtudded with jewels, &c.

N, O, P. Theſe three head dreſſes are from Chardin; and repreſent Perſian women. The reader has already ſeen the account he gives of them. I ſhall merely apply them by a hint, or two, to illuſtrations of ſcripture.

The kerchief of L, M, or N, if taken off, and opened, would, we may perceive, contain a good deal of corn, poured into it.—Something like one of theſe (probably N) was the kerchief of Ruth, which held ſix meaſures of barley. Ruth iii. 15.

The elegance attached to theſe kerchiefs in the eſteem of the orientals, gives us the true import of that heretofore perplexing paſſage of Ezekiel, xiii. 18. as hinted. Theſe figures, N, O, P, being drawn in the very country (Perſia) where that prophet dwelt, may be preſumed to be likeneſſes of what he meant to deſcribe: *i. e.* the kerchiefs worn, when the veil was off, by the ſeductreſſes of his time; and thus, we have obtained a complete illuſtration of this paſſage of his writings, ſo far as the perſons are concerned: *firſt*, in Fragment, No. XII. we have ſhewn the nature of the cuſhions voluptuouſly adapted to all arms;—and in the preſent diſſertation, we ſee the nature of the veils, worn by females of every ſtature, to heighten their perſonal charms, to enable them to hunt ſouls, &c. with greater ſucceſs.

The ſtars which are placed in the margin of the quotation refer to articles which have been already treated; or which, being parts of dreſs, are alluded to in ſundry paſſages of ſcripture: the crown, the ſtring of pearls, the box of perfume, the veſt, the girdle, &c.

Here I would cloſe theſe remarks: but the engraver *inſiſts* that juſtice to his art demands I ſhould notice its utility: for how, ſays he, could verbal deſcription, if alone, be thus particular? The eyes of theſe females ſhould be underſtood to be blackened with the powder of antimony: which gives them a *largeneſs* of appearance, cloſely allied to what we ſhould call *ſtaring*.

No. CLXVI. OF STONES USED FOR SEATS.

Mr. Harmer has ſome remarks, *Obſerv. LX.* Vol. III. on the juſtneſs of our tranſlation, which renders, that, Jacob and Laban, at a ſolemn covenant feſtival, "ſat on a heap of ſtones;" [N. B. Our tranſlation does not ſay they *ſat* on theſe ſtones, but they *did eat* on the heap; which *may* refer to the place of the food: as we may rather be ſaid to eat on a table, than to ſit on a table to eat.] and he produces a paſſage from Niebuhr, of an officer, who reſigned his ſeat to that traveller, and applied himſelf to draw together ſtones into a heap, in order to build himſelf a new ſeat. Without following his reaſoning further, I wiſh to ſubmit the following extract from Chardin, p. 371. "Upon the left hand of the road are to be ſeen LARGE CIRCLES of hewn ſtone: which the Perſians affirm, to be a great ſign that the *Caous* making war in Media, held a council in that place: it being the cuſtom of thoſe people, that every officer that came to the council, brought with him a ſtone to ſerve him inſtead of a chair: theſe *Caous* were a ſort of giants. What is moſt to be admired, after obſervation of theſe ſtones, is this, that they are ſo big that eight men can hardly move one; and yet there is no place from whence they can be imagined to have been fetched, but from the next mountains, which are ſix leagues off."

This extract deſerves notice, on two accounts: (1) The Perſian notion of ſtones being uſed inſtead of chairs, at a council: this muſt have had ſome origin; and muſt alſo have been cuſtomary at ſome time in that country:—the ſitting *upon* ſtones, then, could not have been always totally unknown in Meſopotamia; where Laban reſided, and Jacob with him: and what was cuſtomary at a council, *might* be practiſed at a covenant agreement. (2) The reſemblance of theſe CIRCLES of large ſtones to the Druidical monuments of our own country, Stonehenge, Abury, &c. is ſtriking: and the finding of ſtructures ſo ſimilar, in regions ſo diſtant, demonſtrates the extenſive ſpread and influence (I ſuppoſe too in ſome degree the identity) of that religion, whoſe exerciſe had occaſioned their erection. If the reader has looked into Druidical hiſtory this inference will appear to him with great force and juſtice.

I think theſe *cromlechs*—(the reader of Engliſh antiquities underſtands me) of Perſia, and the Druids, give a very clear comment on the form, as well as uſe, of the monument compiled by the united efforts of Jacob and Laban; and their reſpective companies. We are not obliged to ſuppoſe that their gathering of ſtones was completed in an inſtant; it might occupy ſome time. And they could not be ſmall ſtones that were "gathered:" for then, the whole power of "Jacob's brethren" need not to have been employed: as the hiſtory obſerves it was.

Chardin deſcribes what he ſaw, as large *circles* of ſtones, which might require eight men to move one ſtone of them. Preciſely ſuch are ſundry of the Druidical monuments now extant in Great Britain:—circles of large ſtones, with, uſually, one principal in the midſt, to ſerve the purpoſes of an altar. With this idea in our minds let us examine the monument of Jacob and Laban, Gen. xxxi. 45. *And Jacob took a ſtone, and ſet it up for a pillar,* (מצבה METJEBEH) an elevation—a riſing—a rounding—a protuberance—ſay, for a central ſtone, the higheſt he could find, within a competent diſtance: *and Jacob ſaid to his brethren, gather ſtones together; and they took ſtones and made (*גל GAL; or GALAL, as the keri reads, ſtill ſtronger*) a ring of ſtones—i. e.* a circle of ſtones with intervals between them, *and did eat there upon* (or at) *the circle; and Laban called it* IGAR SAHADUTA (י IGAR, Chaldee, I ſuppoſe, for ה EGAL:) "*the circle of teſtimony;" but Jacob called it* GAL-OD; (*q.* ה EGAL-OD) "*the circle of witneſs;" and Laban ſaid, this circle*—ring—of ſtones *witneſs (*OD*) between me and thee,* &c.

Is not the ſimilarity ſufficient to juſtify our regarding this monument as cloſely allied to thoſe of the Druids extant among us?

Obſerve (1): this kind of monument was eſteemed *ſacred* at that time, and long after, ſo that nobody would moleſt it. (2) That it was of a very durable nature, as appears by thoſe extant ſtill in Perſia; and by thoſe in England: whence its fitneſs for bearing teſtimony to ſucceeding ages.

Query, As our monuments in England are univerſally allowed to be ſacred, and are generally ſuppoſed to have been erected on occaſion of councils held in thoſe places, may they alſo, or, at leaſt, may ſome of them, have been, covenant witneſſes? teſtimonies of agreements there made, of peace confirmed, limits, boundaries, ſettled, &c. &c. in Druidical times.

As ſacrifices were uſual at covenant agreements, were not ſacrifices ſlain, and offered, on theſe ſtones (probably on the center one) by Jacob and Laban, and is not this implied in the "*eating*" to which the hiſtorian alludes? The hiſtorian has carefully recorded the meaning of this circle of ſtones, for the information of ſucceeding ages, as to its import; and, I ſuppoſe, that, in fact, though the kings of Iſrael extended their kingdom to the Euphrates, yet as they did not paſs that river, war never took place between the poſterities of Jacob and Laban.

Was *Gilgal* a double circle (*gal-gal*) of ſtones?

No. CLXVII. OF STONES LAID FOR A CAUSEWAY.

MR. HARMER has further remarks on the uſe of ſtones, which he applies to Iſaiah lxii. 10. "Go through, go through the gates; prepare ye the way of the people: caſt up, caſt up the highway, gather out the ſtones, lift up a ſtandard for the people." Which I would thus render:

> Paſs, paſs, the gates;
> Level [EVEN] the way for the people;
> Throw up, throw up, the cauſeway---lit. *raiſe, raiſe, the raiſed way:*
> Clear it from every ſtone:
> Diſplay a ſtandard to the people.

Mr. HARMER would refer the fourth member of this ſentence, to the heaping up ſtones by way of land marks, to direct travellers in their way. Without impugning his inſtances, I ſhall merely hint that where a cauſeway had already levelled, and marked the road, *that* further labour of raiſing mounts was unneceſſary.

As to the nature of theſe cauſeways (called in this place מסלה MESULEH) let GEORGE HERBERT inform us, (p. 170) "A word of our laſt night's journey, [in Hyrcania, *i.e.* Perſia: the country to which Iſaiah alludes.] The moſt part of the night we rode upon a paved cawſey, broad enough for ten horſes to go a-breaſt; built by extraordinary labour, and expence, over a part of a great deſart; which is ſo even that it affords a large horizon: howbeit being of a boggy looſe ground upon the ſurface, it is covered with white ſalt, in ſome places a yard deep, a miſerable paſſage! for, if either the wind drive the looſe ſalt abroad, which is like duſt; or that by accident the horſe or camel forſake the cawſey, the bogg is not ſtrong enough to uphold them, but ſuffers them to ſink paſt all recovery"—then he compares this to the Roman *viæ militares;* whoſe foundations were laid with huge piles, or ſtakes, pitched into a bogg, and faſtened together with branches, or withes, of wood: upon which rubbiſh was ſpread; and gravel, or ſtones, afterwards laid, to make the ground more firm and ſolid,

Obſerve, if the prophet Iſaiah meant ſuch a cauſeway as HERBERT deſcribes, *that*, paſſing over a bog—the nature of the paſſage afforded no ſtones to be gathered into a heap for the purpoſe of forming land marks; but, if it paſſed where ſtones, gravel, duſt, &c. might take the place of the looſe ſalt in HERBERT's narration, then we ſee the import of the prophet's expreſſions: "ſweep away every impediment; whatever may render travelling incommodious; to the very ſtones and duſt which may occaſionally accumulate, even on a ſolidly conſtructed cauſeway."

THEVENOT alſo, occaſionally, mentions cauſeways in Perſia, going to Schiras, as p. 134. "Being over the bridge, we went along a cauſey, above two fathom broad; and all paved, about a thouſand paces in length, which had a good parapet or breaſt-wall about a foot and a half high."—and the like in other places of his journey.

"The moſt important and moſt uſeful monument of antiquity in this country, is the cauſeway built by Shah ABBAS the Great, about the beginning of the laſt century, which runs from Keſkar in the ſouth-weſt corner of the Caſpian, by Aſtrabad, in the ſouth-eaſt corner, and ſeveral leagues yet farther, being in all near three hundred Engliſh miles. During this period it has hardly ever been repaired; it muſt, however, be obſerved, that few or no wheel carriages are in uſe in this country, ſo that the pavement is yet preſerved in many places very perfect: in ſome parts it is above twenty yards broad, being raiſed in the middle with ditches on each ſide; there are many bridges upon it, under which water is conveyed to the rice fields; but theſe are made level, and do not interrupt the proſpect. From Allahabad to Sari there are ſome perſpectives from ſouth-weſt to north-eaſt, for above a league together, bordered on each ſide by a thick wood, whoſe luxuriant branches afford delightful ſhelter to travellers. There are alſo many avenues into meadows and fields, which variegate the proſpect, and delight the imagination." HANWAY's *Travels in Perſia*, Vol. I. page 198.

N. B. Theſe cauſeways are deſcribed as being conſtructed over a moiſt, boggy, watry, ground. This FRAGMENT will originate two or three others.

No. CLXVIII. EMPHATIC REDUPLICATION OF WORDS.

THE reader cannot but have obſerved the *reduplication* of the commanding words, 'paſs, paſs; throw up, throw up': *i. e.* continue paſſing till all be paſſed; continue throwing up, for a conſiderable diſtance; a long way. So Sir JOHN CHARDIN, tranſlating a Perſian letter, renders thus, "To whom I wiſh that all the world may pay homage;" but ſays, "In the Perſian it is, That all ſouls may ſerve his name; his name. Repetition is a figure very frequent in the Oriental languages, and queſtionleſs borrowed from the ſacred language; of which there are a thouſand examples in the original bibles: as in Pſalm lxviii. 13. They are fled, they are fled; that is, they are abſolutely fled: Pſalm lxxxvii. 5. the man, the man; that is, the perfect man."

(1) I am not ſo ſure of the exactneſs of Sir JOHN's ſecond inſtance, as I am of the general juſtice of his remark, that the duplicate form of words is very frequent in Scripture, becauſe, I obſerve that in the Pſalm quoted, there is a *vau* ו placed between the words; a man, *and* a man. "Of Sion it ſhall be ſaid, 'a man AND a man' (*i. e.* a great many men) was born in her." But, in Iſaiah xxvi. 3. we have; "Thou wilt keep in peace, peace, becauſe he truſteth in thee: *i. e.* in perfect peace: and ſo elſewhere often. (2) I doubt whether duplication of words be borrowed from the ſacred language: I rather think it an eaſtern phraſeology intirely independent: and the approaches to it, even when the words are not preciſely repeated, and the duplicate forms of verbs, becoming nouns, &c. are always eſteemed of the ſame emphatic nature, importing intenſity, continuance, &c. (3) The writer wiſhes that all ſouls may ſerve the *name* of the king of Perſia: this will remind the reader of the great attention paid to the *name* of God in Scripture; of the commands to venerate, glorify, honour, &c. the divine name: but,

but, it ſeems here to imply majeſty, power, dignity. Are not the words of our Lord to be taken in the ſame import? "Father keep through thine own name"—power—dignity: "Father glorify thy name"—power—dignity: "I have manifeſted thy name"—power—dignity: ſo the paſſages, "that in the name—power—dignity—of Jeſus, every knee ſhould bow: God ſet Chriſt at his own right hand, far above all principality, and power, and dominion, and every name that is named, &c. ſo that the word *name* ſeems to include not merely the perſon, but the acknowledged and well-known dignity, honour, glory, ſovereignty, &c. of the perſon to whom it is referred.

No. CLXIX. CAUSEWAY FOR TRAVELLING.

THE ſecond article to which the foregoing deſcription of a cauſeway may give occaſion, is, an attempt to illuſtrate that very obſcure paſſage, Pſalm lxxxiv. 6. which I deſire the reader to peruſe either in the original, or in the Engliſh verſion, and to make clear ſenſe of it, if he can. We have already ſaid ſomewhat reſpecting the birds around the altars, in the foregoing verſes, (*Vide* Fragment, No. CXXVIII. page 47.) we ſhall now analyſe verſes 6, 7. "*Happy the man whoſe ſource of* exertion, *ſtrength*, and ability for perſeverance in the journey of life, and duty, *is in thee* [God]: he eſteems it more, and *it more ſtrengthens his heart than* the meeting with *a raiſed cauſeway* in a difficult, boggy, mooriſh paſſage, rejoices and accommodates the traveller: *it invigorates his mind more than* travellers are invigorated *who paſs through the valley of Bekaa*, even at the very time *when they find overflowing* water for their refreſhment, in the numerous *pools* with which that valley abounds."

It is very natural that the Pſalmiſt envying, as it were, the inmates in the tabernacle of God, ſhould turn to thoſe who were travelling towards that holy place, and almoſt envy them, alſo, their happy privilege. If this be admitted, the pathos of this ode will appear very forcible, and the progreſſive climax of thought very happy, as directed to, 1. the birds who may build at the altar: 2. the reſidents in the holy place: 3. thoſe pious perſons who were travelling towards it, though at preſent far from it.

How lovely are thy tabernacles, O Lord of hoſts!
My ſoul longeth, and deſireth even to fainting, towards the courts of the Lord;
Whereas, the bird hath found a dwelling, and the dove a neſt for herſelf,
Where ſhe may lay her young; in thy ſacrificatory, O Lord of hoſts!
Happy the reſident-dwellers in thy houſe! they are ever praiſing thee!
Happy the men, whoſe ability-power is in thee! it exceeds in their hearts the *ſmootheſt* cauſeway:
They travel, as if in the valley of Bakaa;
Where alſo the rains overflow the reſervoirs.
They advance from one place of refreſhment to another place of refreſhment,
To appear before the God of Gods in Sion!

How travellers might be accommodated by a cauſeway we have ſeen above; and cauſeways being conſtructed in boggy, wet places, the tranſition of thought is eaſy to the valley of Bakaa: where ſprings abound. The value of ſprings in the Eaſt, may be gathered from many expreſſions in Scripture, and from Fragments, Nos. LXX. CXVII.

It remains only to hint, that the valley of Bekaa is among the mountains of Lebanon; that two or three rivers run through it, or riſe in it; and that on the ſides of mountains and hills is the natural place to expect ſprings. It is among the *furtheſt* places north from whence travellers toward Zion might be ſuppoſed to be journeying.

Was the Pſalmiſt at this time in a dry and thirſty land where no water was? and further from Zion than even Bekaa itſelf?

No. CLXX. BIRDS RESIDENT IN SACRED PLACES.

IN No. CXXVIII. page 47. I have ſhewn by the Plate, that the Ibis, a kind of STORK, was ſo venerated in Egypt, as to be an allowed inmate in ſacred ſtructures: ſomething of the ſame principle occurs alſo in Perſia, for THEVENOT tells us, p. 122. "Within a moſque, at *Oudjioun*, lyes interred the ſon of a king, called *Schah-Zadeh-Imam-Dgiafer*, whom they reckon a ſaint; the dome is rough caſt over: before the moſque there is a court, well planted with many high plane trees, on which we ſaw A GREAT MANY STORKS, THAT HAUNT THEREABOUT ALL THE YEAR ROUND."

Compare this account with the reaſoning at the cloſe of the FRAGMENT referred to: and for companions to theſe plane trees, conſider Pſalm xciii. 13. "Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God." [This cuſtom is forbid Deut. xvi. 21. yet it continued: Joſh. xxiv. 26. 1 Sam. xxii. 6. *margin*, and many places in the hiſtory of the kings. How is this to be reconciled?] This planting of ſacred groves, which appears to have been the general cuſtom of all antiquity, and was practiſed by Abraham (who dwelt at the oaks rather than plains of Mamre; ſee alſo Gen. xxi. 33. where the inference that he connected a grove with his altar, ſeems clear) is another reſemblance of the ancient patriarchal rites, to thoſe of our long venerated race of prieſts and princes, the druids. Thus it ſhould ſeem, that if we heſitate to admit the ſuppoſition, that birds ſhould build their neſts at the altar of the Lord, or in the buildings which formed the court around that altar (and which probably had no exiſtence at this time, if the altar was *now* in the tabernacle) we may acquieſce in the conjecture, that as trees were planted in the court around the altar (the ſacrificatory) ſo they might be inhabited by birds, who "might haunt thereabout all the year round:" whereby they became ſubjects of the Pſalmiſt's holy envy.

No. CLXXI. PREPARING THE WAY FOR A PRINCE.

IT is uſually underſtood that the prophet Iſaiah, chap. xl. 3. alludes to the cuſtom of ſending perſons before a great prince, to clear the way for his paſſage: as the thought therefore is not new, I ſhall content myſelf with tranſcribing the paſſage, and the following extract; which is, I think, a happy comment upon it: and indeed almoſt a paralleliſm to it.

> *The voice of him that crieth in the wilderneſs,*
> "*Prepare ye the way of the Lord:*
> (Smoothen the ſuperficies of a way for the Lord; the very word which I have before rendered—level (EVEN) the way for the people.) in No. CXLVII.
> *Make ſtraight* IN THE DESERT *a cauſeway for our God*;
> (The word for cauſeway is, as before, MeſuLeH.)
> *Every valley ſhall be raiſed; and every mountain and hill ſhall be lowered;*
> *And the winding paths ſhall be made ſtraight*;
> *And the broken*—rough—*places* into a continued *level*."

The following is from Sir THOMAS ROE's chaplain, p. 468. "I, waiting upon my lord Embaſſador two years, and part of a third, and travelling with him in progreſs with that king, [the Mogol] in the moſt temperate months there, 'twixt September and April, were in one of our progreſſes 'twixt *Mandoa* and *Amadavar*, nineteen days, making but ſhort journeys IN A WILDERNESS, where *(by a very great company ſent* *before us, to make thoſe paſſages and places fit to receive us*) A WAY WAS CUT OUT, AND MADE EVEN, *broad enough for our convenient paſſage;* and in the place where we pitched our tents, a great compaſs of ground was rid, and made plain for them, by grubbing a number of trees and buſhes; yet there we went as readily to our tents, as we did, when they were ſet up in the plains."

No. CLXXII. RAIN OF DUST.

WE read Deuteronomy xxviii. 24. that God threatens to puniſh Iſrael by making "the heaven over thy head ſhall be braſs; and the earth under thee iron: the Lord ſhall make the rain of thy land *powder and duſt;* from heaven ſhall it come down upon thee, until thou be deſtroyed." It may be of uſe to enquire a little into the nature and properties of ſuch a kind of rain; in which the following extracts may aſſiſt us.

"Sometimes there [in India] the wind blows very high in thoſe hot and dry ſeaſons—raiſing up into the air a very great height, thick clouds of duſt, and ſand.... Theſe dry ſhowers moſt grievouſly annoy all thoſe among whom they fall; enough to ſmite them all with a preſent blindneſs; filling their eyes, ears, noſtrils, and their mouths are not free, if they be not alſo well guarded: ſearching every place, as well within, as without, our tents, or houſes; ſo that, there is not a little keyhole of any trunk, or cabinet, if it be not covered, but receives ſome of that duſt into it: the duſt forced to find a lodging any where, every where, being ſo driven and forced as it is by the extreme violence of the wind." Sir T. ROE'S EMBASSY, 373.

To the ſame purpoſe ſpeaks HERBERT, page 167. "And now the danger is paſt, let me tell you, moſt part of the laſt night we croſſed over an inhoſpitable ſandy deſert.. where here and there, we beheld the ground covered with a looſe and flying ſand, which, by the fury of the winter weather is accumulated into ſuch heaps, as upon any great wind the track is loſt; and paſſengers (too oft) overwhelmed and ſtifled; yea camels, horſes, mules, and other beaſts, though ſtrong, ſwift, and ſteady in their going, are not able to ſhift for themſelves, but periſh without recovery: thoſe rowling ſands, when agitated by the winds, move and remove more like ſea than land, and render the way very dreadful to paſſengers. Indeed in this place I thought that curſe fulfilled, Deut. xxviii. 24. where the Lord, by Moſes, threatens inſtead of rain to give them ſhowers of duſt."

Theſe inſtances are in Perſia: but ſuch ſtorms might well be known to the Iſraelites; as, no doubt, they occur alſo on the ſandy deſarts of Arabia, eaſt of Judea: and to this agrees TOURNEFORT, who mentions the ſame thing—"at *Ghetſci* there aroſe a tempeſt of ſand; *in the ſame manner as it happens ſometimes in Arabia, and in Egypt:* eſpecially in the ſpring. It was raiſed by a very hot ſouth wind, which drove ſo much ſand, that one of the gates of the Kervanſeray was half ſtopped up with it; and the way could not be found, being covered over, above a foot deep; the ſand lying in heaps on all hands. This ſand was extremely fine, and ſalt; and was very troubleſome to our eyes, even in the Kervanſeray, where all our baggage was covered over with it. The ſtorm laſted from noon to ſunſet; and it was ſo very hot the night following, without any wind, that one could hardly fetch breath: which in my opinion was partly occaſioned by the reflection of the hot ſand. Next day I felt a great pain in one eye, which made it ſmart, as if ſalt had been melted into it, &c." Part II. page 139.

This may give us a lively idea of the penetrating powers of the duſt of the land of Egypt; which, Exod. viii. 16. was converted into lice:—alſo, chap. ix. 8. of the effect of the aſhes of the furnace, which Moſes took, and ſprinkled "up toward heaven, and [being driven by the wind to all parts, and entering "any where, and every where,"] it became a boil breaking forth in blains upon man, and upon beaſt.. the boil was even on the magicians, and on all the Egyptians."

2. The phraſeology "from heaven ſhall it come down upon thee" deſerves notice: ſince we ſee that *heaven*, in this inſtance, ſignifies the air only, why may it not be ſo taken where other things are ſaid to come down from thence? as rain, fire, lightning, hail, &c. ſo Gen. vii. 11. xix. 24. xlix. 25. Joſh. x. 11, &c.

No. CLXXIII. PILLARS OF SAND.

THERE is a remarkable figurative repreſentation in Job, chap. xxx. 22. thus rendered in our tranſlation, "Thou liftеſt me up to the wind; thou cauſeſt me to ride *upon it*, and diſſolveſt my ſubſtance." Poſſibly after we have examined the phraſeology of this paſſage, its force may be further evident, and it may receive additional illuſtration.

"Thou doſt raiſe me up on high, into the air, by the agency of—upon—the wind; thou doſt make me to ride on it, as on a chariot, or other vehicle; and doſt diſſolve—diſperſe—diſſipate—my whole—intire—MY ALL: all that I ever was; all that I ever poſſeſſed." Such is the power of the original.

This might perhaps be referred to a vapour, raiſed by the wind, and, after being borne about among the clouds, being diſſolved, and falling in dew: but (1) the wind which raiſes it ſeems rather to deſcribe a ſtorm, and during ſtorms dew does not perceptibly riſe at all. (2) The current of wind, which like a chariot, bears away the ſubject of its power, is, a vehement, powerful, rapid, blaſt; as we ſay, a *high* wind; and does not agree with the formation, &c. of dew, which is a tranquil deliberate proceſs. (3) The word (מגג MEGEG) is applied to expreſs the melting of a ſolid body; as of the earth with rain, Pſalm lxvii. of the hills, through intenſe heat, Nahum i. 5. ſo Amos ix. 13. Mr. SCOTT has rendered the paſſage,

"Rous'd by Almighty force a furious ſtorm—
Upcaught me, whirl'd me on its eddying guſt,
Then daſh'd me down, and ſhattered me to duſt."

Under theſe conſiderations, I preſume to think, the reader will agree with me, that it refers to a ſand ſtorm: poſſibly, ſuch as we have noticed in the former number; or, much rather, to ſuch as is deſcribed by the following information; which the reader will not be diſpleaſed to peruſe, as it ſtands high among the moſt picturеſque, and moſt terrific, deſcriptions of the kind, I have met with. It is from Mr. BRUCE, Vol. IV. page 553, 554.

"On the 14th, at ſeven in the morning, we left Aſſa Nagga, our courſe being due north. At one o'clock, we alighted among ſome acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once ſurprized and terrified by a ſight ſurely one of the moſt magnificent in the world. In that vaſt expanſe of deſert, from W. and to N. W. of us, we ſaw a number of prodigious *pillars of ſand* at different diſtances, at times *moving with great celerity*, at others ſtalking on with a majeſtic ſlowneſs; at intervals we thought they were coming in a very few minutes to overwhelm us; and ſmall quantities of ſand did actually more than once reach us. Again they would retreat ſo as to be almoſt out of ſight, *their tops reaching to the very clouds*. There the tops often ſeparated from the bodies; and theſe, once disjoined, *diſperſed in the air*, and did not appear more. Sometimes they were broken near the middle, as if ſtruck with a large cannon ſhot. About noon they began to advance with conſiderable ſwiftneſs upon us, the wind being very ſtrong at north. Eleven of them ranged alongſide of us about the diſtance of three miles. The greateſt diameter of the largeſt appeared to me at that diſtance as if it would meaſure ten feet. They retired from us with a wind at S. E. leaving an impreſſion upon my mind to which I can give no name, though ſurely one ingredient in it was fear, with a conſiderable deal of wonder and aſtoniſhment. It was in vain to think of flying; the ſwifteſt horſe, or faſteſt ſailing ſhip, could be of no uſe to carry us out of this danger, and the full perſuaſion of this rivetted me as if to the ſpot, where I ſtood, and let the camels gain on me ſo much in my ſtate of lameneſs, that it was with ſome difficulty I could overtake them.

"The whole of our company were much diſheartened (except Idris), and imagined that they were advancing into whirlwinds of moving ſand, from which they ſhould never be able to extricate themſelves; but before four o'clock in the afternoon theſe phantoms of the plain had all of them fallen to the ground and diſappeared. In the evening we came to Waadi Dimokea, where we paſſed the night, much diſheartened, and our fear more increaſed, when we found, upon wakening in the morning, that one ſide was perfectly buried in the ſand that the wind had blown above us in the night."

"The ſun ſhining through the pillars, which were thicker, and contained more ſand apparently than any of the preceding days, ſeemed to give thoſe neareſt us an appearance as if ſpotted with ſtars of gold. I do not think at any time they ſeemed to be nearer than two miles. The moſt remarkable circumſtance was, that the ſand ſeemed to keep in that vaſt circular ſpace ſurrounded by the Nile on our left, in going round by Chaigie towards Dongola, and ſeldom was obſerved much to the eaſtward of a meridian paſſing along the Nile through the Magiran, before it takes that turn; whereas the Simoom was always on the oppoſite ſide of our courſe coming upon us from the ſouth-eaſt."

"The ſame appearance of moving pillars of ſand preſented themſelves to us this day in form and diſpoſition like thoſe we had ſeen at Waadi Halboub, only they ſeemed to be more in number, and leſs in ſize. They came ſeveral times in a direction cloſe upon us; that is, I believe, within leſs than two miles. They began, immediately after ſunriſe, like a thick wood, and almoſt darkened the ſun: his rays ſhining through them for near an hour, gave them an appearance of pillars of fire." Page 555.

If my conjecture be admiſſible, we now ſee a magnificence in this imagery, not apparent before: we ſee how Job's dignity might be exalted in the air; might riſe to great grandeur, importance, and even terror, in the ſight of beholders; might ride upon the wind, which bears it about, cauſing it to advance, or to recede; and, after all, when the wind diminiſhes, might diſperſe—diſſipate—melt—this pillar of ſand, into the undiſtinguiſhed level of the deſert. This compariſon ſeems to be preciſely adapted to the mind of an Arab; who muſt have ſeen, or have been informed of, ſimilar phenomena in the countries around him.

No. CLXXIV. UNTIER OF KNOTS; A TITLE OF DANIEL.

UNDER the article *Binding*, in the *Dictionary*, the reader has ſeen a particular deſcription of the prophet Daniel, as eminent for "diſſolving of doubts," *literally* from the Hebrew, "*untying of knots*." This ſeems to be a very apt figure to expreſs the powers of that prophet's mind, but a figure, which had it been literally rendered in our Engliſh tranſlation, would have made many a ruſtic ſmile, perhaps ſtare:—and peradventure

venture exclaim, " So, then, this eminent ſtateſman—courtier—prophet—was excellent at untying of knots!" I muſt own, for myſelf, I had taken it as a figurative commendation of that prophet, perſonally, and excluſively; it was therefore with ſome ſurprize, and more ſatisfaction, I found in Sir JOHN CHARDIN, that this is a title appropriated to many beſides the Hebrew preſident of the Chaldeans and wiſe men of Babylon.

In the copy of a patent given to Sir JOHN by the king of Perſia, we find it is addreſſed—" To the Lords of Lords, who have the preſence of a lion, the aſpect of Deſton; the princes who have the ſtature of Tahem-ten-ten, who ſeem to be in the time of Ardevon, the regents who carry the majeſty of Ferribours. The conquerors of kingdoms, ſuperintendants *that unlooſe all manner of knots,* and who are under the aſcendant of Mercury, &c." In his explanation, Sir JOHN ſays, it is, in the original, *who unlooſe all ſorts of knots*—The Perſians rank all penmen, books, and writings, under Mercury, whom they call *attared*; and hold all people born under that planet, to be endued with a refined, penetrating, clear-ſighted, and ſubtile wit."

On turning to Daniel v. 12. obſerve with how accurate a coincidence to the foregoing principles the queen deſcribes the prophet: " In all reſpects an abundant ſpirit, and knowledge, and underſtanding, which manifeſts itſelf in his interpreting dreams, and explaining intricate enigmas, and *untying of knots*, is found in Daniel." We gather by this compariſon, *firſt*, that as ſuperintendants (*i. e.* of provinces) are deſcribed as *untyers of knots*, and Daniel is thus deſcribed, he was, or had been, a ſuperintendant. Daniel had been made governor of the province of Babylon by Nebuchadnezzar; as he is not ſo deſcribed on this occaſion,it is every way probable he was not now in that office, yet the queen continues his titles to him. *Secondly*, is it not likely that the queen finiſhed her deſcription of him, by alluding to his being born under Mercury, *attared?* Is not this what is meant by the words put into her mouth, " the ſpirit of the holy Gods is in him!" She might ſay explicitly, " the divine ſpirit of Mercury [*q.* like another *Thoth?*] is in Daniel;" but the ſacred writer, unwilling to allude to ſuch an idolatrous and ſuperſtitious notion, expreſſes the ſentiment by ſaying, " The ſpirit of the holy Gods is in him." This is perfectly in character with the Jewiſh reluctance even of pronouncing the very names of idols; and of a holy prophet's zeal in referring to the true God as the ſource of all his endowments. *Query*, Is not this idea preſerved, yet with variation, in *the ambiguous plural* form of theſe words? Will this title apply to Matth. xvi. 19. *Whatever ye ſhall bind on earth*, &c. as regents, deputy-governors, delegates, ſuperintendants, &c. in your reſpective provinces, ſhall be confirmed at court—in heaven?

No. CLXXV. ROASTING MEAT IN OVENS.

WE have explained and juſtified the fact, that food is dreſſed by means of dung, and in ovens heated with dung, [*Vide* FRAGMENTS, Nos. CVI. CIX.] How this could be performed, has appeared difficult to ſome readers; ſince it would, ſay they, be next to impoſſible, to preſerve the food from contact with the fuel, and from pollution by it. The account which THEVENOT, p. 95. part. ii. gives us, may remove this difficulty. " It is not their cuſtom (in Perſia) to roaſt meat on the ſpit—they uſually boil;—but they bake in the oven, whole ſheep and lambs in this manner: *after* they have well heated the oven, which hath the mouth in the top; they put into it the meat, and hang it there, with an earthen dripping pan under it, to receive the fat; it roaſts alike on all ſides; and when it is enough they cut it into pieces." So that, we ſee, the meat hangs free from the ſides, and the bottom of the oven: and the fuel, by which it was heated, being pretty much burnt out, and ſunk at the bottom of the veſſel, is there covered by an earthen dripping pan : this ſtrengthens the argument againſt VOLTAIRE, that Ezekiel was not directed to eat human ordure, mingled with his victuals ; ſince there is evidently no need that the fuel, or any particles of it, ſhould come near the meat, which is thus ſuſpended, and encloſed in the oven ; but without touching it in any part.

No. CLXXVI. GRASS THROWN INTO THE OVEN.

THE foregoing remark leads alſo to another : if the ovens are " heated by dung of horſes, aſſes, oxen, camels," &c. through neceſſity, no doubt can be made that vegetable ſubſtances, when they can be procured, would be preferred for that purpoſe : underſtanding therefore the form of the oven, leads us to perceive the propriety of conſidering what it may be heated with. Coal they have none, and if they had, as I have hinted, page 10, they would certainly regard the being obliged to employ ſuch ſmoky, ſoot-making ſubſtances, in heating their ovens, as the loweſt point of human diſtreſs. Wood is very rare ; they are reduced therefore to the adoption of vegetable ſubſtances, twigs, leaves, and refuſe : Sir JOHN CHARDIN obſerves, (MS. in HARMER, whom I have conſulted for moſt of theſe inſtances, Vol. I, p. 263, &c.) that they burn moſt commonly in Perſia, heath, &c. Dr. RUSSELL ſays, they burn at Aleppo parings of fruit, and ſuch like things, meaning no doubt ſtalks of vegetables : RAUWOLF ſays, ſmall twigs, and ſtraws, when they can have them : D'ARVIEUX mentions a fire of vine twigs, Voy. Pal. p. 198. This gives the true import of our Lord's remark, that *graſs* (χόρτος) vegetable ſubſtances are *growing in ſplendor to-day, to-morrow are caſt into the oven* for the purpoſe of *heating it* ; and thereby dreſſing whatever food may be ſuſpended therein.

The mention of a fire of vine twigs by D'ARVIEUX, brings to recollection the paſſage of Ezekiel, wherein he condemns the vine to the fire. " Son of man, what is the vine tree more than any tree ? ſhall wood be taken thereof to do any work ? will men take a pin of it to hang any veſſel thereon ? behold *it is caſt into the fire for fuel : the fire devoureth both ends of it : and the midſt of it is burnt*, &c. As the vine tree among the trees of the foreſt which I have given to the fire for fewel, ſo will I give Jeruſalem," &c. Ezekiel xv. 2. The compariſon needs no explanation.

No. CLXXVII. OF GRASS, IN THE EAST.

THE management of graſs as food for cattle in the Eaſt, the ideas connected with it, and the ſimilies drawn from it, or alluſions to the nature of it, which *there* is extremely periſhable ; are ſo different from the attention paid to that article of agriculture among ourſelves, and from the permanent verdure of it in our own iſland, that we are in conſtant danger of miſtaking the repreſentations which refer to it in Scripture.

" The internal area of the theatre of Bacchus at Athens is now annually ſown with barley, which as the cuſtom here is, the Diſdar Aga's (commander of the garriſon) horſes *eat green* ; little or no graſs being produced in the neighbourhood of Athens." STUART'S ATHENS, Vol. II. p. 24.

In general " they mow not their graſs (as we do) to make hay, but cut it off the ground, either green, or withered, as they have occaſion to uſe it."

" And here a ſtrong argument that may further, and moſt infallibly, ſhew the goodneſs of their ſoil, ſhall not eſcape my pen ; moſt apparent in this, that when the ground there *hath been deſtitute of rain nine months together, and looks all of it like the barren ſand in the deſarts of Arabia, where there is not one ſpire of green graſs to be found,* within a few days after thoſe fat enriching ſhowers begin to fall, the face of the earth there (as it were by a new *reſurrection*) is ſo revived, and throughout, ſo renewed, as that it is preſently covered all over with a pure green mantle." Sir T. Roe's *Voyage to India*, p. 360. To the ſame purpoſe ſpeaks Dr. Russell, in his account of Aleppo; and calls it, *a reſurrection of vegetable nature.*

It might be worth while to note (1) how the Scripture deſcribes graſs itſelf. (2) The nature, and the appearances, of places deſtitute of graſs. (3) Compariſons made to graſs. I do not mean to follow this examination, but merely to ſuggeſt a few paſſages.

Graſs is deſcribed as feeble, periſhing, ſoon withered, Pſalm xxxvii. 2. cii. 4, 11. James i. 11. as not always coming to maturity, 2 Kings xix. 26. Iſa. xxxvii. 27. Pſ. cxxix. 6. as revived by dew, Deut. xxxii. 2. Prov. xix. 12. and by ſhowers, 2 Sam. xxiii. 2. Pſalm lxxii. 6, 16.

Mr. Harmer has anticipated me, in referring the *king's mowings*, Amos vii. 1. to what ſhould have been rendered the *king's feedings*; agreeable to the extract above from Mr. Stuart. They took place probably in March. The ſame idea ſhould be attached to the paſſage, Pſalm lxxii. 6. "he ſhall come down like rain on the *mown* graſs:" it ſhould be "on the graſs that has been *fed off*." "The targum here is remarkable, *graſs eaten down by locuſts*." N. B. The word rendered *mower*, Pſalm cxxix. 6, 7. ("graſs, wherewith the *mower* filleth not his hand") ſhould have been rendered *carrier;* a perſon who means to gather, and *carry off*, a handfull:—ſuppoſe, as our children, in ſpring time, gather butterflowers, daiſies, and other ornaments of the meadows: which gives a gradation to the paſſage, "not even a handfull, for thoſe who only deſire a handfull, certainly not ſo much as may be tied into a bundle, ſtill leſs a quantity deſerving of bleſſing for its abundance, and beauty."

This rapidity with which graſs grows in the Eaſt may illuſtrate ſeveral paſſages of Scripture; among others the 16th verſe of this Pſalm. "There ſhall be a handful of corn ſown in the earth, in the head of the mountain, the fruit thereof ſhall grow ſo tall, that it ſhall ſhake as majeſtically as the cedars of Lebanon: ſo from the city the people ſhall flouriſh in like manner as the graſs of the earth:" meaning, at once as rapidly and as extenſively, as this vegetable reſurrection.

The writers from whom I have extracted, agree in calling the renovation of vegetation a *reſurrection:* the idea had not eſcaped the prophets, "thy dead ſhall live; with my corpſe ſhall they ariſe; for thy dew is as the dew of herbage, and the earth ſhall caſt out her dead." Iſaiah xxvi. 19.

Human life is compared to graſs, Pſalm xc. 5.... "*as the graſs*—tender riſings of graſs *they are changed: in the day dawn it flouriſhes,* and ſprouts, proceeding towards eſtabliſhed life, *towards evening it is plucked up, and is dry.* So Pſalm ciii. 15. Iſaiah xl. 6. All fleſh is tender graſs; *chajir.* The wicked are compared to graſs, Pſ. xcii. 7. not of the weakly, but of the general kind, vegetables.

The reader will note for himſelf many ſimilar paſſages, which thus underſtood appear to be exquiſitely beautiful, poetical images. We turn now to another branch of this ſubject.

No. CLXXVIII. OF HAY, NOT MADE IN THE EAST.

THERE is a groſs impropriety in our verſion of Proverbs, xxvii. 25. "The HAY appeareth, and the tender *graſs* ſheweth itſelf, and *herbs* of the mountains are gathered." Now, certainly, if the *tender graſs* is but juſt beginning to ſhew itſelf, the hay, which is graſs cut and dried, after it has arrived at maturity, ought by no means to be aſſociated with it, ſtill leſs ought it to be placed *before* it. And this leads me to notice, that none of the dictionaries, &c. which I have ſeen, ſeem to me to give the accurate import of this word; which I apprehend means, the firſt ſhoots, the riſing—juſt budding—ſpires of graſs. So in the preſent paſſage (גלה חציר GALEH CHAJIR) *the tender riſings of the graſs are in motion; and the buddings of graſs* (graſs in its early ſtate; as is the peculiar import of דשא DESHA) *appear*; *and the tufts of graſs*, proceeding from the ſame root, *collect themſelves* together, and, by their union, begin *to* clothe *the mountain* tops with a pleaſing verdure." Surely, the beautiful progreſs of vegetation, as deſcribed in this paſſage, muſt appear to us too poetical to be loſt; but what muſt it be to an eaſtern beholder! to one who had lately witneſſed all-ſurrounding ſterility! a graſsleſs waſte!

Conſult Joel ii. 22. "Fear not ye beaſts of the field, [that the earth ſhall be totally barren after the locuſts have devoured its produce] becauſe the paſtures of the wilderneſs do *ſpring*:" put forth the rudiments of future paſturage, in token of rapid advance to maturity. See alſo Deut. xxxii. 2. "As the ſmall rain on the firſt ſhoots of the graſs."

The ſame impropriety, but in a contrary order, and where perhaps the Engliſh reader would be leſs likely to detect it; occurs in our verſion of Iſaiah xv. 6. "*for the waters of Nimrim* [water is a principal ſource of vegetation] *ſhall be deſolate*—departed—DEAD; *ſo that* (the "hay" in our tranſlation, but the word is חציר CHAJIR as before) *the tender*—juſt ſprouting—*riſings of the graſs are withered*—dried up; *the* (דשא DESHA) *buddings of the graſs* are *entirely ruined* ("faileth"); *green it was not:* i. e. it never came to greenneſs, to which ſtate it was prevented from arriving, by want of water. ("there is no green thing:" in our verſion.) The following verſe may be thus tranſlated: *Inſomuch, that the reſerve he had made, and the depoſit* he had placed with great care in ſuppoſed ſecurity, *ſhall all be driven off to the brook of the willows:* Heb. river of the Orebim. Conſult the anxiety of Ahab; who ſent all over his kingdom to diſcover at the brooks graſs enough to ſave the horſes alive. [*Query*, whether, on this occaſion, he would have ſent them to feed at the brooks; or would have had the graſs cut, and brought to them?] Ahab, it ſeems, hoped for the poſſibility of finding graſs, *i. e.* not graſs left from a former growth, but, *chajir*, freſh tender ſhoots of graſs juſt budding, 1 Kings xviii. 5.

A ſimilar gradation of poetical imagery is uſed, 2 Kings xix. 26. "*Their inhabitants were of ſhortened hand*; *diſmayed, aſhamed, they were as graſs of the field*, vegetables in general, *as the green buddings of graſs*, deſha; *as the tender riſings*, chajir, *on the houſe tops; and thoſe* too *ſtruck by the wind, before it is* advanced in growth to *a riſing up*." What a climax expreſſive of imbecility!

Is it not unhappy that in the only two places of the Old Teſtament where our tranſlators have uſed the word *hay*, it ſhould be neceſſary to ſubſtitute a word of a directly contrary meaning, in order to accommodate the true rendering of the paſſages, to the native (eaſtern) ideas of their authors?

No. CLXXIX. DIVINATION BY ARROWS.

UNDER the article *Arrow*, in the *Dictionary*, the reader has ſeen one mode of divination practiſed by means of that weapon; it may be, and probably is, the mode which ought to be adopted for explaining that paſſage of Ezekiel, xxi. 21. to which it is referred. But as the following mode has its curioſity, I ſhall tranſcribe it from *Della Valle*, p. 276.

p. 276. "I ſaw at Aleppo a Mahometan, who cauſed two perſons to ſit upon the ground, one oppoſite to the other; and giving them *four* arrows, *into their hands*, which both of them held with their points downward, and, as it were, in two right lines united one to the other. Then, a queſtion being put to him, about any buſineſs, he fell to murmur his enchantments, and thereby cauſed the ſaid four arrows, of their own accord, *to unite their points together in the midſt* (though he that held them ſtirred not his hand) and, according to the future event of the matter, thoſe of the right ſide were placed over thoſe of the left, or on the contrary."—Then **Della Valle** proceeds to refer it to diabolical agency.

I would by no means affirm that this was that mode of divination by arrows which the king of Babylon practiſed: but, I would ſlightly conſider the paſſage in the prophet. *He made his arrows—bright*, ſays our tranſlation—the word (קלקל KALKAL) ſignifies, to move very lightly, to be exceedingly light; now, how the placing a number of arrows together, in a quiver, (the mode hitherto referred to in explanation of the paſſage) may render them exceedingly light, I do not know: but if the word may ſignify, made very light, for the purpoſe of obtaining an accurate equilibrium when held in the hand; or, if it may ſignify, vibrating very lightly, and by a very ſmall impulſe, when ſo held, as it implies in ſome of its forms, then it *may* be accommodated to our extract; for, certainly, thoſe arrows whoſe points, from being held downward, united their points to the others, muſt have been very light, very eaſily moved; they muſt have been not merely *kal*, light, but *kalkal*, light, light: very light. Moreover, why was the divination for Jeruſalem AT *his right hand?*—rather (ב) IN *his right hand?* May **Della Valle**'s obſervation explain this? "the arrows of the right ſide, (*i. e.* of the right hand, wherein they were held) were placed over thoſe of the left." I ſuppoſe—as giving an affirmative anſwer to the enquiry; when foretelling a favorable iſſue: but had the anſwer been unfavorable, the arrows in the left hand would have predominated over thoſe of the right hand. Let the reader conſider this latter expreſſion of the prophet; and then if he does not adopt this explanation, he will, at leaſt, think his trouble in peruſing the extract, is not loſt.

No. CLXXX. SEED CORN THROWN ON BRIDES.

IN No. XII. page 74, I had ſuggeſted that the throwing of ſeed corn over the bride, at the time of marriage, was an emblem of fertility: the reader will be pleaſed at ſeeing the conjecture confirmed; as it is, by the account Sir **Thomas Roe**'s chaplain, A. D. 1615. gives of the marriages of the Hindoos: "The prieſts [*i. e.* of the bride, and of the bridegroom,] bring them [the bride and bridegroom] together, and join their hands, praying that they may live in unity, and love, together: and then, both thoſe churchmen *ſcatter rice upon the married couple*, intreating God to make them fruitful; in ſending them many ſons, and daughters; that they may multiply as much as that ſeed doth in the ears that bear it." This concludes the ceremony. *Vide* article Marriage in the Dictionary, where it appears the cuſtom is ſtill preſerved among the Jews: in ſome places. *Voyage to Eaſt India*, p. 445.

No. CLXXXI. ORPHANS.

THE cuſtomary acceptation of the word *orphans*, is well known to be that of, "children deprived of their parents:" but the force of the Greek word ορφανȣς (rendered *comfortleſs* in our tranſlation, John xiv. 18.) implies the caſe of thoſe who have loſt ſome

dear

dear protecting friend, ſome patron; though not ſtrictly a father: and in this ſenſe it is uſed, 1 Theſſ. ii. 17. "We alſo brethren being taken away from our care over you"—(απορφανισθεντες). Correſpondent to this import of the word, I conceive it might be uſed by our Lord, in the paſſage of John above referred to; and I think a very lively comment upon it may be inferred from the ſubſequent remark; eſpecially if there was in the court of Herod, or of the kings of Syria, or other weſtern Aſiatic monarchs, an order of ſoldiery of the ſame deſcription, which is by no means impoſſible. "The ſoldiers of NADIR SHAH are obliged to keep YETIMS at their own expence. YETIM ſignifies *an orphan:* but theſe are conſidered as ſervants, who, when their maſters die, or fall in battle, are ready to ſerve as ſoldiers." HANWAY'S TRAVELS *in Perſia*, Vol. I. p. 172.

May I now paraphraſe our Lord's ſentiment? "You are about to ſee your Maſter die, fall, as it were, in battle; and might imagine that it would be your duty to ſucceed into my place, and to maintain the bloody conflict, till you alſo fell, as I had done; but I will not (long) leave you in that anxious ſituation: I will again return to you, and lead you on to victory under my protection and patronage: I will not *now* leave you YETIMS; though moſt of you may, at diſtant periods, cloſe your lives as gallant ſoldiers in this noble warfare, as your maſter did before you." I perceive nothing inconſiſtent with the affection of Jeſus to his followers, in this explanation of the word, and of the paſſage.

No. CLXXXII. REWARDS TO DANCERS.

IN the Eaſt it is cuſtomary for the public dancers at feſtivals in great houſes to ſolicit from the company they have been entertaining, ſuch rewards as they may chuſe to beſtow: theſe uſually are ſmall pieces of money, which the donor ſticks on the face of the performer; and a favourite dancer ſhall have her face covered with ſuch preſents: nothing further is expected. Herod the Great, however, offered half his kingdom to Salome, the daughter of Herodias, who had danced to pleaſe him; and in this, if he was but equal in wiſdom, he was certainly ſuperior in extravagance to a Perſian monarch "Shah Abbas; who—being one day drunk [in his palace] he gave a woman that danced much to his ſatisfaction, the faireſt *Hhan* in all Iſpahan; which was not yet finiſhed, but wanted little: this *Hhan* yielded a great revenue to the king, to whom it belonged, in chamber-rents." So far the parallel is tolerably exact; for, that Herod was far from ſober, is I ſuppoſe beyond ſuſpicion;—but the ſequel is different: "The Nazer having put him in mind of it, next morning, took the freedom to tell him, that it was unjuſtifiable prodigality; ſo the king ordered to give her a hundred tomans:" (200l.) with which ſhe was forced to be contented. THEVENOT *in Perſia*, p. 100.

We ſee, now, the reaſon for the hurry of Herodias, to ſecure the execution of John the Baptiſt; for, had ſhe waited till the next morning for the fulfilment of the king's oath, the king might have been by that time cooler; and ſome of his ſervants wiſer; they might have remonſtrated with him on the violence and injuſtice of his order; and Salome who now inſiſts, "*give me here* INSTANTLY the head of John in a charger," might have been forced to have accepted, in full payment for her activity, the vacant charger, only; without accompliſhing that death, which was ſo vehemently deſired by Herodias: or perhaps, the value of a few tomans, inſtead of the half of the promiſed kingdom.

N. B. The ſilver charger is characteriſtic, in this ſtory of the beheading of John: the newſpapers lately informed us, that the grand Seignior, having received, according to cuſtom, the heads of ſome of his officers, who had been decapitated by his orders, commanded that they ſhould be "expoſed in large ſilver diſhes" at the entrance of his porte; with labels denoting their crimes, &c. which was accordingly done.

No. CLXXXIII. BUTTER AND HONEY, AS FOOD.

I Suppoſe the reader, like myſelf, has uſually taken the expreſſion Iſaiah vii. 15. "Butter and honey ſhall he eat, that he [the child] may know how to refuſe the evil, and chooſe the good;"—to imply a time of plenty; and, that this ſhould indicate plenty, ſeems confirmed by verſe 22. "Butter and honey ſhall every one eat that is left in the land," when the moſt delicious foods might be procured for children; who might at one time eat butter, (the eaſtern butter is a kind of thick cream, not ſolid, like our lumps of butter) and at another time might eat honey:—for myſelf too, I muſt acknowledge, that I had no ſuſpicion of this butter and honey compoſing the ſame meſs of food, and being eaten mixed together; till I found the following hint in D'ARVIEUX, p. 205. ſpeaking of the Arabs, "*One of their chief breakfaſts is cream,—or freſh butter—*MIXED IN A MESS OF HONEY: Theſe do not ſeem to ſuit very well together, but experience teaches that this is no bad mixture, nor diſagreeable in its taſte, if one is ever ſo little accuſtomed to it." The laſt words ſeem to point at a delicacy of taſte, of which D'ARVIEUX was ſenſible in himſelf, which did not, at once, reliſh this mixture: and I think the prophet ſeems to allude to ſomewhat of the ſame heſitation in the caſe of children, who muſt be ſome time before they fancy this mixture; but, having been accuſtomed to it, they find it pleaſant, and know how to prefer the good, and agreeable, before what is evil; *i. e.* leſs ſuited to their palate. I preſume, therefore, this was as near as conveniently might be, an immediate ſubſtitute for the mother's milk.

THEVENOT alſo tells us, "the Arabs knead their bread-paſte afreſh; adding thereto butter, and ſometimes alſo honey." Part. I. page 173.

We read 2 Sam. xvii. 29. of honey and butter being brought to king David, as well as other refreſhments, "becauſe, the people were hungry, weary, and *thirſty*." Conſidering the liſt of articles, there ſeems to be nothing adapted to moderate *thirſt*, except this honey and butter; for we may thus arrange the paſſage: the people were hungry,—to ſatisfy which were brought—wheat, barley, flour, beans, lentiles, ſheep, cheeſe: the people were weary, to relieve this were brought—beds; the people were thirſty—to anſwer the purpoſe of drink was brought, a mixture of butter and honey: food fit for breakfaſt; light and eaſy of digeſtion, pleaſant, cooling, and refreſhing.

That this mixture was a delightful *liquid* appears from the maledictory denunciation of Zophar, Job xx. 17. The wicked man "ſhall not ſee the rivers, the floods, the *brooks* [read TORRENTS, by all means] of honey and butter:" honey alone can hardly be eſteemed ſo *flowing* as to bear a compariſon to rivers and torrents; but cream, in ſuch abundance, is much more fluid; and mixed with honey, may dilute and thin it, into a ſtate more proper for *running*—poetically ſpeaking, as freely as water itſelf.

"Honey and milk are under thy tongue," ſays the ſpouſe, Cant. iv. 11. perhaps this diſh was not merely a refreſhment, but an elegant refreſhment; this heightens the inference from the predictions of Iſaiah, and the deſcription of Zophar, who ſpeak of its abundance; and it alſo increaſes the reſpect paid to David, by his faithful and loyal ſubjects at Mahanaim, &c.

No. CLXXXIV. DEGRADATION OF THE FIRST-BORN.

"NOTWITHSTANDING that long continued cuſtom there, for the eldeſt ſon to ſucceed the father in that great empire [of the Mogul] *Achabar Sha*, father of the late king, upon high and juſt diſpleaſure taken againſt his ſon, *for climbing up unto the bed of Anarkalee*, his father's moſt beloved wife, (whoſe name ſignified *the kernel of a pomegranate*) and for other baſe actions of his, which ſtirred up his father's high diſpleaſure againſt him, reſolved to break that ancient cuſtom; and therefore, often, in his life time, proteſted, that not he, but his grandchild *Sultan Coobſurroo*, whom he kept in his court, ſhould ſucceed him in that empire." Sir THOMAS ROE's *Embaſſy to the great Mogol*, p. 470.

This will remind the reader of a ſimilar puniſhment ordered for a ſimilar tranſgreſſion, in the caſe of Reuben, *Gen.* xlix. 4. whom the dying Jacob deprives of his natural dignity of primogeniture. "Impetuous as water, be not thou the excellent; *i. e.* retain not the ſuperiority; becauſe thou didſt aſcend the couch of thy father [*i. e.* the bed being ſpread on a divan, which itſelf is ſomewhat raiſed from the floor, *vide* No. xiii, p. 29. he went *up* to it] then thou didſt pollute my place of lying, going up to it." Each of the fathers degrades the criminal, but does not appear otherwiſe perſonally to puniſh him, nor to involve his poſterity in the effects of his puniſhment. I fear, that notwithſtanding Reuben, in the caſe of Joſeph, Gen. xxxvii. 22. ſhewed ſome compaſſion, yet there wanted not "other baſe actions of his to ſtir up his father's high diſpleaſure," before he could be guilty of this atrocity (*nemo repente fuit turpiſſimus*) in which, alſo, his character might coincide with that of the ſon of the great Mogol.

No. CLXXXV. ADORATION BY KISSING.

UNDER the words *Adore*, and *Kiſs*, in the *Dictionary*, a good deal of pains has been taken, to ſhew the nature of that cuſtom, when referred to idols: but, I think, the following is the fulleſt deſcription of ceremonious kiſſing, that I have met with.

[At Surat] "is ſeen a great and fair tree . . the gentiles of the country hold it in great veneration, for its greatneſs, and age, viſiting and honoring it often." "On high, there hangs a bell, which thoſe that come to make their fooliſh devotions, firſt of all ring out, as if thereby to call the idol to hear them: then they fall to their adoration, which is commonly, *to extend both hands downwards, as much as poſſible, being joined together, in a praying poſture; which lifting up again, by little and little, they bring to their mouths as if to kiſs them; and, laſtly, extend them, ſo joined together, as high as they can over their heads*, which geſticulation is uſed only to idols and ſacred things; . . . this ceremony being performed ſome make their prayers ſtanding; others proſtrate themſelves, with their whole bodies groveling on the earth, and then riſe again; others only touch the ground with the head, and forehead, and perform other like acts of humility." DELLA VALLE, *in India*, page 20.

"The Moors at prayers join their hands together, not as we do by the ends of our fingers, but by the ſide of their hands, as though they were going to drink out of them:" ſays BRAITHWAITE, *Journey to Morocco*, p. 137. A. D. 1727.

The firſt part of this extract will remind the reader of the frequent alluſions in the Old Teſtament to religious rites, performed under green trees, &c. at whoſe antiquity, and general prevalence, we have already hinted, and of which, perhaps, more elſewhere.

No. CLXXXVI. WEIGHING A KING IN A BALANCE.

"THE firſt of September (which was the late Mogol's birth-day) he, retaining an ancient yearly cuſtom, was in the preſence of his chief grandees weighed in a balance; the ceremony was performed within his houſe, or tent, in a fair ſpacious room, whereinto none were admitted but by ſpecial leave. The ſcales in which he was thus weighed, were plated with gold, and ſo the beam on which they hung by great chains, made likewiſe of that moſt precious metal. The king ſitting in one of them, was weighed firſt againſt ſilver coin, which immediately after was diſtributed among the poor; then was he weighed againſt gold; after that againſt jewels, (as they ſay) but, I obſerved (being there preſent with my lord ambaſſador) that he was weighed againſt three ſeveral things, laid in ſilken bags, on the contrary ſcale. When I ſaw him in the balance I thought on Belſhazzar, who was found too light, Dan. v. 27. By his weight (of which his phyſicians yearly keep an exact account) they preſume to gueſs of the preſent eſtate of his body; of which they ſpeak flatteringly, however they think it to be." Sir Thomas Roe's *Voyage to India*.

The reader, as well as myſelf, will thank this writer for his hint in alluſion to the ſtory of Belſhazzar; and, no doubt, ſuch might be the ancient cuſtom in the court of Babylon. Nevertheleſs, ſhould we wiſh to refer this *weighing*, to that of diminiſhed coin—coin diminiſhed by clipping, or &c. perhaps there is nothing to forbid it—" MENE, God hath *numbered thy kingdom* (ſo coin is counted) and its appointed years are completed: TEKEL (Chaldæan dialect for the Hebrew *ſhekel)* thou—thyſelf—thy perſon—thy character—art weighed in the balances, and art found deficient—*quaſi*, diminiſhed" leſſened from thy juſt weight.

I ſhall add the mode of weighing ſingle pieces of money. " I would adviſe every ſtranger that comes into this country (Morocco, &c.) to buy a pair of ſcales as ſoon as he can, to weigh their blanquils: they are made of box; and are a balance and lever. The manner of uſing them is, to hold them between the fore-finger and the thumb; there is a broad flat part to put the blanquil upon, and if it be weighty, and good, it will bring up the balance, and fall into the palm of your hand; if bad, the balance will ſtand ſtill. It is incredible to ſee how faſt the Jews and Moors will weigh money in that manner." Braithwaite's *Journey* to *Morocco*, page 375.

I obſerve, however, that the word (מאזנים MATZENIM, from whence the Chaldee MATZENIA) is of the *dual* form, implying a *pair* of ſcales, rather than (as it is rendered) *ſtatera*, the Roman balance, or ſteel-yard, to which Braithwaite's weigher may be referred. This mode, therefore, of weighing ſingle pieces of money, may ſtand diſtinct from that of weighing large quantities, which certainly were placed in ſcales. Nevertheleſs, there ſeems to be ſomething very like an alluſion to both manners of weighing in Iſaiah xl. 12. where we have two words, expreſſive of weighing: " (God) hangs on—weighs—the mountains in (פלס PELES, *ſingular*) a balance, and hills in *Matzenim* ſcales." *q. d.* he weighs the high mountains of the world as he would weigh a ſingle piece of money; but he throws the hills into ſcales to be weighed together in bulk, not thinking them important enough to be weighed *individually*." So we are told by Niebuhr, quoted No. XXVIII. p, 52. " The merchants of Mocha receive payment *of great ſums by weight*." &c.

No. CLXXXVII. WORDS TAKEN IN INDIRECT SENSES: WITTICISMS.

THAT kind of variation of names by ſubſtituting a ſimilarity of ſound, which would amount to a *pun*, in our language, and would be ſo conſidered among us, is very prevalent in the Eaſt: we have abundant evidence of its antiquity from Scripture; where it is ſo frequent, that the reader cannot fail to recollect many inſtances; ſuch as Mephiboſhet for Mephibaal, Belzebub, Belzebul, &c.

I think the following extract from Sir THOMAS ROE, page 425, is as neat a *collection* of examples of this cuſtom, as I have met with; and I prefer it before ſome others, becauſe the names it refers to are Scripture names.

"They ſpeak very much in honour of Moſes, whom they call *Mooſa calim Alla*, Moſes the publiſher of the mind of God; ſo of Abraham, whom they call, *Ibrahim Carim Alla*, Abraham the honoured, or the friend, of God; ſo of Iſhmael, whom they call *Iſmal*, the ſacrifice of God; ſo of Jacob, whom they call *Acob*, the bleſſing of God; ſo of Joſeph, whom they call *Eeſoff*, the betrayed for God; ſo of David, whom they call *Dahood*, the lover and praiſer of God; ſo of Solomon, whom they call *Selymon*, the wiſdom of God: all expreſſed in ſhort Arabian words which they ſing in ditties, unto their particular remembrances."

"Many men are called by theſe names—ſo others are called Mahmud, or Chaan; which ſignifies the moon; or Friſta, which ſignifies a ſtar: and they call their women by the names of ſpices or odours; or of pearls, or precious ſtones; or elſe by other names of pretty, or pleaſing ſignification.—So Job called his daughters," *Job* xlii. 14.

The reader has ſeen in No. LXXV. page 133, that under different pronunciations the ſame word has different meanings: which I beg him to review, and to bear in mind.

"The Arabs by a play on words have made this proverb [they call Damaſcus by the name of *Sham*] *Shami, ſhoumi*; the Damaſcus-men, wicked. On the contrary, they ſay of the people of Aleppo, *Halabi, tchalebi*, the Aleppo-man, a petit-maitre." VOLNEY, Vol. II. page 272.

The prophet Micah, i. 10. ſpeaking to, or of Aphrah, which word ſignifies *duſt*, ſays, "in the houſe of Aphrah—duſt, roll thyſelf in the duſt" (לעפרה עפר L*e*-OP*h*REH OPHER) The ſame prophet had juſt before called on the people of *Acco*—which name is near in ſound to the Hebrew word for weeping, "weep not"—as if he had ſaid, "*Acco, eccho not* complaints:" and to the inhabitants of *Gath*, which name reſembles the Hebrew word to ſing—"ſing not." So Anathoth ſignifies poverty; and the prophet Iſaiah varies it, x. 30. "O poor, poverty—Anathoth!" (עניה ענתות, ONI*ah*, ON*e*T*u*TH!) This manner is frequent in this prophet: that it was not always meant in degradation, appears, from our Lord's application of it to Peter: "Thou art named a rock, and upon this rock I will build my church"—*tu es* Petrus, & *ſuper hanc* Petram, &c.

Sir JOHN CHARDIN relates a piece of verbal dexterity, but of a different kind, and on a different ſubject, p. 392. "*O thou faithful, if thou demandeſt in what year this portal was built, I anſwer thee*, from above the portal,—*from deſire demand thy deſires*." [The word, in the original, for *portal*, ſignifies *deſire*; the phraſe might have been rendered "from this (portal) *deſire*, demand all thy *deſires*."—It is well for the reader, and for myſelf, that Sir JOHN explains this enigma]—"To underſtand this laſt diſtich, you muſt know, that whereas . . we have but few numeral letters . . the alphabet in the Oriental languages, ſtands for arithmetical numbers: and ſo, for a knack of wit, which indeed requires a quick fancy, they denote the year of any thing by words that have ſome reſemblance to the thing done; and are compoſed of letters, which according to their *arithmetical value*, make up juſt the year of their *epocha*: ſo the letters of this word make 1061, [which is the date of the] year" [in which the portal was built.]

"The deceaſed king of Perſia cauſed a tent to be made, that coſt £150,000. It was called "The Houſe of Gold;" becauſe there was nothing but gold that gliſtened in every part of it.—The cornice was embelliſhed with verſes that concluded in this manner: "*If thou demandeſt, at what time the throne of this ſecond Salomon was built?* I will tell thee—*Behold the throne of the ſecond Salomon*:" where the letters of the laſt words being taken for numerals, make 1057, the date of the year." This kind of verbal variation, though it may be "looked upon as mere gibberiſh in our language, yet among the Orientals it paſſes for wit and ornament."

The reader will conſider theſe inſtances, and will judge whether ſimilar ones do not occur in Scripture. As the following is altogether new, ſo far as I know, I wiſh to ſeparate it, that it may ſtand, or fall, by itſelf.

No. CLXXXVIII. FOREIGN DIALECTICAL PRONUNCIATION,

CONVERTED INTO A PLAY OF WORDS CAPABLE OF TWO SENSES.

I SUSPECT ſomewhat of a like play of Eaſtern wit, as we have ſeen in the foregoing Number, is uſed, in that very obſcure paſſage, Iſaiah xxi. 12. which is thus rendered by our tranſlation. "The burden of Dumah. He calleth to me out of Mount Seir; Watchman, what of the night? watchman, what of the night; the watchman ſaith; The morning cometh, and alſo the night; if ye will inquire, inquire ye; return; come."

Thoſe muſt have clearer conceptions than I have, who can give a ſatisfactory ſenſe to theſe words, as they ſtand: let me be permitted to try at reducing the paſſage into modern Engliſh. Suppoſe a watchman going his rounds to be aſked,

"Watchman, what's o'clock?" he anſwers,
"Getting on for morning; but night continues long before that:
"If you aſk a ſecond time;" more accurately, more particularly, it is "one o'clock:—come on."

The Hebrew ſcholar will ſmile at this ſtrange rendering: patience: let us examine the allegory employed by the writer—*q. d.* "You who are on the look out, what do you foreſee for Dumah?"—Anſwer, "Prolonged darkneſs, miſery, woe." Nay, but I ſay, "what do you foreſee?"—"I anſwer, again, midnight darkneſs!—enough."

To examine this paſſage, conſider, that a foreigner is ſuppoſed to be ſpeaking (or his dialect is mimicked) who deviates from the true pronunciation of the Hebrew words; from whence ariſes a play upon them: ſo inſtead of ſaying BOU בעו, he ſays, BOIU בעי, and inſtead of ſaying SHEBO שבע, he anſwers, SHEBU שבו—(perhaps the inhabitants of Dumah had this very pronunciation.)—now *ſhebu* ſignifies, return; but *ſhebo* would have ſignified, SEVEN. Thus underſtood the paſſage would have borne this tranſlation.

"The burden (*calamity*) of DUMAH.

A voice calls to me from Mount Seir: *ſaying*,
Watchman, what *is the period, or hour* of the night?
Watchman, what *is the period, or hour* of the night? *I anſwer*,
Morning advances; but *it is now* ESPECIALLY—*profound*—night:
If you aſk, aſk—*i. e. determinately, diligently, what is the hour?*
I anſwer, it is "The ſeventh *hour!*"—come on."

GAM גם, which I have rendered *eſpecially*, ſignifies abundant—emphatically, &c. Now this rough, ſhort anſwer, ſeems to be perfectly in character for a watchman; who is ſeldom the politeſt of beings: and as the *ſeventh* hour of the night was that next after midnight, the prophet intimates, that they had yet a long time to endure ſufferings, before the morning of deliverance would beam upon them: nevertheleſs, that it would come: the midnight of adverſity was paſt; but by no great deal: and with this he diſmiſſes the ſubject. The voice, then, which inquires, is that of a ſufferer, and probably ſuffering was the ſtate of the city of Dumah at this time: [but, is not this Dumah itſelf a vicious—*i. e.* a foreign—pronunciation of Idumea, *i. e.* Edom?] Obſerve the impatience expreſſed by the repetition, and urgency of the enquiry.

This tranſlation implies that *hours* of the day and night were known in the time of Iſaiah; now as the word *hours* firſt occurs in Daniel, that ſeems to form an objection to this rendering. But this objection is removed, by recollecting, that we have already ſeen the ſun dial of Ahaz divided into *hours*, and uſed by this very prophet. Obſerve, that as the ſixth hour of the day was always noon, ſo the ſixth hour of the night was midnight; conſequently the ſeventh hour anſwered, partly, to our one o'clock, whether of noon or night. The mode of aſcertaining the *watches* of the night (which occur ſo early as the Exodus) would alſo ſerve to aſcertain the *hours* of the night: but if the ſenſe be taken for any *period*, or *diviſion*, of the night, it agrees with the idea propoſed. That watchmen went about the city by night in the time of Solomon, we learn from the Canticles, iii. 3. ſee alſo Pſalm cxxvii. 1. *Vide* alſo a future FRAGMENT.

I am not ignorant of the ſenſe Vitringa and others give to theſe words; "If ye Edomites will return to your duty (or to your ancient ſubjection to Iſrael) return; come over to us." But, I apprehend, the double meaning of them, at leaſt, the latent figurative meaning, and mimicry, is, that which I have now ſuggeſted.

No. CLXXXIX. DEPRIVATION OF SIGHT: TEMPORARY BLINDNESS.

BLINDNESS, like all other diſorders, is capable of ſeveral degrees: In No. LXVI. "On the Pool of Betheſda," I have ſuggeſted, that a great dimneſs of ſight, might be one degree of blindneſs; or, at leaſt, that a temporary ſuſpenſion of ſight, might be expreſſed by the term blindneſs: as inſtances of ſuch ſuſpenſion, I might have further alluded to the Sodomites, Gen. xix. 11. and to the Syrians, who were ſmitten in this manner by Eliſha, 2 Kings, vi. 13.

I have alſo hinted in Number CLVI. On Eaſtern Veils, that the face of Moſes was covered with a veil, whoſe effect was little different from a ſlight degree of blindneſs, or a dimneſs of perception; and this degree of blindneſs is, by the Apoſtle, referred to the heart of the Jews, 2 Cor. iii. 14. *that* being, at preſent, under this veil; but when it, (*i. e.* the heart of the nation) ſhall turn to the Lord, the veil ſhall be taken away—taken off, *from round about it*, περιαιρεῖται. I wiſh to ſtate my further thoughts on this ſubject; becauſe I ſuſpect it contains an alluſion to an Eaſtern cuſtom, of which the Weſtern reader can have no conception.

Sultan *Coobſurroo* mounted the throne by order of his grandfather; his father oppoſed, defeated, and took him priſoner: "impaled many of his followers, and bid his ſon behold the men in whom he truſted." His ſon told him, "he ſhould not have ſerved him ſo... he had no joy in life, after the beholding of ſo many gallant men dead." Notwithſtanding, the king ſpared his life, caſting him into priſon, where his eyes were SEALED UP (*by ſomething put before them, which might not be taken off*) for the ſpace of three years: after which time that ſeal was taken away, that he might with freedom enjoy the light, though not his liberty." Sir THOMAS ROE's *Embaſſy to India*, p. 477.

DELLA VALLE, page 29, deſcribes this very fact in terms ſomewhat different; and indeed without the foregoing explanation, his account might have led us into perplexity. "—He cauſed his eyes to be SEWED UP, *as it is ſometimes the cuſtom here*; to the end to deprive him of ſight, without *excæcating* him, that ſo he might be unfit to cauſe any more commotions; which ſewing, if it continue long, they ſay it wholly cauſes loſs of ſight; but after a while, the father cauſed this prince's eyes to be unripped again, ſo that he was not blinded, but ſaw again, and it was only a temporal [temporary] penance."

Now, what could this be, that was thus put before the eyes of this young prince, and ſealed, or ſewed up, but a kind of hood, or veil, which covered his head and face, and moſt probably, incloſed the whole upper part of both.

If this notion of a hood, or veil, be correct, and I ſee nothing to oppoſe it, then obſerve,

(1) Thi

(1.) This was a puniſhment of a father to his ſon, for rebellion and diſobedience: moreover, it was an *abated* puniſhment.

(2.) It was accompliſhed by the miniſtry of others, who ſealed this wrapper on the young prince.

(3.) It was to endure for a limited time; after which the father directed its removal.

(4.) After its removal, the ſon went about again, in partial liberty, though, we are informed, "ſtrongly guarded," and "it was generally believed to be the intent of his father (for he would often preſage ſo) to make this prince, his firſt born, his ſucceſſor; though for the preſent, out of ſome jealouſie (he being ſo much beloved of the people) he denied him his (intire) liberty." Sir THOMAS ROE's *Embaſſy.*

Waving the jealouſy, &c. of this father, is not this hiſtory a very accurate counterpart to the dealings of God with Iſrael, as hinted by the apoſtle? The veil was on the heart of that people, as a puniſhment, not a deſtruction: moreover, it was to continue for a limited time only, and then that nation would be again acknowledged by him; as his ſon, his firſt-born, and be reſtored to liberty, and to favour.

Mr. HARMER, Vol. ii. p. 277. has quoted the above extract to illuſtrate Iſaiah vi. 10. "*Shut* the eyes of this people;" but I humbly conceive, that the eyes of the Jewiſh people were not, ſtrictly ſpeaking, "ſhut" *cloſed;* and that the word (שע SHO) does not ſignify *to cloſe*; though I find that application of it in the Lexicons. But it makes very good ſenſe, if we ſay, the eyes of the people—decline—wander—deſiſt from looking—look any way but the right—[*abline*, MONTANUS] (need I ſay how aptly this expreſſes the character of the Jews in our Lord's time; they OVER-LOOKED him) and it agrees with the other place where the word occurs, Iſaiah xxxii. 3. "he ſhall be an object ſo deſirable, that the eyes of them that ſee him, ſhall not deſiſt from ſeeing"—ſhall continue looking, inſatiably—without wearineſs—without failing—[not ſtaggering, *non hallucinabuntur*, MONTANUS] This is the ſtrict and *ſtrait-forward* ſignification of the root: and I think its tranſlations in the New Teſtament may well bear this meaning, (καμμυω *conniveo*) winking—*i. e.* declining the eyes—turning them aſide: ſo in *Atheneus*, ὁλην ΚΑΜΜΥΣΑΣ ἐπινε, "*turning aſide*, averting (his eyes) he drank up the whole." The ſentiment therefore of the New Teſtament word will be this, theſe people have turned aſide their eyes, or have deſiſted from ſeeing; as we ſay, they OVER-LOOK, *i. e.* do not ſee a thing; or, as it is well expreſſed, "ſeeing they do not perceive;" which agrees with the ſenſe of the Hebrew.

No. CXC. BLINDNESS COINCIDENT WITH HARDNESS.

BLINDNESS, as a diſeaſe of the natural organ of viſion, may be produced in the eyes, by the drying up of their natural humors, through which the rays of light paſs; this may be the effect of old age, which produces dimneſs, and at length blindneſs; or, it may be the effect of great heat, applied to, or held cloſe before, the eyes: and in this manner one of our kings of England is ſaid to have been blinded, by the holding of a heated braſs baſon before his eyes, which gradually exhaled their moiſture; and I well remember hearing, when I was a boy, many a diſmal ſtory of women ſtealing children, and depriving them of ſight, by making them look at red hot braſs, in order that they might gain a livelihood for them by begging. If the eyes are dried up, they muſt be *hardened.*

Or, blindneſs may proceed from a cataract, or thick ſkin, growing over a part of the eye, and conſequently preventing the internal paſſage of the rays of light: this might anciently be thought to give the appearance of hardneſs to the eye; and we ourſelves ſay a WALL-EYE, in reference to ſome kinds of blindneſs.—The reader may recollect other inſtances.

I wiſh by theſe conſiderations to account for the ſeeming contrariety which appears ſometimes between the margin and the text, in our tranſlation (and the learned reader knows, in other tranſlations alſo) which renders the ſame word *blindneſs* and *hardneſs*: for it is by no means unuſual, for young perſons eſpecially, to diſcover the ſtrong diſtinction between the terms blindneſs and hardneſs: while the cauſe of their uſage to expreſs the ſame diſtemper intirely eſcapes them. So we read Mark iii. 5. being grieved for the *blindneſs* — *hardneſs* — of their hearts, Rom. xi. 25. blindneſs—hardneſs—in part hath happened to Iſrael, Epheſians iv. 18. becauſe of the blindneſs—hardneſs—of their hearts: 2 Cor. iii. 14. their minds were blinded—hardened: and in other places.

Now, if in theſe places, and others, the diſorder meant be a blindneſs occaſioned by a drying up of the viſual agents, or any, of their parts, whether ariſing from the cauſes we have ſuggeſted, or from any other, then we readily perceive how the two ideas of blindneſs and hardneſs might ariſe from the ſame word; and that, in fact, both renderings may be ſufficiently correct, ſince by one we are led to the cauſe, hardneſs; and by the other to the effect, blindneſs.

By examining ſome of the paſſages where the word I allude to, (טוח *thuach*) occurs, we may perhaps perceive greater accuracy in its uſage, than we have ever before ſuppoſed. For inſtance, there are ſeveral phraſes uſed among workmen in reference to the covering of a wall, or &c. with a coat of plaſter: *to render* it—ſignifies to ſtrike plaſter over a wall, the plaſter being wet: and when it dries it is ſaid *to ſet*. "This plaſter is, or is not, well *ſet*;" thoroughly dry—hard; "it is *ſetting*," drying, hardening, &c. To apply this idea, conſider Iſaiah xliv. 18. "He hath *ſhut* their eyes" (טח)—*daubed*, ſay the Lexicons; rather—their eye-lids are cloſed with the kind of gum which they naturally furniſh, and this being hardened is *ſet* upon them; and holds them down tightly, cloſe. So Levit. xiv. 42. "And he ſhall plaſter the houſe"—*i. e.* he ſhall *render* the walls of the houſe, by ſtriking over them a coat of plaſter—"and if the plague come again after it (the plaſter) is *ſet*"—thoroughly dried, and hardened, &c. So Ezek. xiii. 10. "and this man building a wall, and that *rendering* it, with *ſlippery*—perverſe—mortar: mortar ſo thin that it will not adhere, but ſhall be waſhed away by the firſt rain that falls upon it—ſo when the wall (the coat of plaſter) is fallen, ſhall it not be ſaid to you, where is *the ſetting*, which ſhould *be ſet* here?"—You *rendered* it; but to no purpoſe: it has not dried, it has not adhered, it has not *ſet*; it might as well never have been *rendered*.

There is another ſenſe in which our Engliſh word *ſet* is uſed, in reference to the eyes; which, for aught I know, may be derived metaphorically from that ſtate of plaſter of which we have been ſpeaking: I mean, when it deſcribes a ſtiff, immobile, condition, a fixed, ſtaring, effectleſs, exertion of looking: but, the brain being in a ſtate incompetent to profit by the ſenſations it receives from the optic nerves (if indeed it does receive thoſe ſenſations) the party can hardly with propriety be ſaid to ſee; and, I *query*, whether it might not rather be ſuppoſed that the optic nerve itſelf is in no condition to convey ſenſations to the brain, nor perhaps the *retina* to receive that *depicturation* of objects upon it which is the *ſine qua non* of viſion.

It is I believe generally underſtood, (or ought to be) that the phraſe "make this peoples' heart fat," alludes to the effect of full feeding, and of ſenſual gratification of the appetite, whereby a quantity of fat ſeats itſelf on the heart, and there increaſes, till it overburdens that important ſource of activity. In like manner, this *ſetting* of the eyes is the effect of that drowſy diſpoſition which reſults from over-drinking, that ſtupefaction which is the attendant on exceſs of liquor. And in this ſenſe preciſely it is uſed by

Shakſpeare, Twelfth Night, Act V. Scene I. "Didſt ſee Dick the ſurgeon, ſot?"—The clown anſwers—"O HE'S DRUNK, Sir Toby, above an hour agone, his EYES WERE SET at eight i' the morning."

I mean by this reaſoning, to parry thoſe remarks, which have been raiſed from this commiſſion given by God, to the prophet. It has been ſaid, God directs the prophet to do a certain thing to this people, and then puniſhes the people: nay, this appears ſtronger ſtill, where the paſſage is quoted, as, John xii. 40. He hath blinded their eyes and hardened their hearts; which ſeems to be contradictory to Matthew xiii. 15. where the people themſelves are ſaid to have cloſed their own eyes: and ſo Acts xxviii. 27. Theſe ſeeming contradictions are very eaſily reconciled, if we take the phraſeology in its true import (1) "SET the eyes of this people"—propheſy ſuch *flowing* times, ſuch abundant enjoyment, that the people, thinking of nothing but ſenſual gratifications, may be inebriated with the very idea; and ſtill more with the enjoyment they ſo delight in when it arrives. (2) God by giving plenty and abundance, affords the means of the people's abuſing his goodneſs, and getting both over-fat with food, and intoxicated with drink: and thus, by his very beneficence, he may be ſaid to make their heart fat, and their eyes heavy: while (3) At the ſame time, the people by their over-feeding, may become unwieldy—loth to ſtir—bloated—over-fat at heart; and, moreover, ſo overcome by liquor and ſtrong drink, that their eyes may be of little or no uſe to them; and even when wide open, "ſtaring, they may ſtare but not perceive; and liſtening they may hear but not underſtand;" and in this conduct and ſtate they will continue; preferring it to a more ſedate, rational, ſituation, and refuſing to quit it, leſt at any ſober interval they ſhould ſee truly with their eyes, and hear accurately with their ears; the conſequence of which would be, they ſhould be ſhocked at themſelves, be converted, be changed from ſuch miſconduct, and I ſhould heal them; ſhould cure them from theſe deluſory effects of their ſurfeits and diſſoluteneſs.

Where is now the contradiction between theſe different repreſentations of the ſame event?—Is it not an occurrence of daily notoriety, that God gives, but the ſinner abuſes his gifts to his own injury, of body and mind?

I preſume no perſon who has watched the progreſs of intoxication, will deny that while the party makes many efforts to ſee, he often fails in his purpoſe: and that his eyes goggle, wander, decline, all manner of ways, notwithſtanding this *ſet*-neſs of their internal parts:—I mean, that the muſcles which move the eye may act, while the eye itſelf is incapable of accurate viſion, becauſe it is incapable of tranſmitting correct images of external objects. This remark applies to the ſtatement in the foregoing paragraph, and to that in page 187, and ſhews their coincidence of meaning.

N. B. This gives the reaſon alſo why our Lord ſpoke in parables, *i. e.* the people were too much ſtupified to ſee the plain and ſimple truth; *q.* they were too far gone in liquor: but their attention might poſſibly be gained by a tale, or be caught by an *inference*.

No. CXCI. LOSS OF SIGHT: AND ITS RESTORATION.

BECAUSE the cuſtoms of our own country do neither authorize, nor tolerate, the maiming of a criminal by way of puniſhment, we are (happily for us) incapable of entering into the ſpirit of ſeveral paſſages of Scripture; for inſtance, thoſe which ſpeak of, not merely loſs of ſight, but loſs of the eyes alſo, the organs of ſight: *i. e.* of blindneſs, occaſioned by a forcible extraction of the eye itſelf: nevertheleſs, till we properly underſtand this deplorable ſituation, we ſhall not adequately comprehend the exertion of that power which could reſtore the faculty of ſight, by reſtoring the organ of that important ſenſe. I wiſh to impreſs this on the reader; and to preſent to his conception, the inevitable and remedileſs miſery of the unhappy ſufferers under ſuch a calamity; which is a puniſhment conſtantly uſed in the Eaſt for rebellion or treaſon.

" Mahommed Khan . . not long after I left Perſia *his eyes were* CUT OUT. HANWAY, p. 224.

" The cloſe of this hideous ſcene (of puniſhment) was an order to CUT OUT the eyes of this unhappy man: the ſoldiers were dragging him to this execution, while *he begged with bitter cries that he might rather ſuffer death*: HANWAY. p. 203.

" Sadoc Aga had his beard cut off, his face was rubbed with dirt, and his eyes were CUT OUT. p. 204.

" The Perſians regard blind men as dead;" and indeed they are ever after a *dead* weight on their families, who maintain them, with great trouble, and who ever have them before their eyes. N. B. This is the reaſon why they are not put to death, at once.

" As we approached to Aſtrabad, we met ſeveral armed horſemen carrying home the peaſants whoſe eyes had been put out, the blood yet running down their faces." p. 201.

CHARDYN relates an inſtance of a king of *Imiretta*, who lived in this condition, p. 180. Hearing a complaint of continual wars, " I am ſorry for it, replied the king, but I cannot help it: for I am a poor blind man; and they make me do what they themſelves pleaſe. I dare not diſcover myſelf to any one whatever; I miſtruſt all the world; and yet I ſurrender myſelf to all, not daring to offend any body, for fear of being aſſaſſinated by every body." This poor prince is young, and well ſhaped: and he always wears a handkerchief over the upper part of his face, to wipe up the rheum that diſtils from the holes of his eyes; and to hide ſuch a hideous ſight from thoſe who come to viſit him."

Let us now conſider the *anatomical* force of ſome expreſſions in the prophet Iſaiah: he ſpeaks of a perſon who was to *bind up* the broken hearted (a broken heart we know is inſtant death) alſo, to open the eyes that were blinded (עורות OURUTH) *blindneſs* itſelf, as the word ſeems to imply, 2 Kings xxv. 7. for, did not Nebuchadnezzar treat Zedekiah in the ſame manner as perſons are uſually puniſhed for high treaſon, or rebellion, as we have ſeen above, by cutting out his eyes, in order to blind him effectually? See alſo Jer. xxxix. 7. lii. 11.

The evangeliſt Luke ſeems to allude to ſuch an import of the word, and to ſuch a fact, Luke iv. 18. " The Spirit of the Lord is upon me . . to give to the blind reſtoration of (ſight) the power of caſting around the eye balls; re-mobility of the eyes: ἀναϐλεψιν. The power which could *bind up* the broken heart, could alſo *reſtore* the eye-balls to their deprived ſockets, and give them every faculty which they had long loſt. Let the reader well conſider and admire this power! Let him alſo applaud the correct and happy phraſeology of the Evangeliſt, whom tradition reports to have been the " beloved Phyſician." In perfect coincidence with this, Mr. CHESSELDEN obſerves, (*Philoſophical Tranſactions*, No. 402,) that he had couched ſeveral blind perſons; and they all had been " mightily perplexed after the operation, how to move their eyes, having had no occaſion to move them during their blindneſs; and they were a long time before they could attain this faculty, and before they could direct them to any object which they wiſhed to inſpect." *i. e.* they were long in recovering that *anablepſin* which our Lord communicated perfectly in an inſtant.

The evangeliſt Luke alſo, uſes a very agreeable expreſſion of our Lord's *manner* of doing ſuch a kindneſs, Luke vii. 21. " And to many who were blind he freely made a preſent of ſight, (εχαριϲατο το ϐλεπειν) the word is not now *anablepſin*, but ſimply *blepein*; which ſeems to juſtify the ſtronger import we have aſcribed to the former word: while the word *echariſato* expreſſes the graceful readineſs of the donor's action.

Mr. Pope has two lines which have been much applauded: ſpeaking of the Meſſiah, he ſays,

> "He from thick films ſhall purge the viſual ray,
> And on the ſightleſs eye-ball pour the day."

A critic might remark the fallacy of the metaphor in the firſt line, ſince the viſual *ray* (*i. e.* of light) has no film from which to be purged, whatever the viſual *way* (*i. e.* the paſſage for light into the eye itſelf) might have. But, my obſervations lead me to the ſecond line, which, however happily expreſſed, is inferior in ſtrength to the prophet, who not only includes the reſtoration of ability for viſion, to the ſightleſs eye-ball, but alſo the reſtoration of the eye-ball itſelf to its proper place, and to its *rolling* activity.

No. CXCII. LOSS OF EYES: PUNISHMENT FOR REBELLION.

WHETHER the application of the inſtances quoted in the former Number, to the caſe of Zedekiah, and to the word uſed in reference to him, may be admitted without heſitation, I will not determine; an adequate critic has thought they might be: and his opinion has had its weight with me. But, I obſerve, what I conſider as certainly a loſs of the eye-ball itſelf, in the caſe of Samſon, Judges xvi. 21. "The Philiſtines took him and (ינקרו את־עיניו INEKERU AT-OINIU) *ſcooped—dug out*—his very eyes:" treating him as a rebel. Well might he, therefore, afterwards, ſpeak of being "avenged on them for the loſs of his two eyes," verſe 28. "O dark, dark, dark, beyond the reach of light!"

This ſhews alſo the barbarity of Nahaſh, 1 Sam. xi. 2. who propoſed to "thruſt out" ſcoop out—hollow out—the right eyes of the inhabitants of Jabeſh Gilead. *Vide* No. CXXI, page 31.

This ſhews too the ſeverity of the puniſhment to be inflicted on "the eye that mocketh at his father, and deſpiſeth to obey his mother; the ravens of the valley ſhall *pick it out*; and the young eagles ſhall eat it."—*i. e.* the puniſhment of rebellion and treaſon ſhall befall it. And finally, this ſhews, the ſtrong language of the rebels in the conſpiracy of Korah, Numb. xvi. 14. "Wilt thou (Moſes) bore out the eyes of theſe men?"—ſubject them to total and irreparable blindneſs?—otherwiſe, *q. d.* "is it in thy power to puniſh ſo extenſive a conſpiracy, as thou mighteſt puniſh a ſingle rebel? No, we are too ſtrong for that:—our cauſe is not a *rebellion*, but a *revolution*." I do not offer this latter ſenſe for acceptance; but ſubſequent events ſhew that ſuch a taunt was neither impoſſible nor unlikely.

If therefore the inſtances mentioned by Mr. Hanway and Chardin are not to be conſidered as altogether the ſame with that of Zedekiah, ſince then the hiſtorian might have uſed the very word for ſuch a forced extraction of the eye-ball, yet they will apply to the paſſages quoted in this number. And they will juſtify the different ſenſes of the word blindneſs, according to the nature of its cauſe.

The idea of blindneſs ſeems, I think, evidently to vary in its ſtrength, John ix. 40. "I am come into this world that they who ſee not, might ſee; and that they who ſee might become blind;" not totally blind, as thoſe who have loſt their eye-balls, but in a ſmaller degree: "The Phariſees ſaid, are we blind alſo?—If ye were blind—abſolutely, inevitably blind—blind through any calamitous diſpenſation of Providence—ye ſhould have no ſin; but now ye ſay, "We ſee;" therefore your ſin remaineth."

The reader will conſider theſe repreſentations with candour; and will make all due allowances for our unacquaintedneſs with the varieties and preciſions of a cuſtom of which we have no examples among us.

No. CXCIII. GUIDE IN THE DESART.

IGNORANCE is a kind of blindneſs oftentimes no leſs fatal than a deprivation of ſight; and partial, or deficient information, is little better than ignorance: ſo we find Moſes ſaying to Hobab, "Leave us not I pray thee; foraſmuch as thou knoweſt how we ought to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes." Numb. x. 31. The neceſſity and propriety of ſuch a guide, will appear from the conſiderations to be gathered from the following extract; and the deſcription of a perſon of this character will be intereſting, though it cannot be equally intereſting to us who travel on hedge-bounded turnpike roads, as it would be to an individual who was about to take his paſſage acroſs the great Deſart. If it be ſaid, in the caſe of Moſes, the angel who conducted the camp might have appointed its ſtations, without the aſſiſtance of Hobab; I anſwer, it might have been ſo; but, as it is now the uſual courſe of Providence to act by means, even to accompliſh the moſt certain events; and as no man who has neglected any mean, has now any right to expect an interpoſition of Providence on his behalf; ſo I ſtrongly *query*, whether it would not have been a failing, of preſumption, in Moſes, had he omitted this application to Hobab: or indeed, any other, which his good ſenſe and underſtanding might have ſuggeſted to him.

"A *Hybeer* is a guide; from the Arabic word *Hubbar*, to inform, inſtruct, or direct, becauſe they are uſed to do this office to the caravan travelling through the Deſart, in all its directions, whether to Egypt and back again, the coaſt of the Red Sea, or the countries of Sudan, and the weſtern extremities of Africa. They are *men of great conſideration*, knowing perfectly the ſituation and properties of all kinds of water, to be met on the route; the diſtances of wells; whether occupied by enemies or not; and if ſo, the way to avoid them, with the leaſt inconvenience. It is alſo neceſſary to them to know the places occupied by the ſimoom, and the ſeaſons of their blowing in thoſe parts of the deſart; likewiſe thoſe occupied by moving ſands. He generally belongs to ſome powerful tribe of Arabs inhabiting theſe deſarts, whoſe protection he makes uſe of, to aſſiſt his caravans, or protect them in time of danger; and handſome rewards are always in his power to diſtribute on ſuch occaſions; but now that the Arabs in theſe deſarts are every where without government, the trade between Abyſſinia and Cairo given over, that between Sudan and the metropolis much diminiſhed, the importance of that office of Hybeer, and its conſideration, is fallen in proportion, and with theſe the ſafe conduct; and we ſhall ſee preſently a caravan cut off by the treachery of the very Hybeers that conducted them: the firſt inſtance of the kind that ever happened." BRUCE, *Vol.* IV. p. 586.

No. CXCIV. JUDICIAL INSTITUTIONS AMONG CHRISTIANS.

WE have ſeen that in the cities of Africa, &c. each trade has a head, No. , page , and under the article *Alabarch*, in the *Dictionary*, that the Jews had, in Egypt, a chief or governor; we have ſeen alſo, that little leſs than ſovereign authority is attributed to their princes of the captivity; we learn from CHARDIN that, in Iſpahan there is "a *Keloanter*, or chief, and ſole governor, of the Armenians; and who has therefore that title given him, which ſignifies *greateſt*"—(Coronation of Solyman III. p. 92) and ſo of other nations, and tribes. We ſhould reflect further, that Chriſtianity was long conſidered as a ſect of the Jews, and many Jewiſh procedures were long retained among Chriſtians.—Theſe conſiderations may enable us to judge more correctly of the propriety of the apoſtle's injunctions, 1 Cor. vi. 1, &c. "*Dare any of you having matter of complaint againſt another, go to law before the unjuſt*, principals, or chiefs, whether Jews, or heathen, *and not before the ſaints?* . . . rather than do this, *ſet them to judge who are of no* (*i. e.* of but little) *eſteem in the church*; or, as theſe words may be read, with an interrogation, *do you ſet them to judge who are of no eſteem in the church?* *i. e.* heathen magiſtrates:—or, otherwiſe, *appoint judicial courts* (as χριτηρια *criteria*, properly ſignifies) *i. e.* among yourſelves; *if you have in the church men of ſo little eſtimation,—conſideration;* and who will unadviſedly go to law: by which means you may heal your differences, in private, without ſcandal.

That judicial appointments were within the power of Chriſtian profeſſors, ſeems to be implied by the remonſtrances of the apoſtle James, chap. ii. where he blames reſpect of perſons, and diſtinctions between rich and poor, when impleading one another (for ſo I underſtand the paſſage) and favouring of the rich, without proper *dijudication* (διεκριθητε) in their own minds—without adequate conſideration of the ſubject, on all its ſides, in order to acquire a determinate and juſt opinion reſpecting it;—but, being ſwayed by the handſome appearance of the rich man, to ſuppoſe that he would not degrade himſelf by doing wrong; and ſo inclining the balance of juſtice in his favour, whereby you become, ſays the apoſtle, *evil-reaſoning judges*:—ſince worldly ſtation and temporal advantages, are no ſecurity for correct moral conduct: but often the poor is rendered, by the grace of God, more circumſpect, and holy, than the rich, &c.

I know that ſome learned men with difficulty admit this ſenſe of the paſſage; and incline to think the aſſemblies the apoſtle alludes to, are religious aſſemblies: and here I might obſerve that *different* opinions are not always *contradictory*, but ſometimes coaleſce more eaſily than might be imagined (and this is not the only ſubject to which this hint is applicable) for theſe aſſemblies might be in ſome ſenſe *religious*, while, in a ſenſe, they were alſo *judicial*; or they might be appointed by religious perſons, and with religious zeal, while yet they regarded occaſionally, at leaſt, ſecular concerns.

It ſhould ſeem, that ſuch courts as the apoſtle adviſed the Corinthians to inſtitute, were actually eſtabliſhed at Athens; and that the remains of the inſtitution continues there ſtill, according to Mr. STUART's account, who ſays,

"The inhabitants of Athens are between nine and ten thouſands; about four fifths of whom are Chriſtians. This city is an archiepiſcopal ſee, and the archbiſhop maintains a conſiderable authority among the Chriſtians: he holds *a kind of tribunal, at which the Chriſtians frequently agree to decide their differences, without the intervention of the Turkiſh magiſtrate.*" STUART's *Athens*, *Vol.* I. p. 10.

No. CXCV. ALLUSION TO WRESTLING; AGAINST GOD.

WHEN I extracted PITT's account of the Wreſtlers at Algiers (*vide* No. CXLIII. page 92) I had overlooked a paſſage in Job, to which that account may be applied with advantage, chap. xv. 25.

He ſtretcheth out his hand againſt God,
And ſtrengtheneth himſelf againſt the Almighty;
He runneth upon him, *even* on his neck,
Upon the thick boſſes of his bucklers.

The terms here uſed are thoſe which expreſs defiance: *He ſtretcheth out his hand*, as a challenge, *unto God, i. e.* againſt God; he ſtrengtheneth himſelf, rather, vaunteth himſelf, LXX. τραχηλιαω, ſtands up haughtily, and boaſts of his proweſs, in the full view of the Almighty: *ſhews himſelf off for a mighty man;* as the Hebrew imports

He runneth upon him with his neck ſtretched out,—*with extended neck*—(meaning what Pitts expreſſes,—“ they daſh their heads one againſt another, ſo hard, that many times the blood runs down”) and this he does even when he perceives his adverſary (God) is armed beyond the effect of any injury from him; he even daſhes himſelf againſt the ſtrongeſt, the ſharpeſt, point of defence in his ſhield or buckler.

This is preferable to our tranſlation, which ſeems to imply that the combatant attains to the neck of his adverſary, (God), whereas, by this rendering, he attains no cloſer than his buckler, which is held out at ſome diſtance, ſay at arms' length, before him.

No. CXCVI. CARRYING CHILDREN ON THE SHOULDER.

Mr. Harmer has obſerved ſomething on the practice of carrying children on the ſhoulder, Vol. II. page 367. in explanation of Iſaiah xlix. 22. whereby he corrects Vitringa: who, neverthelefs, is uſually a very correct writer.

But, it ſeems that this cuſtom is practiſed to a greater extent than Mr. H. ſuppoſed; for, ſo Dandini tells us, *Voy. au Mont. Liban*, p. 72. “ being on horſeback, *they carry their young children* (petits enfans) *upon their ſhoulders*, with great dexterity. Theſe children hold by the head of him who carries them; whether he be on horſeback, or on foot, and do not hinder him, from walking, nor doing what he pleaſes.” This augments the import of the paſſage in Iſaiah; who ſpeaks of the *Gentiles* bringing children thus:—ſo that diſtance is no objection to this mode of conveyance, ſince they may be thus brought on horſeback, from “ among the peoples,” however remote.

No. CXCVII. METAPHORICAL SIGNIFICATION OF THE WORD ARROW.

THE word *Arrow* is often taken figuratively for lightning, and other meteors: (the ſame as the heathen would call the thunderbolts of their Jupiter) but there is a paſſage, Pſalm xci. 5. where it has been thought dubious whether it ſhould be taken *literally*, for war; or *figuratively*, for ſome natural evil.

> Thou ſhalt have no occaſion of fear,
> From the dread, by night;
> From the arrow that flieth by day;
> From the peſtilence in darkneſs walking;
> From the cutting off which deſtroys at noon day.

The word דבר, rendered *peſtilence*, ſeems to import a *commiſſioned*—a ſpoken-to—evil, from *debir*, to ſpeak; but Parkhurst derives it from *driving*, an evil which drives men to their graves. The former derivation is moſt uſual; however, both ſenſes may coaleſce, in this example. The cutting off (קטב Ketheb) is uſed for peſtilence, Deut. xxxii. 24.

I conceive that the arrow in this paſſage means the peſtilence; and that the two following lines are exegetical: and I am confirmed in this idea, by having met with two or three paſſages, which obſerve, that the Arabs denote the peſtilence, by an alluſion to this *flying* weapon. Among others, the following from Busbequius, Eng. edit.

“ I deſired to remove to a leſs contagious air.... I received from *Solyman*, the emperor, this meſſage: that the emperor wondered what I meant, in deſiring to remove my habitation. *Is not the peſtilence God's* ARROW, *which will always hit his mark?* If

God would viſit me herewith, how could I avoid it? Is not the plague, ſaid he, in my own palace, and yet I do not think of removing?"

I find the ſame opinion expreſſed in **Smith's** Remarks, &c. on the Turks, 1673, page 109, "what, ſay they, *is not the plague the* DART *of Almighty God?* and can we eſcape the blow that he levels at us? is not his hand ſteady to hit the perſons he aims at? can we run out of his ſight, and beyond his power?"

So **Herbert**, p. 99, ſpeaking of *Curroon*, ſays, "that year his empire was ſo wounded with God's arrows of plague, peſtilence, and famine, as this thouſand years before was never ſo terrible." *Vide Ezekiel* v. 16. "When I ſend upon them the evil arrows of famine," &c.

No. CXCVIII. SLEEPING ON THE LAP.

SAMSON is deſcribed as ſleeping in the lap of Dalilah; for ſo the phraſe *ſleeping on her knees* evidently ſuppoſes, Judges xvi. 19. Her poſture while ſitting on the cuſhion upon her *duan*, implies this very attitude of the unwary champion.

So **Braithwaite**, page 123, of his "Journey to Morocco," mentions "a favorite court lady, *in whoſe lap the Emperor conſtantly ſlept* when drunk"—if this cuſtom was a uſual one, between intimates, as implying a kind of gallantry, we ſee how Dalilah might thus engage Samſon without exciting in him the leaſt ſuſpicion of her inſidious purpoſe: a purpoſe which a woman of her character would, no doubt, endeavour, while purſuing it, to conceal it under the aſſumption of the moſt affectionate blandiſhment.

No. CXCIX. PROLONGED TIPPLING OF WINE.

SOLOMON in the Proverbs give ſeveral cautions againſt ſeeking of excellent wine and ſitting long at the wine-magazine. Perhaps he might have ſeen inſtances like thoſe mentioned by **Dandini**, p. 17. of a very long "tarrying", not merely over the bottle but over the caſk. "The goodneſs of the wine of Candia renders the Candiots great drinkers, and it often happens that two or three great drinkers will ſit down together at the foot of a caſk (tonneau) from whence they will not depart till they have emptied it." Conſidering the apparent general ſobriety of the Eaſt, well might the preacher exclaim againſt this immorality, as calculated to provoke "woe, ſorrow, and wounds without cauſe." See alſo Iſaiah v. 11. "Woe to them who riſe up early in the morning, and continue drinking till night,—ſuch may well be ſwallowed up of wine, and through ſtrong drink be utterly bewildered," chap. xxviii. 7.

No. CC. PROGRESS OF CHRISTIANITY COMPARED WITH THAT OF MAHOMETANISM.

"THE progreſs of Chriſtianity was 120 at the Aſcenſion (Acts i. 15.) ſoon after 3000, (c. ii. 41) then 5000, and in little leſs than two years after the Aſcenſion to great multitudes at Jeruſalem only.—Mahomet was three years ſilently occupied in making 14 converts, and they of his own family; and proceeded ſo ſlow at Mecca, that in the ſeventh year only 83 men and 18 women retired to Ethiopia—and he had no eſtabliſhed religion at Mecca to contend with. **Gibbon, Hist. Rom. Empire**, 9, 244.

The reader will make his own reflections on the above. There are few ſubjects more remarkable than that of the rapid ſpread of Chriſtianity; yet becauſe it lies beyond the limits of New Teſtament hiſtory, we are leſs acquainted with it than we ought to be. Nevertheleſs, the evidence ariſing from it, is of the moſt ſtriking, and extraordinary nature, ſince this religion not only made converts among thoſe who had few or no religious rites, but among thoſe whoſe ritual was ſupported by law, had been tranſmitted down from a long line of anceſtry, and ſeemed in all human appearance firmly fixed as on the moſt ſolid rock, if it had been eſtimated immediately before that ſyſtem was to be offered to its profeſſors, which at length was to triumph over it. In this view of the ſubject, the reception of the goſpel by *Dionyſius* and *Damaris* is a more effectual proof of its value, and eſtimation, than the indifference of the whole ſenate of the Areopagus is to the contrary. For, this ſeems at leaſt to be certain, that ſcarcely any body would exchange an old, and general, and hereditary religion, for a new one, unleſs (1) that which was offered to them, was ſo excellent that its attractions were irreſiſtable; or (2) their own was ſo unworthy, that conſcience was glad to get rid of the burden it occaſioned by its imperfections, not to ſay its iniquities. Now, when both theſe cauſes operate together, as in the caſe of Chriſtianity, when the religion propoſed is inſuperably recommended by its benefits,—ſpiritual benefits; and the idolatry of the countries was debaſed, not merely by its ſuperſtitions, but by its vileneſs, we may hope that Religion's courſe would be rapid, and glorious, its effects beneficial and ſalutary, and at length its triumph complete and laſting—without the power of the ſword, the terror of conqueſt, or the prejudices of human nature: and unaſſiſted by the means of policy, or the intrigues of patronage. In this, let the croſs triumph over the creſcent!

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FRAGMENTS,

BEING ILLUSTRATIONS OF

THE MANNERS, INCIDENTS, AND PHRASEOLOGY,

OF

HOLY SCRIPTURE:

PRINCIPALLY SELECTED FROM

THE MOST ESTEEMED AND AUTHENTIC

VOYAGES AND TRAVELS INTO THE EAST;

WITH

ADDITIONAL REMARKS AND OBSERVATIONS,

INTENDED AS A CONTINUED APPENDIX TO

CALMET's DICTIONARY OF THE HOLY BIBLE.

THE SECOND VOLUME.

LONDON:
PRINTED BY W. STRATFORD, CROWN-COURT, TEMPLE-BAR; FOR
CHARLES TAYLOR, No. 108, HATTON-GARDEN.

1800.

ADDRESS.

THE Hiſtory of the following Volume is extremely ſimple: when it was determined to re-publiſh CALMET's DICTIONARY OF THE BIBLE, as part of a conſiderable effort to revive, and to ſpread, Biblical knowledge, in oppoſition to prevailing ignorance and error, it was found neceſſary to conduct the Plates on principles wholly new; the explanations of theſe, with ſuch other information as would not readily range under any article in the DICTIONARY, were united; and a ſeparate department was allotted to them, under the title of FRAGMENTS: theſe FRAGMENTS have been very favorably received, and the deciſion of the Public has juſtified the opinion of thoſe friends to whom they were originally communicated in private. As the DICTIONARY draws near its cloſe, it has been determined to continue the FRAGMENTS as a ſeries of obſervations connected with the DICTIONARY, yet diſtinct from it.

To theſe reaſons we have to add, a deſire to illuſtrate ſtill further certain articles in the *Dictionary*, (of which the ſubject of ADOPTION [in the firſt Part] may ſtand as an inſtance) and we hope that the ſubjects contained in this Volume, moſt of which have been ſome years in preparation, for the purpoſe of accompanying the *Dictionary*, will be found no leſs important, nor leſs acceptable, than thoſe which were taken from the ſame maſs, and which the Public has been pleaſed to receive with deciſive tokens of approbation.

We ſhall ſay nothing in commendation of our labours; becauſe, they are but a CONTINUATION of what the Public has already encouraged: We merely hint that as ſome of them are likely to anſwer, in ſome degree, the purpoſe of notes to a CONNECTION OF SACRED AND PROFANE HISTORY, of which we have given notice, they may be expected to include, occaſionally, thoſe ſtatements of hiſtorical Biblical facts, or thoſe enquiries into particular Biblical events, which may be of advantage to that undertaking.

Our endeavours in this CONTINUATION, as they were in the preceding parts of the work, are directed to the underſtanding of facts of ſacred literature, and to the placing thoſe facts in a clear manner, before the reader: we do not attempt to preſs them into all thoſe ſervices to which perhaps they are competent; nor to draw all thoſe inferences from any ſubject which it may apparently contain. We ſeek truth; and we ſhall think ourſelves happy when we find it: but to improve that truth, or to enforce it, ſo extenſively as it might be improved, or enforced, is what we ſubmit with pleaſure to ſuperior abilities.

We take the liberty of entreating communications from friends of ſacred literature: they will be reſpectfully received, even if they contain only notices of error: for we eſteem the correction of an error to be a ſervice next in importance to the diſcovery of a truth.

We obſerve alſo, that if any Gentleman wiſhes for further information on any ſubject, or reſpecting the originals from which ſome of the ſubjects are drawn, or on ſubjects likely to be treated, in the courſe of the work, Letters addreſſed to the Publiſher will be noticed, under the uſual reſtriction of poſt paid. To which we add, that the Monday evening of every week is eſpecially appointed for inveſtigation of propoſed ſubjects, and for attention to literary intelligence, and communications on ſubjects connected with this undertaking.

As to the extent of this Work, we ſolicit at preſent only that encouragement which a Volume containing about three hundred articles may be found to deſerve: But we ſhould do injuſtice to our own experience of the *difficulties* and *deficiencies* which impede the ſtudy of HOLY SCRIPTURE, if we did not mention that our wiſhes include the formation of a ſeries of local oriental intelligence, ſelected from the moſt approved Travels, of which the "CALENDAR OF PALESTINE" may ſtand as a ſpecimen. We had alſo planned various modes of procuring information, *direct* from the Holy Land, by perſons reſident there, or who might be appointed to that ſervice, whether purpoſely ſent by us, or not. Such a correſpondence muſt have proved advantageous to ſacred knowledge: but Providence has ſuperſeded theſe intentions by public events ſufficiently well known; and the latter Plan, at leaſt, is abandoned for the preſent; whether it might be adviſeable to conſider our firſt idea as the beſt ſubſtitute in our power, and to act upon it, by forming into one COMPENDIUM thoſe works, or parts of works, which are now ſcattered, and diſperſed in many and expenſive Volumes, is what we hope the Public will determine before this Volume is concluded, and what, if that determination be favorable, we are pretty much prepared to attempt.

FRAGMENTS:

BEING ILLUSTRATIONS OF

HOLY SCRIPTURE.

THE THIRD HUNDRED.

……

HAVING now cloſed a ſecond hundred of FRAGMENTS, it becomes us to acknowledge with gratitude, the favourable reception beſtowed on thoſe already publiſhed. If we may judge from the preſent ſtate of this work, the DICTIONARY will conclude in about the ſame quantity as another hundred of FRAGMENTS: we have, therefore, thought it adviſeable, that thoſe enſuing, ſhould be directed to the explanation of the Plates, which accompany the work: in order, that the copy may be delivered *complete*, as ſpeedily as poſſible.

In conſequence of this determination, we have in readineſs a number of FRAGMENTS, on ſubjects independent of the Plates; which, though prepared for publication, are excluded from the preſent work (which, with regard to them may be conſidered as ended): we propoſe, therefore, to publiſh them *ſeparately*; and ſhall eſteem ourſelves obliged to every friend who will aſſiſt us to "GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST."

We hope the candour of this conduct will approve itſelf to all; ſince, hereby, no Subſcriber to the DICTIONARY will be obliged to proceed beyond his inclination, while, at the ſame time, thoſe numerous friends who have been pleaſed to expreſs their ſatiſfaction with our company, will enjoy an opportunity of accompanying us further.

We have not yet determined on the plan of the propoſed continuation:—for ſome original aſſiſtance we are obliged to friends;—ſome foreign works, on ſubjects of the ſame nature as our own, appear well to deſerve tranſlation, and we purpoſe to tranſlate them;—but we muſt depend principally on extracts from different travellers, ſimilar to thoſe we have already given. We obſerve further, that, as we apprehend, we ſhould do an eſſential ſervice to Truth by ſomewhat extending our plan. It is well known that Mr. MAUNDRELL, being a clergyman, noticed in the courſe of his travels, more places connected with Scripture, than ordinary travellers had been uſed to do; Dr. SHAW, who followed him, refrained from appropriating his remarks; Mr. HARMER, in like manner, refrained from obſerving on thoſe of Dr. SHAW; and we, in our turn, have refrained from the Obſervations of Mr. HARMER, except where we thought we could correct or improve them. Perhaps it would be better to ſuſpend this delicacy; and to produce the beſt FRAGMENTS in our power, let their ingredients come from where they may. When we conſider the expence of the many books neceſſary to be conſulted, and the difficulty of procuring ſome of them, we incline to think the reader will decide, that we ſhould endeavour to diffuſe information by free extracts from valuable authors, without either partiality, or excluſion.

The preſent is a fit opportunity, alſo, for announcing a work which is likely to ſucceed the preſent: *viz.* "A CONNECTION OF SACRED AND PROFANE HISTORY, DURING THE WHOLE OF THE SCRIPTURE PERIOD;" endeavouring to illuſtrate, and to demonſtrate, the fulfilment of Scripture; and, conſequently its divine authority.

The learned Dr. PRIDEAUX publiſhed ſuch a work; and the public received it with avidity: ſo far as it goes we propoſe to make it the baſis of our own. But, beſide that PRIDEAUX's work is capable of great improvements, as a book, it begins too late, and it ends too ſoon, to be completely ſatisfactory:—it diſmiſſes Goſpel events too rapidly, and it cloſes with the death of Chriſt, inſtead of accompanying Scripture to its concluſion. To remedy this defect, in part, SHUCKFORD began his hiſtory from the creation; but he did not unite it with that of PRIDEAUX.

Whether Providence deſigns that we ſhould have the honour to accompliſh ſuch a hiſtory, we do not know; the endeavour is laudable, at leaſt, and, if our humble efforts may not be entitled to rank with the learned labours of PRIDEAUX and SHUCKFORD, they may poſſibly prove acceptable, till more competent abilities ſuperſede them.

Our plan includes the additional information to be derived from authentic *memoranda*; portraits of perſons, places, and things, mentioned in the hiſtory, &c. &c. the whole conducted by the ſame parties as have been engaged in the DICTIONARY.

We give this early notice, in order, that if any Gentleman has been engaged on a ſimilar undertaking, or has collected materials proper to ſuch a work, he may do us the favour of communication on the ſubject.

We wiſh alſo to obſerve, that the continuation of the FRAGMENTS will occaſionally have conſiderable reference to queſtions ariſing from the HISTORY; wherein they may be better diſcuſſed, than in notes, and the neceſſity of long notes, which are always unpleaſant, will be avoided.

Upon the whole, we preſume to think, that after the explanations of Scripture words and phraſes given in the DICTIONARY, of Scripture cuſtoms and manners given in the FRAGMENTS; and of Scripture events and their connections given in the HISTORY, a conſiderable progreſs will be made toward that elucidation of Scripture, which we have had at heart above twenty-two years.—We have advanced our labours thus far, under the protection of Providence, and to that ſame protection we commit the diſpoſal of their remainder.

No. CCI. JUDAICAL MEMORANDA, NOW EXTANT.

IT is of little moment to the reader, who were the parties in the following converſation: the application of the principles adopted in it is what muſt be its recommendation.

A. The Jews are undoubtedly a ſingular people, ſcattered throughout the world; and ſtill waiting for reſtoration to their own land—where they again may flouriſh; and their expectation is by ſome late events greatly revived and heightened: as one of their learned Rabbins lately informed me.

B. If they flouriſh no more than formerly they did, they may as well continue wanderers, notwithſtanding their "learned Rabbi's" expectation.

A. You have told me, that you diſbelieve the ancient *hiſtories* of the Jewiſh nation: at leaſt, as to the recorded honour, and importance of that people.—Shall we inquire what other memorials contribute to maintain the authenticity of their hiſtory? You ſuſpect their own writers of partiality, of time-ſerving, of endeavouring to recommend their nation to its conquerors; and you inſtance Joſephus, and Philo; take then the accounts of their enemies:—Tacitus, Suetonius, Juvenal,—

B.——I ſuppoſe that Juvenal, who ſays the high prieſt's daughter wandered, and told fortunes, while the houſhold goods of the whole tribe was one poor baſket of hay, is to appear as evidence of the *greatneſs* of that ancient people; that Juvenal, who expreſſes a thing incredible, by referring it to the credence of a Jew; that Juvenal, who—

A.— Perhaps not: ſince, however, what authors, on either ſide have ſaid, is liable to be miſtaken, let us attend to other evidence. Whatever nation has riſen to greatneſs, has uſually left behind it memorials of that greatneſs, in their buildings, temples, or palaces; in their works of art, ſtatues, buſts, ſculptures, of various kinds; or in others, their magnificent, and public, national, productions. Now, the temple of Jeruſalem, being the only Jewiſh *ſacrum* which might boaſt of magnificence, and *that* being deſtroyed, we cannot inſtance *that* in proof of the power, or the grandeur, of the people to whom it belonged: and beſides, as the religion of the Jews forbad images, or works of art, that ſource of evidence alſo, is excluded. But if we ſeek for teſtimony to facts, rather than for examples of decoration, I think we may appeal to what few of their *medals*, or rather *coins*, are come down to us, as collateral proofs, when they refer to the ſame events as their hiſtories deſcribe, that theſe hiſtories relate what really had happened. So when we read in the Maccabees that Simon reſtored liberty to his nation, and we find a coin inſcribed "in the firſt year of liberty by Simon," the concurrence of theſe witneſſes entitles both to the greater credit. Moreover, whoever has any medallic knowledge has no need to be reminded, that in ancient times moſt towns which had the privilege of coining (for it was eſteemed a mark of liberty, at leaſt, and approaching toward ſovereignty) alluded, on their coins, to their natural productions, or their peculiar cuſtoms, or their religious rites, as well as to their national events. Admitting then, that the *vine* and the *palm tree* were natural productions of Judæa, of which the inhabitants might boaſt, and which became at length the type of that country, we ſhould expect to find *theſe* on coins ſtruck in that country; and ſo we do. A vine leaf, or a bunch of grapes, being frequent; and a palm, a no leſs common repreſentation upon them.

B. But the *reſidence* of a people does not prove their *importance*, nor the agreement of evidences on ſome ſubjects, prove the truth of other, or of general, accounts.

A. We cannot expect to find on what few coins are come down to us, alluſions to *every* hiſtorical event which might happen in the courſe of a thouſand years: but let us previouſly eſtabliſh our principles, and then we ſhall ſee their conſequences.

The Jewiſh coins aſſume the palm tree as the type of their country:—if theſe be ſuſpected as dubious in point of authenticity, or as partial in point of prejudice, the Roman medals do the ſame. The Romans who vanquiſhed and diſperſed the Jews, in recording their own valour and ſucceſs, mark, and determine this people, and their country. The conquerors employ the ſame type as the conquered had employed. While therefore, the genuineneſs of theſe Roman medals is unimpeachable; they eſtabliſh this fact, that the Jews had their reſidence in a country of palms.

The peculiarity of the Jewiſh hiſtory will not allow us to refer thoſe coins which have Samaritan inſcriptions upon them, to any other nation than to the Jews: they are not, ſtrictly ſpeaking, Samaritan coins; for, beſides that ſome real Samaritan coins are extant, theſe would never refer to "Jeruſalem the holy:" and ſurely would not celebrate the pot filled with manna, and Aaron's rod that budded: which were among the glories of the Jewiſh temple. I do not mean to ſay that theſe articles were extant at Jeruſalem in its later periods, but they were commemorated there; and the temple was referred to, as the ſtation where they had been; though it did not now contain them.

I could almoſt wiſh to aſſume a kind of regularity in conſidering this ſubject. Now, ſtating that the Jewiſh medals are genuine (and no reaſon can be given why the coins of this people ſhould not be preſerved, as well as thoſe of other nations around them) they allude to the almond tree, or the budding of Aaron's rod; of which we have the hiſtory Numbers xvii. 8; to the pot of manna; to the jug of wine, which was placed on the table of ſhew-bread; to the ſheaf of in-gathering, which is bound in a particular manner; to the fertility of Judæa, in grapes, and in corn; and to its abundance in palm trees.

Theſe coins mention alſo, certain perſons with whoſe names we are familiar in the Jewiſh hiſtory; the Simeon of the coin, is undoubtedly the Simon of the Maccabees; we read on one coin, 'of Herod the ethnarch;' on another 'of king Agrippa;' theſe, then, are evidences, that Herod and Agrippa are real names and real perſonages; who once wore the regal dignity, or who exerciſed the powers of government. Beſide this, the connection of theſe governors with the Romans, and their ſtate of dependence on Rome—I might ſay, at once, of their *ſubjection* to that domineering miſtreſs of the world—appears evidently on theſe witneſſes. It is true, a Herod did not dare to ſtrike his own image on his own coin, for fear of his own people, but the image of Claudius Cæſar, with the inſcription "Herod lover (or friend) of Claudius" ſpeaks pretty plainly in reſpect of the perſon who ſo ordered it; and deſcribes, better than a treatiſe, both his hopes and his fears. Theſe coins then are demonſtrative proofs, that at a certain time, Judæa, and its connections, were in a ſtate of liberty; and at another time in a ſtate of dependence on the Romans. Judæa was free under the Maccabees; was tributary under the Herods: thus is hiſtory confirmed by medals; and thus, eſpecially, is the Goſpel hiſtory confirmed, which repeatedly alludes to circumſtances perfectly coincident with the *ſentiments* on the coins.

B. To be ſure—all coins are genuine—antiquaries are never deceived—they never read on a coin what is not there—they never read *wrong* a *right* inſcription; nor draw falſe inferences from a true repreſentation. We have never heard of manufactories of ancient coins, in modern times—at Florence—at Piſa—at—

A. I admit, for argument ſake, all you are pleaſed to inſinuate; but what think you of the Arch of Titus, ſtill extant at Rome?—ſay, that books may be made, or interpolated, or miſunderſtood; ſay, that coins and medals may be fabricated, at little expence (though certainly, in fact, at an expence which no probable ſale could juſtify) but *this* is a building of great expence, of undoubted antiquity, and of unqueſtionable reference to the prince whoſe name it bears: yet this edifice ſpeaks the ſame language as the books, and the medals. Veſpaſian and Titus triumphed over Jeruſalem: it was not an ovation, it was a triumph they celebrated; and to commemorate the triumph, the arch was erected, and ſtill exiſts: it ſtill bears the heatheniſh inſcription DIVO VESPASIANO DIVO TITO: it ſtill proclaims the elegance of the art which compoſed and executed it; it has no ſuſpicious marks of the gothic degeneracy, ſo predominant in later ages; and, we know too, that had later ages conſtructed it, they would have ſought other *Divo's* than Veſpaſian or Titus, and *Divo Antonio*, or *Romoaldo*, names equally barbarous and obſcure, would have ſuperſeded the memorials of "the delight of human kind."

Since then the conqueſt of Judea is the ſubject of this triumphal ſtructure, that conqueſt was of conſiderable magnitude; the contention was againſt a people warlike at leaſt; of ability to contend with Rome itſelf, all powerful as that empire was at the time: and this building proves, not merely the exiſtence of the Jewiſh polity and people, but their conſequence, their obſtinate reſiſtance, the time of their deſtruction, their religious implements, and the diſſolution of their conſtitution, civil and religious. Under this view of it, let us acknowledge the kindneſs of Providence, which has preſerved ſuch a monument to our own times, and has thereby furniſhed an indubitable and unequivocal proof of the fulfilment of thoſe prophecies which foretold theſe events, and of the veracity of thoſe hiſtories which record them.

……

Having thus ſtated, by way of introduction, the uſes of which ſtudies of this kind are capable, I ſhall proceed to apply them to the advantage of this work, by offering in the firſt place, the following

No. CCII. DISSERTATION CONCERNING THE HEBREW COINS.

Extracted from Calmet.

WE have elſewhere treated of the antiquity of the *Jewiſh* coined money; and we have attempted to prove, that the cuſtom of making it of a certain form, of a certain alloy, and of a certain determinate value, is not ſo ancient as had been imagined: that it was but lately coined in this manner by the Perſians, the Greeks, and the Romans: that it does not appear that the ancient Egyptians had coins of gold or ſilver before the Ptolemys: that ſeveral nations have them not to this day: and that the Hebrews probably had them not, before the government of Simon Maccabæus.

Hebrew medals are of two kinds; ſome have inſcriptions in *Samaritan* characters, others in *Hebrew* or *Aſſyrian* letters, ſuch as the Jews commonly uſe at preſent. The learned are divided in their opinions about the antiquity of theſe two ſorts of characters.

Many Jews pretend, as well as ſome Chriſtian critics, that the preſent *Hebrew* letters have been always in uſe among the Jews, ſince Moſes's time, and that they have never varied in this matter. They urge, the obſtinacy of the Jews, always attached to their ancient uſages. That this people was diſperſed all over the world, at the time when it is pretended Eſdras introduced this change. That the Samaritans, to whom the honour is aſcribed of preſerving the old *Hebrew* characters, were but a handful of people in compariſon of the Hebrews; and that coins are produced belonging to Abraham, to Moſes, to Joſhua; and ancient inſcriptions are referred to, that are to be ſeen upon the ſepulchres of the patriarchs, Abraham, Iſaac, and Jacob, which are in the preſent *Hebrew* characters.

They call in queſtion ſuch coins as are ſtamped with inſcriptions in the *Samaritan* character, which is pretended to have been the ancient *Hebrew*. Theſe coins, ſay they, could not be ſtruck *ſince* the captivity, becauſe then, as their adverſaries own, the pretended ancient Hebrew (the Samaritan) was no longer in uſe among the Jews. Neither were they ſtruck *before* the captivity; becauſe on one ſide we find the words: *Jeruſalem the holy*; on the other, *The ſhekel of Iſrael.* But they did not begin to ſpeak of Iſrael, as diſtinguiſhed from Judah, till after the ſchiſm of Jeroboam; and then Jeruſalem was not the holy city, in the ſtyle of the kingdom of Iſrael.

Thoſe, on the contrary, who aſſert, that the preſent *Samaritan* letters are the ancient *Hebrew* and *Phœnician* characters, and that the coins, with inſcriptions in this character, are the only true *Hebrew* coins, ſupport their opinion by theſe arguments.

Origen, St. Jerom, Euſebius of Cæſarea, Venerable Bede, alſo, the greater part of ſkilful critics, aſſure us, that after the return from the captivity, Eſdras introduced the uſe of the *Chaldee* or *Aſſyrian* letters, which the Jews now uſe, inſtead of the ancient *Samaritan* or *Phœnician* letters, which were uſed before. Origen obſerves, that in his time the moſt ancient Hebrew copies ſtill read the ineffable name of God, *Jehovah*, in the ancient *Samaritan* letters, and not in the common *Hebrew* characters; probably, becauſe the Jewiſh copyiſts had ſo much reſpect for that adorable name, which they ſcrupled to pronounce, or even to tranſcribe in any other letters than thoſe, in which it was originally written by Moſes. St. Jerom, in his Preface to the Books of Kings, informs us, that the Samaritans preſerved the Pentateuch of Moſes written in Hebrew, in as many letters as the Jews, but in different characters: for it is certain, adds he, that Eſdras, the famous ſcribe and doctor of the law, after the return from the captivity, and the rebuilding of the temple, brought into uſe the preſent *Hebrew* letters; whereas, till that time, the *Hebrew* and *Samaritan* letters were the ſame. *Samaritani Pentateuchum Moſis totidem litteris ſcriptitant, figuris tantum et apicibus diſcrepantes. Certum eſt Eſdram——alias litteras reperiſſe quibus nunc utimur; cum ad illud uſque tempus, iidem Samaritanorum et Hebræorum characteres fuerint.* The ſame Origen, and St. Jerom, writing on Ezekiel ix. where it is ſaid, that the angel ſtamped a *Tau* upon the forehead of thoſe who were to be preſerved out of the hands of the deſtroying angel, obſerve, that in the time of Ezekiel, and before the captivity of Babylon, the *Tau* of the Hebrews had the ſhape of a croſs; and this appears from the *Samaritan* medals, and from the ancient Samaritan alphabet.

Other learned men maintain, as Genebrard in his *Chronicon*, and Vaſerus, after Rabbin Moſes of Gironne, that the change of the *Hebrew* letters, is much older than Eſdras; and that from the very beginning of the ſeparation of the ten tribes under Jeroboam, the Hebrews of Judah and Benjamin, who retained their fidelity to the houſe of David, did purpoſely change the form of their ancient characters, and adopt thoſe they uſe to this day, that they might have no correſpondence with the Iſraelites of the ten tribes.

There is a Jewiſh opinion on this matter, contrived alſo to reconcile theſe two ſentiments, *viz.* that among the Jews there were always two ſorts of characters, one uſed in the ſacred writings only, which was the Hebrew we have at this day. The other was uſed in the ordinary affairs of life: and this was the *Samaritan* or *Phœnician* character.

But it cannot be ſhewn, by Scripture, or Jewiſh hiſtory, that there obtained any thing like this double ſet of characters. It is very probable, that ſince the captivity, and ſince the change in the writing of the Jews by means of Eſdras, there were two ſorts of characters uſed among the Jews of Paleſtine; one that was confined to their own nation, and to their holy books; which was the *Aſſyrian* character, the ſquare Hebrew, uſed to this day; the other, which may be called the hand for trade and commerce, which was uſed in Judæa, Phœnicia, and Samaria, which was the ancient *Hebrew* character, the *Phœnician, Canaanitiſh*, and *Samaritan*, ſuch as we find upon the coins of the Tyrians, or thoſe of the Jews, and in the ſacred books of the Samaritans. The Tyrians put upon their money the Greek and Phœnician language; the Jews, at the beginning, put upon theirs only the Phœnician or Samaritan character; but afterwards, under the Herods, they engraved the Greek character upon it. In their ſacred books they only uſed the *Hebrew* or *Aſſyrian* letters.

The opinion that prevails at this day, is, that the Samaritan is the ancient Hebrew in uſe among the Jews from the time of Moſes, and that this character did not ceaſe to be in common uſe among the Jews till after the time of Eſdras. That the *Hebrew* medals, engraved with ſuch letters as the modern Jews employ in their bibles, are ſpurious; that thoſe which have inſcriptions in *Samaritan* characters, were ſtruck in the time of Simon Maccabæus: and that certain letters marked thereon, as *Shin* and *Aleph*, *Shin* and *Beth*, *Shin* and *Daleth*, denote years, the firſt, ſecond, or fourth, of their deliverance from the ſubjection they had been under to the kings of Syria.

Thoſe with inſcriptions in the *Samaritan* character are certainly antique; and have all the marks of being ſuch. The learned acknowledge their truth and authenticity; and ſuch as have but the leaſt taſte for this ſtudy, cannot miſs obſerving a certain air of truth and antiquity in them, which cannot be counterfeited. Father Souciet, a Jeſuit, tells us, in his Diſſertation on the Hebrew Medals, p. 15. that he had ſeen one *overſtruck*, with a coin of the emperor Trajan; and conſequently more ancient than that emperor. They are often found among the ruins of Jeruſalem, and in other places of Paleſtine; and their number, now in Europe, is not inconſiderable.

The letters upon theſe medals, are not intirely of the modern *Samaritan* character, but of a more ancient letter, ſquarer, aud leſs of a running-hand than that of the manuſcripts, and printed books; the Samaritans, as well as other nations, having rounded their letters by degrees, to render the forming of them more eaſy. Notwithſtanding this, it is eaſy to perceive, that they were originally the ſame manner of writing. There are four letters that are not found upon theſe medals, *Zain*, *Cheth*, *Samech*, and *He*. Some are of copper, but they are generally of ſilver. Some weigh a ſhekel, others a half, a third part, or a fourth part of a ſhekel.

Their inſcriptions vary: ſome have, *Simeon prince of Iſrael, the firſt year of the deliverance* (or *freedom*) *of Iſrael*. Others have, *Simon. For the deliverance of Jeruſalem*. Others, *for the deliverauce of Iſrael, year* 1. Others, *for the deliverance of Jeruſalem, year* 2. On ſome we read at full length, *the firſt year*, or *third year, for the deliverance of Jeruſalem*, or *Iſrael*. On others we have only the firſt letter of *Shanah, the year*, and one of theſe three letters *Aleph, Beth, Daleth*; the firſt, ſecond, and fourth letters of the Hebrew alphabet. Some have, at full length, *the third year*. Theſe letters mark the years, in which theſe pieces were ſtruck.

It is not doubted, that theſe letters denote the ſeveral epochs of the deliverance of the Jews from the yoke of the Syrians. They are ſtruck according to the model of the Grecian medals of the kings of Syria that then were; who generally marked in the field of their coins the year of the reign of the Seleucidæ.

It remains to inquire at what year we muſt fix the epocha of theſe ſhekels; ſome fix them at the 171ſt year of the Seleucidæ, in which Simon completed the perfect peace and liberty of Jeruſalem, having driven out the Greeks that kept poſſeſſion of the citadel of Sion, and made himſelf maſter of it, 1 Macc. xiii. 41, 49. Others maintain, that the year before this, 170 of the Seleucidæ, A. M. 3861, *ante* A. D. 142, *the yoke of the Heathen was taken away from* Iſrael, *in the hundredth and ſeventieth year. Then the people of* Iſrael *began to write in their inſtruments and contracts*, "*in the firſt year of* Simon *the high-prieſt, the governor and leader of the* Jews." Simon *cleanſed the tower of* Jeruſalem *from pollutions, and entered into it the three and twentieth day of the ſecond month, in the hundred ſeventy and one year*, of the Seleucidæ, which coincides with A. M. 3862, before A. D. 141.

In this I ſee but one difficulty, *viz.* Simon did not obtain permiſſion to coin his own money till two years afterwards, under the reign of Antiochus Sidetes, 1 Macc. xv. *i. e.* in the 173 year of the Seleucidæ, A. M. 3863, before A. D. 138.

But we ought to diſtinguiſh between the money of Simon Maccabæus, and that of the people of Iſraël. It may be true, that Simon did not begin to ſtamp his own money before the year 172 of the Seleucidæ; but the people of Iſrael might ſtamp theirs' two years before. Simon's money is marked with his own name; but that of the people reads only *the ſhekel of Iſrael.*

However, ſome believe, that all theſe coins belong to the high-prieſt Simon, and that the Jews did not begin to coin money, till after the privilege allowed to Simon by Sidetes; and that from hence Simon began to count the years of the perfect liberty of Sion, of Jeruſalem, and of Iſrael. But it is better to fix it to the year 170 of the Seleucidæ.

Some of theſe ancient ſhekels have, on one ſide, a chalice or cup; or, according to ſome learned men, the veſſel in which the manna was preſerved; (though moſt certainly this veſſel was not kept in the ſecond temple)—and, on the reverſe, a ſprig of a tree; which may repreſent either the almond-tree that flouriſhed in the rod of Aaron, or, rather, the ſhrub that produced the balm, which was peculiar to Judæa. In others is repreſented the face of a building with columns, as a temple, or a *mauſoleum*; and, on the reverſe, a ſheaf, bound up with ſome thing, as large ears of corn that ſtick out, and beſide it, a large bunch of grapes, with a leaf. On others is repreſented a palm-tree; and on the reverſe, a vine-leaf. On ſome are ſeen a vine-leaf, or a bunch of grapes, between two ſheaves; on the reverſe, a palm-tree between two altars; or, according to others, between two meaſures full of corn; ſome have only a few letters on the reverſe, and a veſſel like an ewer on the ſide.

Upon others is ſeen an ancient *cithara*, and on the reverſe a bunch of grapes. On ſome there is repreſented a bonnet with a kind of plumage or tuft, or the Perſian lilly, or crown imperial, according to Father Souciet, and a bunch of grapes on the reverſe. On others there are pillars with the ſame reverſe. On others a tent, or pavillion, ſupported by a ſtaff, and on the reverſe three ears of corn, proceeding out of an urn. All theſe things have relation to Judæa, to its fertility, its advantages, the fruits that were moſt common there and moſt eſteemed; to the veſſels that were uſed in the temple, to the temple itſelf, or to the public edifices erected by the Maccabees; to the firſt-fruits of corn offered in the temple, or to the cups that were uſed in the ſacred miniſtry.

If theſe monies were ſtruck by order of Simon Maccabæus, (as there is no room to doubt) whence is it that they appear in the Samaritan character, and not in Hebrew letters? ſince theſe laſt were in uſe among the Hebrews from the time of Eſdras; *i. e.* about four hundred years before the 170 year of the Seleucidæ.

This objection is anſwered two ways. Firſt, by ſaying that theſe pieces were ſtruck not by the Jews, but by the Samaritans, and in ſome of their own cities, by the order of Simon, and unknown to the Jews; who would not have ſuffered the high-prieſt to engrave any image upon their monies, which would have been to violate the law of Moſes, which forbids any repreſentations of things, either in heaven, or on earth. Secondly, that though the Jews had taken up the Chaldee or Aſſyrian character, and commonly uſed it to write their holy books, yet they had not intirely abandoned their ancient character. They ſtill uſed it ſometimes in civil affairs; they even preſerved it in their Bibles, by writing the ineffable name *Jehovah* in it, as Origen obſerves. Laſtly, ſays Father Souciet, they followed the ancient cuſtom of the Hebrew kings, who had ſtruck their coins with this character before the captivity. His words are, "at the return from Babylon, they kept the ſame form as to the new money that they made; and the ſame language, and character in the inſcriptions, as had been upon their money before the captivity." They did not invent any new ones, but only kept up the ancient ſpecies. But the firſt reaſon is incredible: the ſecond we have noticed before.

Spanheim quotes medals of the ſixth year of Simon, which coincides with what we have ſaid, that Simon died ſix years after the year of the Seleucidæ 170, and four years after the permiſſion granted to Simon by Antiochus Sidetes, of coining his own money.

There have been coins found of John Hyrcanus, ſucceſſor to Simon; and others of John's ſucceſſors; ſo that there can be no reaſon to affirm, that there was any prohibition from coining money, or that the uſe of it was diſcontinued in Iſrael. If there was any interruption, as is probable enough, ſince when king Antiochus Euergetes aſcended the throne of his fore-fathers, he revoked all the privileges that his predeceſſors had granted the Jews; then they might think proper to yield to the times, and to ſuſpend, for ſome years, the minting of money. This happened exactly in the fourth year of the Seleucidæ, which was alſo the fourth of the deliverance of Sion; which is the true time in which we perceive the interruption of coining the Jewiſh money.

It is to be obſerved, that the greater number of the Hebrew coins were not made for Simon, nor in honour of him; they were ſtruck for the whole nation in general; we read there, *for the deliverance of Iſrael: for the deliverance of Sion*, or *of Jeruſalem*; *Jeruſalem the holy; the ſhekel, half-ſhekel*, or *third of a ſhekel, of Iſrael*, &c. Theſe were therefore Jewiſh monies, ſtruck at Jeruſalem, in the holy city, by the heads of the nation. The deliverance of Sion and of Iſrael, the epoch of which is engraved upon the coins, was prior, by two years, to the time at which Simon obtained permiſſion from Antiochus Sidetes to coin his own money. The people had coined their own money for two years before, without any warrant from the king of Syria, For in the moſt part of thoſe great privileges that prince granted to the Jews, he only confirmed what they already enjoyed, and what was not in his power to take from them. But they looked upon ſuch kind of confirmations and conceſſions as worth obtaining, as they ſecured to them the quiet enjoyment of valuable privileges, and authorized them to ſupport and maintain them.

But to aſcertain, at this time, what might determine them to put a character upon their coins which they had long diſuſed, is the moſt perplexing thing of all. To ſay that even from before the captivity a cuſtom had obtained of impreſſing certain figures upon their money, and certain letters; that after the captivity they put all things upon the ſame footing as before, as much as was poſſible, and their coins among the reſt; that they kept the ſame figures, the ſame language, the ſame characters; that probably ſuch Hebrew medals, on which we find no date, no mention of Simon, nor of the deliverance of Jeruſalem, are the ancient coins of the kings of Judah: this is what I have all the difficulty in the world to perſuade myſelf of; and all the proofs advanced for it, to evince the uſefulneſs, the antiquity, the reality, and the neceſſity of ſuch a cuſtom, make but little impreſſion on me.

I even find, among theſe proofs, ſome things that confirm me in my opinion. It is ſaid, for example, 1 Chron. xxxiv. 17. that they melted the ſilver that had been offered by the people for repairing the temple, They melted it, as is affirmed, to coin it into money. But why ſhould it be melted, if it was already coined into money, as it muſt be, ſuppoſing that coined money was at that time common in Iſrael? The Hebrew word *Manah*, which ſignifies *to count*, by no means proves that the money was coined. They counted ounces, pounds, ſhekels, and half ſhekels, by weight. If the kings of Judah ſtamped money, and put thereon the name of *Jeruſalem the holy*, why did they not put their own names alſo upon it, as well as Simon Maccabæus? Is it to be conceived, that out of ſo great a number of kings of Judah and Iſrael, there ſhould not be ſo much as one, whoſe certain and indubitable coins, if they made any, could have reached our hands?

The argument that is brought from the form of the letters being a little rounded, which is obſerved on ſome of theſe medals, rather than on others, does not ſeem to be concluſive. This difference is not very plain, and ſeems to be the effect rather of chance than deſign. The practice of ſo many nations that have always lived without coined money, and ſtill do ſo, though ſilver is admitted into their commerce, is an evident proof, that in theſe things the mark and inſcription is not abſolutely neceſſary. The Phœnicians commonly carried a ſteel-yard in their hands, for the weighing of their money.

The prophets upbraid the Jews with fraud in the weight of their money. Moſes forbids them to have two ſorts of weights in the ſame bag, or two ſorts of ſtones; all which plainly proves, that gold and ſilver were weighed in traffic, and that the Royal Authority had not yet aſſigned the value of them, nor had yet aſcertained their weight, title, or alloy.

But, whence is it, then, that the Jews took up the Samaritan character, to put it upon their coins? In my opinion it was, becauſe this character was that of the Phœnicians, the Tyrians, and the Sidonians, from among whom Simon and the Jews took their coiners and engravers. Theſe being accuſtomed to this character, and uſing it upon their own medals, put it alſo upon thoſe which they engraved for the Jews; and the Jews took a pleaſure and ſatisfaction in ſeeing upon their money the old letters uſed by their forefathers before the captivity, which their neighbours, the Phœnicians and Samaritans, ſtill retained, and which were not intirely aboliſhed long after, even in their own nation, as we have ſhewn from Origen.

What I have affirmed, that the Phœnician letters were like thoſe of the ancient Hebrews, is allowed by all the learned. The Canaanitiſh or Phœnician language, and the Hebrew, were the ſame; as alſo the Canaanitiſh and ancient Hebrew letters. Iſaiah ſays, that the time ſhould come when *five cities of* Egypt *ſhall ſpeak the language of* Canaan, or the Hebrew tongue, *and ſhall ſwear by the name of the Lord of hoſts.* The Jews did not exerciſe the arts either of painting, of engraving, or of ſculpture. Becauſe the law of God had ſo expreſsly forbid them all kinds of idolatry, they did not encourage any art or profeſſion that related to the making of images, which were objects of idolatrous worſhip. It is therefore very probable, that they employed Phœnicians in the minting of their money, who had the conſtant uſe of the Phœnician character, and were accuſtomed to the engraving of coins and medals. The medals ſtruck by the Tyrians in honour of the kings of Syria, have generally Phœnician characters, as may be ſeen in Mr. Vaillant, p. 197, 200, 273, of his Medallic Hiſtory of the Kings of Syria. The Sidonians uſed the ſame, as appears from their money.

They add thereto the Greek character, to write the names of the kings of Syria, who were Grecians; as alſo among the Hebrew medals there are ſome, which on one ſide have inſcriptions in Greek letters, and on the other in Phœnician or Samaritan letters.

To conclude, it may be ſaid, (1) that all the Hebrew medals, on which we ſee inſcriptions in the modern Hebrew character, are ſpurious. (2) That thoſe which are inſcribed with Samaritan letters, are antique. (3) That theſe Samaritan letters are the ancient Hebrew, Phœnician, or Canaanitiſh character, which was uſed by Moſes, and the Hebrews, to the time of the Babyloniſh captivity. (4) That the modern Hebrew character is derived from Aſſyria, or Chaldæa, and was not in uſe among the Jews till the time of Eſdras. (5) That very probably all the genuine coins of the Jews now extant, were ſtruck at, and ſince, the time of the Maccabees, and after the year 170 of the Seleucidæ, which is the epoch of the deliverance of Jeruſalem from a foreign yoke. (6) That theſe coins were not ſtruck by the Samaritans, nor in Samaritan cities unknown to the Jews by order of Simon; but probably by Tyrian artiſts, employed by Simon and the Jews for this purpoſe. (7) That the Tyrian and Samaritan character to be ſeen thereon, was the moſt common character for trade and buſineſs, both in Judæa, Samaria, and Phœnicia. (8) That there never was any complaint on the part of the Jews, on account of the impreſſions of theſe coins, as making way for idolatry; and that if there was any interruption in the coinage, it muſt be imputed to the intervention of the kings of Syria, or to the death of Simon. (9) That there is very little appearance that the kings of Judah or Iſrael before the captivity coined any money. (10) That it is very probable that under the Maccabees the Jews firſt began their coinage by their own authority, and that when Antiochus Sidetes granted Simon the privilege of coining, he ſtruck thoſe coins that bear his name, and his ſucceſſors continued to do the ſame, till the time of the Herods, when they began to put only the Greek characters upon them.

No. CCIII. EXPLANATION OF THE PLATES OF JEWISH COINS.

PLATE I.

No. 1. THE ſhekel of ſilver, of the weight of four *attic drachmæ*, having on one ſide a cup or meaſure, called the *gomor*, or *omer*, to repreſent that which was preſerved in the tabernacle full of manna; and over it an *Aleph*, to denote the firſt year of the deliverance of Jeruſalem or Sion. Its legend is, in Samaritan, *Shekel Iſrael*, "the ſhekel of Iſrael." Reverſe, a branch of an almond-tree in bloſſom, in memory of that of Aaron, with this legend, *Jeruſalem kadoſhah*, "Jeruſalem the holy." *Vide* No. 3.

No. 2. Another ſhekel of ſilver of the ſame weight, having over the cup, a *Shin* and a *Beth*, to denote the ſecond year of the deliverance of Iſrael. Reverſe, *Vide* No. 3.

No. 4. A ſhekel of copper, having on one ſide the front of a building, with a row of columns; its legend, *Simeon* [i. e. *Simon*.] Reverſe, a ſheaf bound up, a kind of an ear, or leaf, proceeding from it. Below, on one ſide, a bunch of grapes, or the leaf of a vine, the point turning upward; its legend, *for the deliverance of Jeruſalem.* This piece belongs to Simeon, brother to Judas Maccabæus. The building repreſents the magnificent tomb which he erected in the city of Modin, in honour of his father and his brethren. The legend on the other ſide denotes, that he had cauſed this monument to be erected, as an acknowledgment that the Lord had made uſe of them, for the deliverance of Jeruſalem from its enemies, the Greeks, or the Syrians.

Nos. 5. and 6. Shekels of copper of the ſame Simeon, having on one ſide a palm-tree with its fruit, called *ſpadix;* legend on No. 5. *Simeon;* on No. 6. the two laſt letters are wanting. Reverſe, a vine-leaf. Legend on No. 5. *Jeruſalem.* On No. 6. *the ſecond year of the deliverance of Iſrael.*

No. 7. A demi-ſhekel, of the weight of two *drachmæ*, having the ſame impreſſion as No. 1. Its legend on one ſide is, *Jeruſalem the holy;* on the other, *chazi haſhekel,* "half a ſhekel."

No. 8. Another demi-ſhekel, the legend denotes the firſt year. *Jeruſalem the holy.* On the reverſe, *half a ſhekel.*

No. 9. Another demi-ſhekel, a *Beth* over the cup; *the ſecond year of the deliverance of Jeruſalem.* Legend on the reverſe, *Jeruſalem the holy.*

No. 10. Another demi-ſhekel of copper; on one ſide two ſheaves ſtanding upright, with an ear above the reſt, and a vine-leaf, or a bunch of grapes between them. Its legend, *half-ſhekel.* On the other ſide a palm-tree with its fruit; below on its ſides are two meaſures full of corn; or two towers with their battlements; its legend *to deliver.*

The ſheaves and ears of corn may be tokens of the fertility of Judæa, the bunch of grapes may ſignify thoſe of the Land of Promiſe. The palm-tree, on the other ſide, is the ſymbol of Judæa.

No. 11. The third part of a ſhekel. This was the tax Nehemiah laid on the people, *Nehem.* x. 32. On one ſide a *Gimel*, the third year, *for the deliverance of Iſrael.* On the other ſide, *Jeruſalem the holy.*

PLATE II.

No. 1. A fourth part of a ſhekel, mentioned *Iſa.* ix. 8. On one ſide a cup, with a *Daleth* over it; the fourth year; *for the deliverance of Jeruſalem.* On the reverſe, *Jeruſalem the holy.*

No. 2. Another quarter of a ſhekel of braſs, on one ſide an urn, or an ancient pitcher, with a palm, *for the deliverance of Jeruſalem.* Reverſe a crown of laurels knotted, and joined above by a collar of pearls; legend, *Simeon.*

For the right explication of this piece, conſult 1 Macc. chap. xiii. xv. where it is related, that Demetrius, ſon of Antiochus, wrote to Simeon, the brother of Judas Maccabæus, who was then high-prieſt and prince of the Jews, and allowed him the privilege of coining money in his own country. And xiii. 36. he gives him thanks for having ſent him the crown of gold, and the golden branch of a palm-tree, which was the uſual tribute. This preſent of Simeon ſo won upon Demetrius, that he made peace with the Jews, and exempted them not only from the ordinary tribute, but alſo from the crown of gold which was uſed to be ſent every year. Therefore Simeon, who was high-prieſt, chief, and prince of the Jews, cauſed theſe pieces to be ſtruck, with his name ſurrounded by a crown; and on the other ſide the palm and the urn, which were then the uſual mark of the ſhekel, and the ſymbol of the prieſthood.

No. 3. Another quarter of a ſhekel of copper: on one ſide an urn; legend, *the ſecond year.* On the other ſide a vine leaf; legend, *of the deliverance of Sion.*

No. 4. Another, on one ſide a ſheaf upright, and two bunches of grapes; legend, *the fourth year.* On the other ſide a cup; legend, *of the redemption of Sion.*

No. 5. A quarter of a ſhekel of ſilver, on one ſide an harp; legend, *for the deliverance of Jeruſalem.* On the other ſide a bunch of grapes; legend, the firſt and the two laſt letters of *Simeon.*

This piece is Simeon's alſo; the occaſion of it is related 1 Maccabees, xiii. 51. where it is ſaid, that having taken the fortreſs which was near the temple, he drove the enemy from thence, and entered it carrying palm-branches, with the ſound of harps, cymbals and viols, &c. The bunch of grapes, on the reverſe, may repreſent the grapes hanging on the golden vine, which ſerved as an ornament to the gate of the temple: or, if you pleaſe, that which was brought from the Land of Promiſe by Joſhua and Caleb, which was engraved upon many of the Jewiſh coins. Perhaps on this account, the Pagans, who knew not the myſteries and hiſtory of the Jews, accuſed them of worſhipping Bacchus.

No. 6. Another quarter of a ſhekel of ſilver of Simeon, having two pillars on one ſide; legend, *for the deliverance of Jeruſalem.* On the other ſide the bunch of grapes: as a legend, the three laſt letters of *Simeon.*

Theſe two columns may repreſent thoſe which were ſet up on the mountain of Sion, by the whole aſſembly of Iſrael, on which were engraven, in two tables of braſs, the chief obligations of this people, not only to Simeon, but to his father and brothers; in acknowledgment of which they choſe for their pontiff, and for prince of their nation, himſelf and his ſucceſſors for ever. 1 Macc. xiv. 41.

No. 7. A piece of copper, having on one ſide an helmet, with a tuft of horſe-hair, after the ancient manner; legend, ΕΘΝΑΡΧȢ. On the other ſide, a bunch of grapes growing to its ſtock with a leaf; legend, ΗΡΩΔΟΥ. This piece is of Herod Aſcalonites, or of Herod his ſon, ſurnamed Antipas. It is probable, that to ſoften the minds of the Jews, he would not take upon himſelf the quality of king, but only of prince of the nation, *ethnarch;* which was ſomething more popular, and a title more agreeable to the Jews, they having themſelves already given it to Simeon: as was obſerved before.

No. 8. Another piece of copper, having on one ſide a kind of tent or pavillion, and its legend, ΒΑCΙΛΕΩC ΑΓΡΙΠΠΑ. On the other ſide three branches of trees with their leaves on; or three ears of corn, with a L and a ϛ.

This piece belongs to Agrippa; the tent has relation to the Feaſt of Tabernacles, ſo famous among the Jews. The three branches, and their leaves, on the reverſe, are a confirmation of the matter. I think them, however, to be three ears of corn, to expreſs the Feaſt of the Paſſover, when they offered to the Lord ears of corn, and the firſt-fruits of the earth.

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Having thus paid attention to the ſentiments of our learned Diſſertator, let us follow him, in a few remarks after our own manner.

No. 4. Plate I. compare with No. 4. Plate II. The reverſes of theſe medals are underſtood to repreſent the wave ſheaf, the firſt-fruits of the harveſt: if ſo, obſerve the peculiar manner of binding this ſheaf; *i. e.* with *three* bands; two near the middle, a third at the top, in No. 4. Plate I. but the third is at the bottom, in No. 4. Plate II.; Theſe are very different from No. 10. Plate I. where the common ſort of ſheaves have only one band, and that in the middle. Is there an alluſion to this, 1 Sam. xxv. 29? "The perſon of my lord ſhall be bound up in the bundle of life (lives) with the Lord thy God"—*i. e.* ſhall be eſteemed holy to the Lord (as ſhall appear *evidently*, to obſervers, from the mode of its binding) like the firſt ſheaf of harveſt. The objects which riſe above the general maſs of theſe bundles are certainly not ears of corn (as thoſe of No. 10. Plate I. appear to be) but ſomewhat ſtuck into them, by way of mark, and diſtinction, or ornament, importing, I ſuppoſe, at the ſame time, their holineſs.

No. 8. Plate II. The repreſentation on the face of this medal, has uſually been called a *tent;* but I apprehend it ſhould rather be conſidered as an *umbrella*, or *ſhade*, which was an attendant on royalty: ſo we find it among the Perſian monarchs, in the ruins of Perſepolis: it is the ſame in Arabia, as NIEBUHR informs us; and Mr. HARMER inclines to refer to an umbrella the expreſſion of the Pſalmiſt, cxxi. "The Lord is thy ſhade on thy right hand;" *i. e.* to defend thee from the ſcorching heat of the ſun. The word ſeems to ſignify ſhade in general; but by being referred to a particular ſide of the perſon, it may imply ſomething portable: and this umbrella ſeems to coincide with it.—The medal is inſcribed KING AGRIPPA. Umbrella-bearers, *ſciophoroi*, appear in the ſacred proceſſion of Minerva at Athens, as perſons of conſiderable conſequence, carrying the ſacred ſhades. I believe, in many parts of the Eaſt the umbrella was an appendage nearly, or altogether, peculiar to royalty. We find the late emperor of Morocco, "as he went out of the palace-gate, the violence of the wind broke his *paraſol;* which was interpreted as an omen of the approaching end of his reign. The accident made a great impreſſion on the old monarch himſelf; which, however, he endeavoured to hide, and called for another *paraſol.*" p. 24. "The Effendi was careful to ſend to his new maſter, the *paraſols*, the lances, the bed, the arms of the old king, and all the other things belonging to him, which were conſidered as *diſtinctive marks of* Barbarian *royalty,*" p. 37. "*Life of* MULEY LIEZIT."

The reader will remark, that no one of the Jewiſh coins has any repreſentation of a man, animal, or living creature upon it; certainly not, therefore, the portrait of any perſon, prince, or deity: but in the center of Plate II. they are contraſted by a group of medals of Syrian kings, which, beſide having portraits of the kings themſelves, have on the reverſe, an archer ſitting on a throne, holding out his bow: with the mottoes, "King of kings:" "benefactor:" "juſt:" "illuſtrious:" "great king:" &c.

Theſe are given to ſhew the ſtriking difference between theſe coins and the Jewiſh: ſo that the poſſeſſion of a mint and coinage, appears to have been an object highly deſirable to the Jewiſh people; as thereby they avoided images of this kind, at leaſt, as well as maintained their independency. Obſerve, that many, or moſt, of theſe titles are of very ancient ſtanding, and were given to princes around Judæa, if they were not aſſumed by the Jewiſh kings themſelves, which perhaps they ſometimes were, by thoſe not greatly attached to the law. Obſerve alſo; that many of theſe titles are given in Scripture to the Meſſiah, and in the New Teſtament to Chriſt, who indeed is deſcribed as the only proper perſon to whom they could juſtly be applied; and whoſe dignity was more than equal to ſtill higher epithets of diſtinction.

That ſuch titles were uſed in our Lord's time, appears from his reference to them, as, Luke xxii. 25. "The kings of the Gentiles exerciſe lordſhip over them; and they who maintain authority over them, are called BENEFACTORS:" of which our medals are witneſſes:—in fact, this title had been often adopted in Syria, and elſewhere.

The title GREAT was of ancient application; for ſo ſpeaks Rabſhakeh, 2 Kings xviii. 19. "Thus ſaith the *great* king, the king of Aſſyria:"—and the title is given to the Lord himſelf, Pſalm xlvii, 2. "The Lord is a *great* king over all the earth: ſee Mal. i. 14. to which our Lord ſeems to allude, when he calls Jeruſalem "the city of the *great* king," Matth. v. 35. See Pſalm xlviii. 2. where this title is applied to Zion.

There ſeems alſo to be an alluſion to the title JUST, 2 Sam. xxiii. 3. "He that ruleth over men muſt be JUST." *Vide* Acts iii. 14. vii. 52. James v. 6.

In the New Teſtament, our Lord is denoted as "King of kings, and Lord of lords; as, the bleſſed and only Potentate; who alone hath immortality," &c. which appellations coincide with certain titles of the Perſian kings, to which the reader has often met with alluſions, couched under the hyperbolical ſalutation of "O king live for ever!" as well as with the inſcriptions on our coins, BASILEOS BASILEON, "king of kings," &c.

Thus we ſee, that theſe medals are ſtrong evidences of the adherence of the Jews to their religious tenets; of the titles given to kings of the nations around them; and that the moſt exalted titles given to our Lord Chriſt, were not unknown, or unfamiliar among the people, of thoſe times and places: they underſtood them, without heſitation.

No. CCIII. ROMAN MONUMENTS OF JUDEA VANQUISHED.

WE come now to conſider thoſe Roman medals, which by bearing the inſcription JUDÆA CAPTA, and the mark S. C. "by order of the Senate," demonſtrate the ſtate of ſubjection, and of diſtreſs, to which this province was reduced by the Roman arms. The various *inſignia* which theſe medals contain, all ſpeak the ſame language; and whether it be a captive of either ſex ſitting under a trophy, or under a palm-tree, (as Nos. 1, 2, 3, 4, Plate of the ARCH OF TITUS) the import is to the ſame effect. On Plate II. of JEWISH COINS, we have a Roman medal which repreſents Judæa as a woman in bonds, ſtanding under a palm-tree: inſcription JUDÆA DEVICTA;

on the reverſe, a ſow and her farrow of pigs, alluſive to a ſtory which relates to the infancy of Rome. N. B. This accounts for the inſult of Claudius, who ordered a *ſow* to be placed over the temple gate at Jeruſalem; which was doubly grievous to the Jews; 1. as it was a Roman alluſion, and implied ſubjection to that power; 2. as this animal was held in utter deteſtation by the people, as being proverbially unclean under the Moſaic diſpenſation: ſo that this image implied, at once, a ſuperſeding of their ancient and boaſted law; and a ſubjection to a nation which held in honour the object of Jewiſh averſion. This was therefore, in a ſenſe, an Abomination of *the deſolator*.

THE ARCH OF TITUS, AT ROME.

WE have partly anticipated what might have been ſaid on this monument: the following is a deſcription of it, from "The Artist's Repository."

"At the extremity of the *Campo Vaccino*, at a ſmall diſtance from the Coliseum, built by Vespasian and Titus his ſon, is a triumphal arch erected by the Senate in honour of the latter, who from his goodneſs and liberality was named the delight of mankind. The inſcription is thus:

SENATVS
POPVLVS QVE ROMANVS
DIVO TITO DIVI VESPASIANI F.
VESPASIANO AVGVSTO.

Its chief deſign appears to have been, to commemorate the conqueſt of Judæa, and the deſtruction of Jeruſalem; and it ſhould ſeem to have been erected after the death of the prince it celebrates, whoſe reign was not long, as well by the title *Divo* (Divine) given to Titus, as by the ſubject of the vault under the center of the arch, which is, the *apotheoſis* of Titus. There is ſome reaſon to gueſs it might be finiſhed by Trajan; at leaſt, it is known that Emperor erected a monument of ſome kind, to the memory of Titus.

Although this arch is ſmaller than others of the kind, and it has greatly ſuffered by the injuries of time, yet the workmanſhip appears to be excellent. It is of the Compoſite order, and is eſteemed the beſt model of that order. On its frieze is repreſented, the courſe of the Triumphant Proceſſion of Titus, including a figure of the river *Jordan*, with captives, and with animals deſtined to the ſacrifice. On the ſides of the arch, within, are two bas reliefs, one of which repreſents the Emperor riding in his triumphant chariot, drawn by four horſes and accompanied by his lictors, &c. behind him is Victory, holding in her left hand a palm-branch, in her right hand a crown of laurel over his head. A figure repreſenting the city of Rome, with a helmet and ſpear, conducts the horſes; ſhe is followed by magiſtrates, &c. bearing branches of laurel. The other bas relief, which is on the ſide we have choſen to repreſent in our print, exhibits the ſpoils of the Temple of Jeruſalem, among others, the golden candleſtick with ſeven lights, the tables of the law, the ark of the covenant, the table of ſhew-bread, the jubilee trumpets, and ſome other things which by time are obliterated, to the great regret of the curious.

This ſtructure, though now greatly damaged, yet is an undeniable evidence to the truth of the hiſtoric relations which deſcribe the diſſolution of the Jewiſh ſtate and government; and, by its being made the ſubject of eulogy in this monument, it confirms the account of the danger and magnitude of that conqueſt."

To this hiſtory we have little to add: the center compartment of our Plate is a view of the arch; the lower ſubject is the *bas relief*, on that ſide which our Plate repreſents, ſhewn more at large; wherein, we notice diſtinctly the golden candleſtick, the table of ſhew-bread, with a cup upon it, and the jubilee, or the ſilver, trumpets, connected with it. This proceſſion illuſtrates, and corroborates, the account of Joſephus, and as neither the ark, nor any of its accompaniments, the cherubim, the mercy-ſeat, &c. are repreſented on this Arch, it leads us to conclude, that theſe were among the articles wanting in the temple uſually called Herod's; and indeed it juſtifies the doubt, whether they ever had been introduced into the ſecond temple.

The nature of this proceſſion, the bearers crowned with laurel, thoſe carrying branches of laurel, &c. will be readily obſerved on inſpection.

The upper ſubject on our Plate, is, the image of the river Jordan, carried in proceſſion by Veſpaſian and Titus: this figure is on the frieze of the arch. We have little to remark on him, beſides his reclining attitude, and that of his urn: he contributes to identify and augment the *ſculptured narration.*

What are the inferences to be drawn from the ſubjects we have been ſurveying? (1) The general veracity of that prophetic ſpirit which influenced Moſes, when foretelling the great captivity of his people, Deut. xxviii. &c. (2) The correct periods determined by the ſame ſpirit, when the prophet Daniel dated the appearance, and the cutting off, of Meſſiah the prince; the deſtruction of the city; of the ſanctuary;—the flood;—the deſolations determined, &c. (3) The preciſion of our Lord's foreſight on this ſubject: into which we ought, as Chriſtians, ſomewhat to inquire. He ſays, Matth. xxiv. 34. "Now learn a parable (*a ſimilitude*) from the fig-tree,—when it buddeth forth leaves—ſummer is nigh; ſo this generation ſhall not paſs away, until all theſe (*diſtreſſing*) things ſhall occur." See alſo Mark ix. 19. Luke xxi. 32.

I deſire the reader to conſider this ſimile, and the phraſeology in theſe paſſages, becauſe I have a ſomewhat peculiar manner of accepting the word *generation,* in ſome places of the New Teſtament: and, if we take it on this ſubject to ſignify, a certain computed period of time, reckoning three generations to a century, perhaps we may find an alluſion here, not always noticed. Say, that our Lord ſpake theſe words about A. D. 35, or 36, and that Jeruſalem was deſtroyed about A. D. 69, or 70, it will leave an interval of 33 to 35 years, from the time of this warning to that of its accompliſhment; which is about the length of a generation, reckoning three to a century. The ſimilitude then, is this, as the juſt budding leaves of a fig-tree, ſo is the juſt begun period of the generation: nay, in fact, the compariſon leads us to the very *incipient* beginning (pardon the phraſe, gentle reader) ſince the branch of the tree is alluded to, as being juſt ſoftened, juſt become tender, and the leaves germinating; in like manner, the period of time is very recently entered upon: and to this calculation the event agrees. [N. B. I believe this to be the true import of the word "generation," in this evangeliſt, chap. i. 17. "fourteen generations:" but of this hereafter] As this expreſſion is uſually referred to living perſons, and to the duration of their lives, which ſeems to be juſtified by ſome of the apoſtles' living beyond the deſtruction of Jeruſalem, I have taken this occaſion to ſtate my notion of it. To proceed,

The predictions of the fate of Jeruſalem imply, 1, that it was to be deſtroyed in about 33 to 35 years from this time; 2, by the Romans; 3, by a prince; 4, with great deſolations; 5, with the abomination of deſolation ſtanding in the holy place, where it ought not.

For the juſtneſs of ſundry of theſe particulars we muſt refer to Joſephus; but our Plate will eſtabliſh ſome of them. 1. The date. Veſpaſian carried on the war in Judæa A. D. 68. was declared emperor, by his army in Judæa A. D. 69. triumphed with Titus A. D. 71. Titus took Jeruſalem A. D. 70. Of theſe dates there can be no doubt, becauſe they are drawn, not from Jewiſh, but from Roman, records; conſequently, the prophetic *generation* was not quite expired, though it was at its latter end: which preciſely agrees with the phraſeology as explained above. If at the time prefixed, any other power than the Roman had deſtroyed Jeruſalem, it would have had an awkward aſpect on the prophecy; but, as the fact took place, the prophecy was juſtified: and that the Roman power, and Roman prince, was thus employed, and thus ſucceſsful, witneſs our Arch, witneſs the occaſion of its erection, witneſs the proceſſion upon it, witneſs the peculiar Jewiſh *inſignia* it contains, too appropriate to be attributed to any other people, and witneſs the yet remaining patriotiſm of the Jews at Rome, who make a point of never paſſing under this arch; but who always go round about, to avoid it, however urgent their ſpeed may be.

May I not juſtly conclude, by repeating the remark, that while many of the nobleſt monuments of Roman ſucceſs, and Roman magnificence, are deſtroyed, yet this ARCH OF TITUS is ſpared; that Providence has directed its preſervation, among many viciſſitudes and many ravages, for our inſtruction upon whom the end of the ages is come; and for a ſtanding memorial, in ſupport of thoſe ſacred writings, whoſe authority, and whoſe fulfilment, this HISTORICAL ERECTION ſtrongly tends to confirm, and to demonſtrate.

No. CCIV. OF EASTERN HOUSES. With a PLATE.

DR. SHAW has favoured us with a deſcription of an Eaſtern houſe, and a Plate, which we have directed to be copied for the reader's uſe.

"The general method of building, both in Barbary and the Levant, ſeems to have continued the ſame, from the earlieſt ages, without the leaſt alteration or improvement. Large doors, ſpacious chambers, marble pavements, cloyſtered courts, with fountains ſometimes playing in the midſt, are certainly conveniencies very well adapted to the circumſtances of theſe climates, where the ſummer heats are generally ſo intenſe. The jealouſy likewiſe of theſe people is leſs apt to be alarmed, whilſt all the windows open into their reſpective courts, if we except a latticed window or balcony which ſometimes looks into the ſtreet. It is during the celebration only of ſome *Zeenah*, as they call a public feſtival, that theſe houſes and their latticed windows and balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inſide and the outſide of their houſes with their richeſt furniture: whilſt crowds of both ſexes, dreſſed out in their beſt apparel, and laying aſide all modeſty, and reſtraint, go in and out where they pleaſe. The account we have *2 Kings*, ix. 30. of *Jezebel's painting her face and tiring her head and looking out at a window*, upon Jehu's public entrance into Jezreel, gives us a lively idea of an Eaſtern lady at one of theſe *Zeenahs*, or ſolemnities.

The ſtreets of theſe cities, the better to ſhade them from the ſun, are uſually narrow, with ſometimes a range of ſhops on each ſide. If from theſe we enter into one of the principal houſes, we ſhall firſt paſs through a porch or gate-way, with benches on each ſide, where the maſter of the family receives viſits and diſpatches buſineſs; few perſons, not even the neareſt relations, having a further admiſſion, except upon extraordinary occaſions. From hence we are received into the court, or quadrangle, which lying open to the weather, is, according to the ability of the owner, paved with marble or ſuch materials, as will immediately carry off the water into the common ſewers. There is ſomething very analogous betwixt this open ſpace in theſe buildings, and the *Impluvium*, or *Cava Ædium* of the Romans; both of them being alike expoſed to the weather, and giving light to the houſe. When much people are to be admitted, as upon the celebration of a marriage, the circumciſing of a child, or occaſions of the like nature, the company is rarely or never received into one of the chambers. The Court is the uſual place of their reception, which is ſtrewed accordingly with mats and carpets for their more commodious entertainment. Now as this part of the houſe is always allotted for the reception of large companies, being alſo called [*El Wooſt*], the middle of the houſe, literally anſwering to the το μεσον "the midſt" of St. *Luke*, v. 19. it is probable, that the place, where our Saviour and the apoſtles were frequently accuſtomed to give their inſtructions, might have been in the like ſituation; *i. e.* in the area, or quadrangle of one of this kind of houſes.

In the ſummer ſeaſon, and upon all occaſions, when a large company is to be received, this court is commonly ſheltered from the heat or inclemency of the weather, by a *Velum*, umbrella, or veil, which, being expanded upon ropes from one ſide of the parapet wall to the other, may be folded or unfolded at pleaſure. The Pſalmiſt ſeems to allude either to the tents of the *Bedoweens*, or to ſome covering of this kind in that beautiful expreſſion, of *ſpreading out the heavens like a veil, or curtain.*

The court is for the moſt part ſurrounded with a cloyſter; as the *Cava Ædium* of the Romans was with a *Periſtyllium*, or *Colonnade;* over which, when the houſe hath one or more ſtories (and I have ſeen them with two or three) there is a gallery erected, of the ſame dimenſions with the cloyſter, having a baluſtrade, or elſe a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloyſters and galleries, we are conducted into large ſpacious chambers, of the ſame length with the court, but ſeldom or never communicating with one another. One of them frequently ſerves a whole family; particularly when a father indulges his married children to live with him; or when ſeveral perſons join in the rent of the ſame houſe. From whence it is, that the cities of theſe countries, which in general are much inferior in bigneſs to thoſe of Europe, yet are ſo exceedingly populous, that great numbers of people are always ſwept away by the plague, or any other contagious diſtemper. A mixture of families of this kind ſeems to be ſpoken of by Maimonides, as he is quoted by Dr. Lightfoot upon 1 *Cor.* x. 16.

In houſes of better faſhion, theſe chambers are hung with velvet or damaſk from the middle of the wall downwards, are covered and adorned with velvet or damaſk hangings of white, blue, red, green, or other colours (Eſth. i. 6.) ſuſpended on hooks, or taken down at pleaſure: but the upper part is embelliſhed with more permanent ornaments, being adorned with the moſt ingenious wreathings and devices, in *ſtucco* and fret-work. The cieling is generally of wainſcot, either very artfully painted, or elſe thrown into a variety of pannels, with gilded mouldings and ſcrolls of their *Coran* intermixed. The prophet *Jeremiah*, xxii. 14. exclaims againſt ſome of the Eaſtern houſes that *were cieled with cedar, and painted with vermilion.* The floors are laid with painted tiles or plaſter of terrace; but as theſe people make little or no uſe of chairs, (either ſitting croſs-legged, or lying at length upon theſe floors,) they always cover or ſpread them over with carpets, which for the moſt part are of the richeſt materials. Along the ſides of the wall, or floor, a range of narrow beds, or matraſſes, is often placed upon theſe carpets; and for their further eaſe and convenience, ſeveral damaſk or velvet bolſters are placed on theſe carpets or matraſſes. Indulgences that ſeems to be alluded to by the ſtretching themſelves upon couches, and *the ſowing of pillows to arm-holes*, as we have it expreſſed *Amos* vi. 4. *Ezekiel* xiii. 18 and 20. At one end of each chamber, there is a little gallery, raiſed three, four, or five feet above the floor, with a baluſtrade in the front of it, with a few ſteps likewiſe leading up to it. Here they place their beds; a ſituation frequently alluded to in the Holy Scriptures.

The ſtairs are ſometimes placed in the porch, ſometimes at the entrance into the Court. When there is one or more ſtories, they are afterwards continued, through one corner or other of the gallery, to the top of the houſe, whither they conduct us through a door, that is conſtantly kept ſhut, to prevent their domeſtic animals from daubing the terrace, and thereby ſpoiling the water which falls from thence into the ciſterns below the Court. This door, like moſt others we meet with in theſe countries, is hung, not with hinges, but by having the jamb formed at each end into an axle tree, or pivot; whereof the uppermoſt, which is the longeſt, is to be received into a correſpondent ſocket in the lintel, whilſt the other falls into a cavity of the like faſhion in the threſhold. The ſtone door ſo much admired and taken notice of by Mr. Maundrel, in his Deſcription of the Royal Sepulchres at Jeruſalem, is exactly of this faſhion, and very common in moſt places.

I do not remember ever to have obſerved the ſtair-caſe conducted along the outſide of the houſe; neither indeed will the contiguity and relation, which theſe houſes bear to the ſtreet, and to each other, (excluſive of the ſuppoſed privacy of them) admit of any ſuch contrivance. However, we may go up or come down them, by the ſtair-caſe I have deſcribed, without entering into any of the offices or apartments, and conſequently without interfering with the buſineſs of the houſe; which will be explanatory enough of *Mat.* xxiv. 17. *Let him that is upon the houſe-top not come down to take any thing out of the houſe,* provided the action there recorded requireth any ſuch interpretation.

The top of the houſe, which is always flat, is covered with a ſtrong plaſter of terrace; from whence, in the *Frank* language, it hath attained the name of *The Terrace*; a word made uſe of likewiſe in ſeveral parts of theſe countries. It is uſually ſurrounded by two walls; the outermoſt whereof is partly built over the ſtreet, partly maketh the partition with the contiguous houſes, being frequently ſo low that one may eaſily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breaſt high, and anſwereth to the מעקה (Vulg. *Lorica,*) Deut. xxii. 8. which we render *the battlements*. Inſtead of this parapet wall, ſome terraces are guarded, in the ſame manner the galleries are, with balluſtrades only or latticed work: in which faſhion probably, as the name ſeems to import, was the [שבכה,] net or *lattice*, as we render it, that Ahaziah (2 *Kings* i. 2,) might be careleſsly leaning over, when he fell down from thence into the court. For upon theſe terraces, ſeveral offices of the family are performed; ſuch as the drying of linen and flax, *Joſh.* ii. 6. the preparing of figs and raiſins; where likewiſe they enjoy the cool refreſhing breezes of the evening; converſe with one another, and offer up their devotions. In the Feaſt of Tabernacles booths were erected upon them, Neh. viii. 16. When one of theſe cities is built upon level ground, we can paſs from one end of it to the other, along the tops of the houſes, without coming down into the ſtreet.

Such in general is the manner and contrivance of the Eaſtern houſes. And if it may be preſumed that our Saviour, at the healing of the paralytic, was preaching in an houſe of this faſhion, we may, by attending only to the ſtructure of it, give no ſmall light to one circumſtance of that hiſtory, which hath lately given great offence to ſome unbelievers. For among other pretended difficulties and abſurdities relating to this fact, it hath been urged, that "as *the uncovering* or *breaking up of the roof,* Mar. ii. 4. or *the letting a perſon down through it,* Luke v. 19. ſuppoſes the breaking up of tiles, ſpars, rafters, &c. ſo it was well," (as the author goes on in his ludicrous manner,) "if Jeſus and his diſciples eſcaped with only a broken pate, by the falling of the tiles, and if the reſt were not ſmothered with duſt." But that nothing of this nature happened, will appear probable from a different conſtruction that may be put upon the words in the original. For it may be obſerved with relation to the words of St. *Mark*, ἀπεϛεγας αν τὸν ϛεγην ὅπȣ ἦν, και ἐξορύξαντες, &c. that as ϛεγη (no leſs perhaps than *tatlilo*, the correſpondent word in the Syriac verſion) will denote, with propriety enough, any kind of covering, the veil which I have mentioned, as well as a roof or cieling properly ſo called; ſo for the ſame reaſon ἀποϛεγειν may ſignify the undoing or the removal of ſuch a covering. Εξορύξαντες, [ſame word rendered *Gal.* iv. 15. "plucked out"] which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and ſome other verſions: the tranſlators perhaps either not rightly comprehending the meaning of it, or finding the context clear without it. In St. Jerom's tranſlation, the correſpondent word is *patefacientes*, as if ἐξορύξαντες was further explanatory of ἀπεϛέγασαν. The ſame in the Perſian verſion is expreſſed by *quatuor angulis lectuli totidem funibus annexis*, as if ἐξορύξαντες related either to the letting down of the bed, or preparatory thereto to the making holes in it for the cords to paſs through. Though it is ſtill more probable that it ſhould be joined with ϛεγη, and denote, agreeable to the correſpondent word *patefacientes* in St. Jerom's tranſlation, a further laying of it open, by breaking or plucking up the poſts, balluſtrades, parapet wall, or whatever elſe ſupported it. The context therefore, according to this explication, will run thus. *When they could not come at* Jeſus *for the preſs, they drew back the veil where he was,* or they laid open that part of it eſpecially (ὅπȣ ἦν) which was ſpread over the place where he was ſitting, *and having removed* (plucked away) *whatever ſhould keep it extended,* (and thereby hinder them from doing their intended good office,) *they let down the bed wherein the ſick of the palſy lay.*

For that there was not the leaſt force or violence offered to the roof, and conſequently, that ἐξορύξαντες, no leſs than ἀπεστεγασαν, will admit of ſome other interpretations than what have been given to them in our verſion, appears from the parallel place in St. *Luke*, where δια τῶν κεράμων καθῆκαν αὐτὸν, *per tegulas demiſerunt illum*, (which we tranſlate, *they let him down through the tiling*, as if that had actually been already broken up) ſhould be rendered, *they let him down over, along the ſide* or *by the way of the roof*. For as κέραμοι, or *tegulæ*, which originally perhaps denoted a roof of tiles, like thoſe of the northern nations, were afterwards applied to the *Tectum*, or Δῶμα in general, ſo the meaning of letting down a perſon into the houſe *per tegulas*, or δια τῶν κεράμων, can depend only upon the uſe of the prepoſition διά. Now both in *Acts* ix. 26. καθῆκαν [αὐτὸν] δια του τειχȣς, and 2 *Cor.* xi. 33. ἐχαλάσθην δια του τειχȣς, (where the like phraſeology is obſerved as in St. *Luke*) δια is rendered in both places *by*, that is, *along the ſide*, or *by the way of the wall*. By interpreting therefore δια in this ſenſe, δια τῶν κεράμων καθῆκαν αὐτὸν, will be rendered as above, *they let him down over*, or *by the way of the wall*, juſt as we may ſuppoſe M. Anthony to have been, agreeable to a noted paſſage in Tully. An action of the ſame nature ſeems to be likewiſe implied in what is related of Jupiter (*Ter*. Eun. iii. 5, 37.) where he is ſaid *ſeſe in hominem convertiſſe, atque* per alienas tegulas *veniſſe clanculum per Impluvium.* And of the ſnake, which we learn (*Ter*. Phorm. iv. 4, 47.) *per Impluvium decidiſſe de tegulis.* What Dr. Lightfoot alſo obſerves out of the Talmud, upon *Mark* ii. 4. will, by an alteration only of the prepoſition which anſwers to διὰ, further vouch for this interpretation. For, as it is there cited, "*when Rabh Honna was dead, and his bier could not be carried out through the door, which was too ſtraight and narrow, therefore*" (in order, as we may ſupply, to bury it) "[סכיר שלשילי] *they thought good to let it down* [דרך גגין] *through the roof*, or *through the way of the roof*, as the Dr. renders it, but it ſhould be rather, as in διὰ τῶν κεράμων, or διὰ του τειχȣς, *by the way of*, or *over the roof*, viz. by taking it upon the terrace, and letting it down by the wall, that way, into the ſtreet. We have a paſſage in *Aulus Gellius* exactly of the ſame purport, where it is ſaid, that if "*any perſon in chains ſhould make his eſcape into the houſe of the* Flamen Dialis, *that he ſhould be forthwith looſed: and that his fetters ſhould be drawn up through the* Impluvium, *upon the roof* (terrace) *and from thence be let down into the highway or ſtreet.*"

When the uſe then of theſe phraſes, and the faſhion of theſe houſes are rightly conſidered, there will be no reaſon, I preſume, for ſuppoſing any breach to have been made in the *tegulæ*, or κέραμοι, ſince all that was to be done in the caſe of the paralytic, was, to carry him up to the top of the houſe, either by forcing their way, through the crowd, up the ſtair-caſe, *Luke* xxiv. 17. or elſe by conveying him over ſome of the neighbouring terraces; and there, after they had drawn away the [στεγη] veil, to let him down, along the ſide of the roof (through the opening or *Impluvium*) *into the midſt* (of the Court) *before Jeſus*.

To moſt of theſe houſes, there is a ſmaller one annexed: which ſometimes riſes one ſtory higher than the houſe; at other times it conſiſts of one or two rooms only and a terrace; whilſt others, that are built, (as they frequently are) over the porch or gateway, have, (if we except the ground floor, which they have not) all the conveniencies that belong to the houſe, properly ſo called. There is a door of communication from them into the gallery of the houſe, kept open or ſhut at the diſcretion of the maſter of the family; beſides another door, which opens immediately from a privy-ſtairs, *Luke* xxiv. 17. down into the porch or ſtreet, without giving the leaſt diſturbance to the houſe. Theſe back-houſes are known by the name of *Alee* or *Oleah*, (for the houſe properly ſo called is *Dar* or *Beet*) and in them ſtrangers are uſually lodged and entertained; in them the ſons of the family are permitted to keep their concubines; whither likewiſe the men are wont to retire, from the hurry and noiſe of their families, to be more at leiſure for meditation or diverſions; beſides the uſe, they are at other times put to, in ſerving for wardrobes and magazines.

The *Oleah* עליה of Holy Scripture being literally the ſame appellation, is accordingly ſo rendered in the *Arabic* verſion. We may ſuppoſe it then to have been a ſtructure of the like contrivance. The little chamber conſequently that was built by the *Shunamite* for Eliſha, (whither, as the text inſtructs us, he retired at his pleaſure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions;) the ſummer chamber of Eglon, (which, in the ſame manner with theſe, ſeems to have had privy-ſtairs belonging to it, through which Ehud eſcaped after he had revenged Iſrael upon that king of Moab:) the chamber over the gate, (whither, for the greater privacy, king David withdrew himſelf to weep for Abſalom;) and, that upon whoſe terrace, Ahaz, for the ſame reaſon, erected his altars, ſeem to have been ſtructures of the like nature and contrivance with theſe *Olees*.

Beſides, as each of theſe places, called *Oleah* עליה or עלית in the Hebrew text, and in the Arabic verſion, is expreſſed by υπερῶον in the LXXII; it may be preſumed, that the ſame word υπερωον, where it occurs in the New Teſtament, implieth the ſame thing. The upper chamber therefore, υπερωον, where Tabitha was laid after her death, and that where Eutychus fell down from the third loft, beſides other inſtances, may be taken for ſo many of theſe back houſes or *Olees*, as they are indeed ſo called in the Arabic verſion.

That υπερωον denotes ſuch private apartments as theſe (for garrets, from the flatneſs of the roof, are not known in theſe climates) ſeems likewiſe probable from the uſe of the word among claſſic authors. For the υπερωον where Mercury and Mars, *Il.* π. 184, carried on their amours, and where Penelope, *Od.* ο. 515, and the young virgins kept themſelves at a diſtance from the ſolicitations of their wooers, appear to carry along with them circumſtances of greater privacy and retirement, than are conſiſtent with chambers in any other ſituation. Farther, that *Oleah* עליה, or ὑπερῶον could not barely ſignify a ſingle chamber, *cænaculum*, or dining-room, but one of theſe contiguous houſes, divided into ſeveral apartments, ſeems to appear from the circumſtance of the altars, which Ahaz erected upon the top of his *Olee*. For, beſides the ſuppoſed privacy of his idolatry, (which could not have been carried on undiſcovered in any apartment of the houſe, becauſe under the perpetual view and obſervation, as it may be ſuppoſed, of the family) if his *Oleah* עליה had been only one chamber of the [*Beth* בת] houſe, the roof would have been aſcribed to the Beth, and not to the *Oleah* עליה, which, upon this ſuppoſition, could only make one chamber of it. A circumſtance of the like nature may probably be collected from the Arabic verſion of ὑπερῶον, *Acts* ix. 39. where it is not rendered as in ver. 37. but *Girfat*; intimating perhaps that part or particular chamber where the damſel was laid. The falling likewiſe of Eutychus from the third loft (as the context ſeems to imply) of the *Oleah* ὑπερωον, (for there is no mention made of an houſe) may be received, I preſume, as a further proof of this ſuppoſition.

For it hath been already obſerved that theſe *Olees* are built with the ſame conveniencies as the houſe itſelf, conſequently, what poſition ſoever the ὑπερῶον may be ſuppoſed to have, from the ſeeming etymology of the name, will be applicable to the *Olee* as well as to the houſe. The word ὑπερῶον will admit of another interpretation in our favour; denoting not ſo much a chamber remarkable for the high ſituation of it, (as Euſtathius and others after him give into) but ſuch a building, as is erected *upon* or *beyond* the walls or borders of another; juſt as theſe *Olees* are actually contrived in regard to the houſe. Neither will this interpretation interfere with the high ſituation that ὑπερῶον may be further ſuppoſed to have, from being frequently joined with ἀναβαίνειν or καταβαίνειν. Becauſe the going in or out of the houſe, (whoſe ground floor lieth upon the ſame level with the ſtreet,) could not be expreſſed by words of ſuch import: whereas the *Olees*, being uſually built over the porch or gate-way, a ſmall ſtair-caſe is to be mounted before we can be ſaid properly to enter them, and conſequently ἀναβαίνειν and καταβαίνειν are very applicable to ſtructures in ſuch a ſituation.

The Eaſtern method of building may further aſſiſt us, in accounting for the particular ſtructure of the temple or houſe of Dagon, (*Judg.* xvi.) and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read, (ver. 27.) that about *three thouſand perſons were upon the roof to behold while* Samſon *made ſport.* Samſon muſt therefore have been in a court or area below them, and conſequently the temple will be of the ſame kind with the ancient Τεμενη or ſacred encloſures, ſurrounded only in part or altogether with ſome plain or cloyſtered buildings. Several palaces and *Dau-wanas*, as they call the courts of juſtice in theſe countries, are built in this faſhion; where, upon their feſtivals and rejoicings, a great quantity of ſand is ſtrewed upon the area for the (*Pello-wans*) wreſtlers to fall upon; whilſt the roof of theſe cloyſters, round about, are crowded with ſpectators of their ſtrength and agility. I have often ſeen ſeveral hundreds of people diverted in this manner upon the roof of the Dey's palace at Algiers; which, like many more of the ſame quality and denomination, hath an advanced cloyſter, over-againſt the gate of the palace, Eſther v. 1. made in the faſhion of a large pent-houſe, ſupported only by one or two contiguous pillars in the front, or elſe in the centre. In ſuch open ſtructures as theſe, in the midſt of their guards and counſellors, are the *Baſhas*, *Kadees*, and other great officers to diſtribute juſtice and tranſact the public affairs of their provinces. Here likewiſe they have their public entertainments, as the lords and others of the Philiſtines had in the houſe of Dagon. Upon a ſuppoſition therefore that in the houſe of Dagon, there was a cloyſtered ſtructure of this kind, the pulling down the front or centre pillars only which ſupported it, would be attended with the like cataſtrophe that happened to the Philiſtines." SHAW's TRAVELS, Chap. "*Phyſical Obſervations,*" &c.

The reader will have remarked the uſage of the COURT VEIL, No. CLVIII. p. 153, to ſhelter the internal area of the houſe: of the baluſtrade, on the top of the houſe, &c.

I do not perceive that the Dr. has alluded to Peter's viſion, Acts x. 9. yet as that was on the top of the houſe, on the terrace, we ſee how fit a place it was for ſuch a purpoſe; as being (1) open to the heaven, from whence the ſheet ſeemed to deſcend; (2) private, and at that time ſecluded, fit for prayer, &c. We have ſeen that the houſe-top was frequently ſlept upon, No. XCIX. p. 156. and I ſubmit, as a *query*, whether this was not the fact in the inſtance of Balaam? Numb. xxii. 20. *q. d.* "I will lodge you, the meſſengers of Balak, in ſome apartments of my houſe, to night, but I myſelf will go and ſleep on the top of my houſe; in expectation of ſome communication from heaven;" if ſo, this will render clear the nature of the ſign upon which depended his going with them. "*If to call thee* [call to thee—at thee—*literally*: as Samuel went to call Saul, *vide* FRAGMENT, CXIX.] *the men come* up *to thee, riſe, and go with them.*" But, we do not read that he waited for this ſign but, "*roſe up early in the morning,*" perhaps, before his viſitors were awake, "*ſaddled his aſs, and went:*" his *forwardneſs* was greater than their's, and was puniſhed: had he ſlept in a private apartment, in his houſe, or haram, would it not have been an intruſion, had they come to him to call him? whereas, if he ſlept on the houſe top, he certainly ſlept *ſingle;* and could gather auguries, &c. &c. from the aſpects of heaven, the ſtars, the ſun-riſing, the flight of birds, &c. &c. *Vide* Zeph. i. 5.

We have ſeen David walking on his terrace, No. CXXIV, page 38; ſo Nebuchadnezzar walked on his royal terrace, from whence he could have a full proſpect of the "great Babylon, which he had built." Abſalom defiled his father's wives on the terrace of the royal palace; *i. e.* in the open ſight of heaven, and of men: an infamy of which I find but one parallel, and that in the life of the abandoned Muley Liezit.

We have remarked under the word HOUSE in the *Dictionary*, that even the Temple of the Lord was called a houſe; and we know that it had various courts, into which, only the proper perſons were admitted; and into the reſidence of the ſupreme Majeſty, only the high-prieſt, and that but once a year:—the Temple then was not unlike a royal palace in the conſtruction of its courts, &c. and in the ſecluſion of ſome of them.

There ſeem to be in various parts of the apoſtolical epiſtles, alluſions to a kind of differences of courts in heaven, compared, as it were, to a palace; ſo we are told, that Chriſt is gone to appear in the very preſence of God, on our behalf; that he has introduced himſelf there by his interceſſory blood; that he is even appointed chief officer in that royal reſidence; and is ſat down at the right hand of ſupreme Majeſty, &c. With this grand idea let this Fragment cloſe: the reader's own reflections on this important and intereſting doctrine, will be ſuperior to any thing I can offer.

No. CCV. CONJECTURES ON SOME OF THE CIRCUMSTANCES OF THE MIRACLE AT BELSHAZZAR's FEAST.

I PROPOSE further to uſe the deſcription and Plate of this reſpectable traveller, Dr. SHAW, as the mean of explaining, or at leaſt, of endeavouring to explain, ſome of the circumſtances which attended the miracle at Belſhazzar's feaſt. As I have never yet met with a repreſentation, or deſcription of it, which I could conſider as clear, and diſtinct, conſequently, not as ſatisfactory, I find myſelf treading, as it were, on ground entirely new, and under this apology, I entreat the reader's candour.

We have ſeen in No. L. that an Eaſtern palace contains many courts, in which a great number of perſons might be accommodated at a feſtival. By inſpecting this Plate, we perceive what was the conſtruction of one of theſe courts: that is to ſay, a ſquare area, with pillars around it, ſupporting a gallery, &c. In this area, ſuppoſe the king and a ſelect party of his gueſts to be entertained; ſuppoſe the candleſtick, giving a great light, to be ſituated in the center of this area; the tables to be placed around it, and at the upper end the king to be ſeated. Having thus arranged the premiſes we may aſk, (1) Where, in what part of the court, did this miracle occur? (2) In what did it conſiſt? In order to approach toward ſomewhat of an anſwer to theſe queſtions, we muſt attentively analyſe the narration of the ſacred writer.

I. *In that ſame hour came forth fingers* (די DI) fit for—adapted to—*according to*—like unto—as it were of—*a human hand, writing* (*i. e.* they wrote) *over againſt*—in the preſence of—*i. e.* near to [not, for inſtance, in the comparatively obſcure angles of the court; but in the neareſt part to] *the candleſtick*, where the principal force of the light ſtruck; in a bright ſituation; *upon the plaſter* (inſpect the plate; above, or below, the painted tiles marked O) *of the* wall, ſkreen, incloſure, *partition*, which ſurrounded the court; (that which in our Plate is ſupported by the pillars, the כתל CETEL, vide No. CLVII. page 150) (די DI) *according to*—fit for—adapted to—the dignity and cuſtom of *a royal palace:* then the king was terrified, &c. verſe 24. and ſent for Daniel. *This from before him was ſent away the part* (די DI) *according to a hand, i. e.* like unto a hand; *and this writing* appeared to be *traced upon the wall.*

Thus we have anſwered the firſt queſtion:—The writing was upon the plaſter; over a central pillar in the court: (ſay, in our plan, on that next to the opening D, on the right hand ſide) in the moſt conſpicuous ſituation the wall could afford.

II. This miracle conſiſted in tracings, marks, or delineations, on this plaſter:—now ſuch might be made by various means; as 1, by ſtrong lines, drawn with a black ſubſtance on a white ground; or 2, by faint lines, ſo drawn; or 3, by fiſſures, cracks, or crevices, wrought, as it were, in the plaſter; or 4, as a finger, or &c. might write on ſoft plaſter, by tracing its courſe along it; thereby forming hollows, little furrows, *incuſe* marks on its ſurface; much like thoſe made by the impreſſion of a ſeal: for ſo the word (רשים RESHIM) is uſed, chap. vi. 8. *Now O king eſtabliſh the decree and ſign* (MARK תרשם TERESHEM) mark by ſtamping [it is a kind of printing] with thy ſeal, as the cuſtom in the Eaſt is, for confirmation, *the writing:* and I think this is pretty nearly what we may accept as anſwering the ſecond queſtion. [The nature of ſeals, and ſealing, in the Eaſt, will engage our enquiry hereafter.]

So far we are juſtified, no leſs by our Plate, than by the narration itſelf; there remains another queſtion, which is rather to be anſwered by conjecture than by facts. I might, no doubt, be diſpenſed with from conſidering it, but, having a few crude ideas on the ſubject, I ſhall offer them under that deſcription: the reader may improve them into a better character.

Why could not the Chaldæan wiſe-men read this writing?

1. I apprehend they could not aſcertain its meaning, becauſe, if it conſiſted in ſimple tracings, as with a finger, on ſoft plaſter, there was no diſcolouration, whereby to *diſtinguiſh* them as letters from the reſt of the plaſter: I mean as well-drawn, well-formed, letters: at moſt, they ſaw merely a number of (to them *confuſed*) lines; or, if the marks were delineated by means of cracks, or fiſſures, formed in the plaſter itſelf, the

effect was, to the Chaldæans, much the ſame: certain ſhapes were there; thoſe they ſaw; but they could not combine them into true, or analogous, figures of letters; and if they could pick out, here and there, a letter, they could not *aſſociate* theſe into words: neither could they *ſeparate* the maſs of them into ſignificant expreſſions.

Beſide this, I obſerve that *after* Daniel is introduced, and applies himſelf to the reading of theſe tracings, the part of the hand diſappears—vaniſhes. [*Query*, Did it keep moving along the writing ſo as to hide part of it? Was it attended by any kind of thin vapour-like cloud, which partly concealed the delineation till the right perſon came to read it?] Now when Daniel inſpected this inſcription, (1) he perceived that it formed letters, and words; (2) he was enabled to combine and arrange them; (3) alſo, to perceive their hidden meaning and application to perſons, and things; (4) which he had the fortitude to tell the king; and to apply them to him perſonally. Theſe ideas, I think, go a good way in explanation of this matter.

But if it be thought the letters, as letters, were clear to the eyes of the wiſe men, as they were to Daniel, there ſtill remains a queſtion in what characters were they written? not in the Chaldee character, I ſuppoſe, but probably, in the ſacred language; the ancient Hebrew: which for the preſent we call the Samaritan. This was a character not likely to be thought of by the Chaldæans: they would not readily think of combining into letters and words, in this character of the ancient Hebrews (now their ſubjects and ſlaves) a few irregular ſcrawling (fiſſures, if ſuch they were, or) lines: *that* character was no ſacred character to them; nor were they in the habit of inveſtigating it, while to Daniel, this very deſcription of writing had been familiar from his youth, in the holy Scriptures.

Now, I ſee no objection againſt uniting both theſe ideas.—As thus: ſuppoſe the lines might be depicted by hollows or tracings in the plaſter; theſe, though they appeared to the Chaldæan wiſe men to be no better than thoſe random veins which we occaſionally obſerve in marble, &c. yet when beheld by the learned eye of Daniel, he ſaw they were letters, in that ſacred language to which he had been accuſtomed; he read them without difficulty, and, more than that, he explained them. The text ſays expreſsly the Chaldæans could not read them; but even if they had happened to have read them, they might have been never the nearer toward aſcertaining their prophetic import. We ſee daily, inſtances of foreign characters, and foreign words, which to ignorance, or to half learning, are in unintelligibility (the word is expreſſive, gentle reader) pretty much like what theſe characters were to the Chaldæans.

The reader will notice the repetition of the word די DI, and the extreme difficulty of properly rendering it into Engliſh; its general acceptation is, ſufficient—fit for—enough—as much as it wanted. Upon this word, the true underſtanding of the hiſtory ſeems to turn; yet in our tranſlation it is neglected. From this repeated uſe of the word, which ſeems to imply rather a *ſimilarity*, than the actual exiſtence of the very thing itſelf to which it is referred, may we ſuggeſt a *query*, whether a *real* hand be meant by the writer, or a general reſemblance to a hand? whether *real* fingers; or ſomething like them? and whether *real* letters, or lines approaching to the forms of ſuch? and thoſe not ſtrongly depicted, but only traced, as a finger might trace upon plaſter when ſoft, or as a ſeal marks the wax, or the paper to which it is applied. We have already hinted, that beſide ſealing in clay, or wax, great men in the Eaſt ſeal with a kind of thick ink, inſtead of writing their names, and this in inſtruments relating to government; and that the word rendered *mark* may be ſo underſtood, chap. vi. 8. yet as theſe ſeals are in *cyphers*, this very idea may favour our ſuggeſtions, that the words mene, &c. were combined in a cypher-like manner.

We have ſeen in No. CLXXXVIII, a ſpecies of Eaſtern wit which conſiſts in forming letters and ſentences into enigmas, of various kinds: no doubt *Belſhazzar* conſidered this inſcription as ſomewhat of the ſame nature, and therefore expected his profound decypherers to explain it. This kind of *puzzle* is more common in the Eaſt than we are aware of; and I find *Nadir Shah* had coins ſtruck with the ſame *play* of words upon them "*Al khêr ſi ma vacheh*, what has happened is beſt: the numerical letters of this motto, make up 1148, the year he uſurped the crown," FRAZER's *Hiſtory*, p. 119.

N. B. This motto was combined into *a cypher*: and under the idea that ſomewhat of the ſame nature was the inſcription in Belſhazzar's palace, we ſhall offer an Eaſtern cypher on a future occaſion.

Let us conſider what remains unexplained of the narration: *In that ſame hour, there came forth* [from whence? from the air, or from the plaſter? or did they merely appear?] *fingers, i. e.* projections longer than broad; a kind of *ſtyli*, pencils [fingers is a ſecondary idea of the word] DI—ſufficient for, *i. e. proportionate to a man's hand*, in ſize, number, or ſhape—and theſe *ſtyli* marked, *traced, oppoſite to the candleſtick*, in the moſt conſpicuous and open part, *upon the plaſter of the incloſure of*,—which went round *the court*, DI—*like unto a king's*, *i. e.* as I underſtand it, the interior, or third, court of the palace; that prohibited to perſons not ſent for: and I gueſs that the queen riſqued herſelf on this occaſion, (as Eſther did on her occaſion, *vide* FRAGMENT, No. L. page 97.) *and the king ſaw the* apparent *part of the hand which* wrote, or *traced*, the lines. After calling in Daniel, *Then from before him went away*, was ſent away, *the part* DI—ſufficient for, *proportionate to a man's hand; and* left *theſe tracings marked. And theſe* were *the tracings* which were DI—ſufficiently—*proportionately marked*, &c. MENE, &c.

Thus have I endeavoured to deflect a few ſcattered rays, on the nature of this miracle: always meaning to inſiſt on the diſtinction between enquiring, in what a miracle conſiſted? and, by what power it was accompliſhed? The firſt is the proper duty of rational minds: the latter is confeſſedly above them.

No. CCVI. EXPLANATION OF THE PLATE OF TENTS.

GREAT part of the early hiſtory of the Old Teſtament refers to patriarchs, who had no continuing city, but who reſided under moveable dwellings, not always of the moſt ſubſtantial nature. We may conſider theſe temporary habitations as being of various kinds: ſome were compoſed of the ſlighteſt materials, and were of equally ſlight conſtruction: others were probably meant for ſomewhat longer continuance; and others, again, were mere ſhades, or ſhelters; to be put up and taken down with great rapidity. Tents, themſelves, were alſo of various forms, and dimenſions; ſometimes very ſmall, and incommodious; ſometimes very grand, and magnificent. Tents were appropriate to the different ſexes: ſo Iſaac brought Rebekah into his mother Sarah's tent, Gen. xxiv. 67. So Laban went into Jacob's tent, Leah's tent, Rachel's tent; and even the maid-ſervant's tent; Gen. xxxi. 33.

As our preſent Plate offers only ſhelters of the inferior kinds; to theſe we ſhall confine our remarks.

Erections anſwering the purpoſes of tents, however ſlight they may be, muſt have, 1, a ſupporting pole, or poles placed toward the center; 2, alſo hangings, or curtains, of ſome kind; 3, alſo, cords attached to, 4, pins; which pins are driven into the ground;

ground, in order to take ſecure hold of it; theſe pins are, commonly, of wood, but may no doubt be of iron, &c.

It is evident that if a tent be required to contain a greater number of perſons than it was originally deſigned for, it muſt be further opened, and more ſtrongly ſupported. Accordingly, we find the prophet Iſaiah, liv. 2. adviſing Zion, *Widen*—ſpread further out—*the place of thy tent*, (AHEL אהל) that it may occupy a greater ſpace, *and the curtains of thy tabernacle (*SHECEN שכנ*) enlarge,* do not ſtop thoſe who are employed in this buſineſs: *lengthen thy cords; and ſtrengthen thy pins*, or, get thicker pins, to be driven into the ground; that they may ſuſtain greater ſtreſs. Here we have a diſtinction between a tent, or ſuperior kind of dwelling, and a tabernacle, or inferior kind. Balaam makes the ſame diſtinction, Numb. xxiv. 5. *How goodly are thy tents*, (AHELI) *O Jacob! and thy tabernacles*, (SHEKENETI) *O Iſrael!* from whence I ſuſpect, that by tents he means thoſe of the chiefs, leaders, principals of the tribes; and by tabernacles, thoſe of the lower claſs of people, &c.

One of theſe tent pins (יתד ITaD) it was that Jael drove through the temples of Siſera, Judg. iv. 21. ſo that it fixed itſelf in the earth: now, as a wooden pin would hardly have been capable of thus penetrating, through the bones of a man's head, I think we ſafely ſay theſe pins were ſometimes of iron or braſs; eſpecially, if we add the neceſſity of their occaſionally penetrating ſolid ſubſtances, as when tents are pitched on hard earth, gravel, &c.

That tents were ſometimes either very weakly held, by their pins, or were very ill pitched, we may conclude from the dream of the Midianite, who thought a loaf of barley bread, rolling along the ground, had overſet a tent; and that not a ſmall one (a tabernacle) but THE *Ahel*, THE *Tent* (האהל) perhaps that of the commander in chief of the Midianite army. We often read in books of travels of the wind overſetting tents; but that a cake of bread ſhould do it, implies very little hold, indeed, of the ground by the tent-pins; no leſs than a moſt prodigious velocity in the rolling loaf.

The plaintive Hezekiah repreſents his age, his lengh of life, to be no more than that of a tent, in which ſome paſſenger has reſted, as it were for a momentary refreſhment: then it is ſtruck, and gone, (*Vide* alſo Job xxvii. 18. Jonah iv. 5.) Iſaiah xxx. viii. 12. "Mine age—my length of life—my duration—is departed; and is removed from before me, as a ſhepherd's tent is ſtruck and gone off."

The prophet ſeems to lay a great ſtreſs on a token of the total ruin of Babylon, by ſaying, "The Arab ſhall not pitch his tent there, neither ſhall ſhepherds make their fold there—but wild beaſts, and doleful creatures ſhall there enjoy themſelves," &c. Iſaiah xiii. 20. not even a ſhepherd, an Arab, the reſident of an hour!

OF THE DIFFERENT KINDS OF TEMPORARY ERECTIONS.

I wiſh there was a word in our language of ſtill ſlighter ſignification than *booths:* I am afraid the word *lodge* is not what I mean; and whether *ſhed*, or *ſhelter*, is better, I do not know. However, we find Jacob, Gen. xxiii. 17. came to *Succoth*, "Booths," and built him a houſe, [rather erected his tent; as a tent is often called *Beth* or *Beit*, a houſe, in the Eaſt] and for his cattle he made (סכה) ſlight booths; SHELTERS: therefore he called the name of the place, Succoth, SHELTERS.

To ſomewhat of the ſame kind Job alludes, xxvii. 18. "The evil man buildeth like a feeble moth his houſe, or apartment; and like a mere ſhelter (סכה SUCEH) inferior to a booth which a keeper maketh,"—*i. e.* of the very ſlighteſt materials poſſible. Surely this ſtrongly denotes the fragility, the mutability of human life!

In like manner, Jonah, chap. iv. " went out of the city of Nineveh, and made himſelf—not a booth meant for any duration—but (סכה SUCEH) a ſhelter, a mere collection of boughs; juſt enough to furniſh a ſhadow, but not worthy the name of a booth: does not this view of the ſubject ſtrongly depict his impatience? *q. d.* " I will take no trouble with it; it will be ruined ſpeedily." It alſo renders the growth of the *kikijun* to fill up the interſtices, ſtill more acceptable. *Vide* No. II.

This word is very improperly rendered "cottage" Iſaiah i. 8. " The daughter of Sion is left as a cottage (SUCEH סכה) in a vineyard" (now our Engliſh word *cottage* implies ſome kind of permanency; which this word, as we have ſaid, does not admit) a mere hut—a mere ſhelter, had been better: " like a lodge (מלונה MELUNEH) in a garden of cucumbers: like a city which has been thrown down, by force; with only here or there a ruin ſtanding." [This lodge, may perhaps be explained by the Plate of AGRICULTURE, given in a following Number.]

Our tranſlation has not preſerved the diſtinctions which are in the original, between theſe kinds of reſidences: but ſometimes renders the ſame word *dwelling*, ſometimes *habitation*, or *tabernacle*, &c. Perhaps we ſhould do well, nevertheleſs, not to confound them; as certainly the ſacred writers had correct ideas of the force of theſe words, and of their juſt application.

The Engliſh word *habitation* is made by our tranſlators to anſwer to ſeveral words in the original; this therefore we wave for the preſent.

Let us then conſider (סכה *ſuceh*, or *ſuccoth*,) as expreſſing a mere ſhelter; the ſlighteſt temporary hut that can be made; to keep off the rays of the ſun, and to form a ſhadow.

Sheken (שכנ) may be taken for an inferior kind of tent, or a tabernacle.

Ahel (אהל) and its derivatives may denote a tent, capable of being varied in dimenſions, and accommodation, &c. from that fit for a few perſons, to that fit for a family, and ſo on, to that fit for great men, generals, kings, &c. up to a tent made of gold: *vide* No. CLXXXVII, page 184. To ſuch a tent the heavens are compared; but our Plate does not reach to ſuch magnificent erections.

Tents were of divers colours: many of the Arab tents are black; to ſuch an one the Spouſe compares herſelf, Cant. i. 5. *I am black as the tents of Kedar*—theſe perhaps were made of black goats hair; *yet comely as the tent curtains of Solomon*: were theſe adorned with gold, &c. like that of No. CLXXXVII, or were they of the nature of black velvet, which, though black in colour, would, in its ample folds, be eſteemed rich and handſome. The Spouſe cannot bear to be likened to a dirty, ſmoke-dyed, tent, but to one made of materials, handſome in their nature, though black in their colour. N. B. The tabernacle in the wilderneſs, when covered up, was black; *i. e.* of a dark colour: and the preſent *Kaaba* at Mecca, is covered with a black velvet covering. I ſuppoſe too, we are not to take the Spouſe's expreſſion " black" to imply Negro blackneſs; but merely a kind of ſwarthineſs, a duſkineſs of hue, which yet admitted regular beauty, both of features, and of teint: as we ſometimes apply the epithet *black* to perſons natives even of Britain. Or, perhaps, as expreſſing her humility, her non-competition with the daughters of Jeruſalem in beauty, ſhe calls herſelf " black", whom her ſpouſe afterwards through affection calls " fair."

Was the tent made by Moſes in the wilderneſs called " a *Tabernacle*, becauſe, though it was as rich as he could make it, it was but a very humble dwelling, for its divine inhabitant?"

When Peter ſays at the Transfiguration of Jeſus, " let us make three *tabernacles*," ſhould we not rather think of ſhelters, booths, than of magnificent erections?

EXPLANATION OF THE FIGURES ON THE PLATE.

No. 1. An Arab tent, in Egypt; from Niebuhr: ſheltering at the ſame time both perſons, and property, cattle, &c. a few crooked ſticks ſupport it, and it has only one apartment.

2. A tent erected by ſome Engliſh gentlemen whiſe travelling, yielding a mere ſhade, and capable of being put up, and taken down, in an inſtant. Like theſe tents is human life, proſperity, &c. erected ſuddenly, and ſuddenly removed! the ſpot which now knows it, ſhall ſoon know it no more: and if we ſeek for the places where it has been, not a trace, not a remembrance ſhall be diſcoverable.

3. A circular tent. I conceive, that to a tent of this form the heavens are compared by the prophet *Iſaiah*, xl. 22. "God, ſtretcheth out the heavens as a curtain, *i.e.* of a tent, and ſpreadeth them out as a tent to dwell in." He ſeems in this to have followed the Pſalmiſt, civ. 21. "God ſtretcheth out the heavens like a curtain," *i.e.* of a tent, and if of a circular tent, thus equally expanded all around, the alluſion is ſtriking. If the idea of tent-curtains was freely applied to the heavens, then we ſee how an eaſy tranſition of ideas might conſider them, as being either opened, or cloſed, ſpread out, or rolled together, like a ſcroll, Iſa. xxiv. 3.—ſpanned by the hand, xlviii. 13.—or clothed with blackneſs, and ſackcloth, like the covering of a tent, l. 3. We read too of "the pillars of heaven," Job xxvi. 11. of their being "ſhaken," as the ſupporting pillars of a tent may be: and theſe ideas illuſtrate many other poetical figures, which their authors never deſigned ſhould be ſtrictly, *i. e. literally*, taken.

Mr. Bruce tells us, that on one occaſion when he claimed protection from an Arab family, he *took hold of the pole which ſupported the tent*—is there any alluſion to ſuch a cuſtom, Iſaiah xxvii. 5.—"Let him (my opponent) take hold of my ſtrength: he may make peace with me: he ſhall make peace with me!" *i. e.* like Mr. B. "if he claims my protection he may have it, by entreaty; but by reſiſtance againſt me he muſt periſh."

4. A tent ſet up for the purpoſe of procuring ſhade: this ſubject gives alſo a lively idea of a caravan; and of the mode of feeding the horſes; the food is laid down before them, *vide* Hoſ. xi. 4. The place choſen is by the ſide of a water courſe.

5. An Arabian hut, in Yemen; compoſed of ſtakes, and plaſtered with clay.

To ſuch an one Job ſeems to allude, chap. iv. 19. "God putteth no confidence in his angels; how much leſs in them who dwell in houſes of clay, whoſe foundation is in the duſt; who are cruſhed by a moth ſtriking againſt them!" He compares the human body and conſtitution, to one of theſe tenements of clay, by reaſon of its ſpeedy diſſolution under any one accident of the many to which it is expoſed. How uncertain is health, ſtrength, favour! a breeze of wind too ſtrong, a ſhower of rain too heavy, often occaſions diſorders which demoliſh the tenement.

The appearance of this ſubject ſeems to imply the very contrary of durability; and indeed, theſe houſes made of merely dried clay, are often endangered by a ſhower of rain, if it be of any continuance: ſuch a houſe, merely ſet, as it were, on the ground, would eaſily be ſwept away by one of thoſe torrents which in the rainy ſeaſon burſt from the hills: according to our Lord's deſcription, Matth. vii. 27.

I ſhall add Dr. Shaw's Account of the Arab Tents, p. 286, 287, folio edit.

"Let us paſs on to take a view of the habitations of the *Kabyles* and *Bedoweens*: theſe, for the moſt part, the inhabitants of the plains, the others of the mountains. Now the *Bedoweens* live in tents, called *Hhymas*, from the ſhade they afford the inhabitants, and [*Beet el Shar*] *houſes of hair*, from the matter they are made of. They are the ſame, with what the ancients called *Mapalia*, which being then, as they are to this day, ſecured from the heat and inclemency of the weather, by a covering only of ſuch hair cloth, as our coal-ſacks are made of, might very juſtly be deſcribed by Virgil to have thin roofs. When we find any number of them together, (and I have ſeen from three to three hundred) then, as it hath been already taken notice of, they are uſually placed in a circle and conſtitute a *Dou-war*. The faſhion of each tent is the ſame, being of an oblong figure, not unlike the bottom of a ſhip turned upſide down, as Salluſt hath long ago deſcribed them. However they differ in bigneſs, according to the number of people who live in them; and are accordingly ſupported, ſome with one pillar, others with two or three: whilſt a curtain or carpet placed, upon occaſion, at each of theſe diviſions, ſeparateth the whole into ſo many apartments. The pillar which I have mentioned, is a ſtraight pole, eight or ten feet high, and three or four inches in thickneſs, ſerving, not only to ſupport the tent, but, being full of hooks fixed there for the purpoſe, the Arabs hang upon it their cloaths, baſkets, ſaddles and accoutrements of war. Holofernes, as we read in *Judith* xiii. 16. made the like uſe of the pillar of his tent, by hanging his *Faulchion* upon it. It is there called the *pillar of the bed*, from the cuſtom perhaps, that hath always prevailed, of having the upper end of the carpet, matraſs, or whatever elſe they lie upon, turned, from the ſkirts of the tent, that way. But the [Κωνωπειον] *canopy*, as we render it (ver. 9.) ſhould, I preſume, be rather called the gnat, or *Muſkeeta*-net, which is a cloſe curtain of gauze or fine linen, uſed, all over the Levant, by people of better faſhion, to keep out the flies. The Arabs have nothing of this kind; who, in taking their reſt, lie horizontally upon the ground, without bed, matraſs, or pillow, wrapping themſelves up only in their *Hykes*, and lying, (as they find room) upon a mat or carpet, in the middle or corner of the tent. Thoſe who are married, have each of them a corner of the tent, cantoned off with a curtain: the reſt accommodate themſelves in the manner I have deſcribed."

The following quotations are from NIEBUHR.

"Several of the houſes in Loheia are built of ſtone; but the greater part are *huts* conſtructed in that faſhion which is common among the Arabs. *The walls are of mud mixed with dung; and the roof is thatched with a ſort of graſs*, which is common here. Around the walls within is a range of beds made of ſtraw, on which notwithſtanding their ſimplicity, a perſon may either ſet or lie commodiouſly enough. Such a houſe is not large enough to be divided into ſeparate apartments; it has ſeldom windows, *and its door is only a ſtraw mat*. When an Arab has a family and cattle, he builds, for their accommodation, *ſeveral ſuch huts*, and incloſes the whole with a ſtrong wooden fence. The population of the cities of Arabia, therefore, cannot be proportionate to their extent. Travels, Vol. I. p. 255. *Engliſh Edit.*

In like manner he ſays, "Arabia affords no elegant or ſplendid apartments for the admiration of the traveller. The houſes are built of ſtone, and have always *terrace roofs*. Thoſe occupied by the lower people are *ſmall huts, having a round roof*, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates *are formed of branches of the date tree, and have a round roof covered with ruſh mats.* The tents of the Bedouins are like thoſe of the Kurdes and Turcomans. They have the aſpect of a tattered hut; I have formerly remarked that they are formed of coarſe ſtuffs prepared by the women." Vol. II. page 220.

May theſe huts formed of the branches of the date tree, and whoſe roofs are of mats, be thought to anſwer to the Succoth (booths) of Scripture? ſuch as thoſe of the temporary town of the Iſraelites at the Exodus, (*vide* No. XXXIX, page 68.) the booth of Jonah, and thoſe of Jacob, &c.

No. CCVII. CONSTRUCTION OF NOAH'S ARK. With a PLATE.

THE reader has ſeen under the article ARK in the *Dictionary*, the general ideas adopted in explanation of the forms, &c. of this capacious veſſel. Our own country being a maritime power, and poſſeſſing, in our capital ſhips of the line, many arks not unequal to that of Noah, there is the leſs reaſon to engage in any demonſtration of the nature, or competence, of ſuch a veſſel. It is true, our Plate repreſents what *might be*, rather what we can prove actually was, but then we do not require that abſolute ſtrictneſs upon this ſubject, which ſome others are capable of: general ideas are ſufficient.

No. 1. repreſents the timber work of this veſſel: the door being at the bottom; and the bottom *flat*. I think it may be doubted whether the bottom was *flat*; at leaſt, ſo flat; poſſibly it might be curved. This particular would induce us to conſider the reſemblance of the memorials of the ark to a creſcent: but that we decline at preſent, as it would lead us too far.

2. Plan of the ſecond ſtory; ſhewing how the ſtair caſes, A, at the ends, the chambers B. B. B. along the ſides, and a gallery in the middle, might be conſtructed. C. is a deſcent, or kind of well hole, to the lower ſtory, or hold, which might contain freſh water.

3. Elevation of the external appearance of the ark: the lower ſtory, or hold, being cloſed: the chambers for the animals are ſhewn opened, and the upper ſtory partly opened, partly cloſed.

4. Section. This figure ſhews the internal diſtribution of the ſtories and chambers: A, the hold, ſuppoſed to contain freſh water: B, a capacious floor, called the firſt ſtory: C, the ſecond ſtory; divided into chambers for the beaſts; D, the upper ſtory for the birds, and for the human race. Beſide this, there was a conſiderable ſpace in the ſhelving of the roof, which might admit of ſmall apartments in the nature of our garrets, where a variety of articles might be ſecured.

5, 6. Stalls for cattle: ſhewing how they might be fed and attended, by Noah, and his family.

. . . .

This ſubject is one of thoſe which require an acquaintance with almoſt all nature, in order to be able to do it juſtice: we do not mean to attempt it now, but merely to offer a few hints, for the reader's reflection.

1. As to the number of animals: how many are really diſtinct ſpecies, and not ſince the deluge multiplied by climate, food, &c? The number is leſs than might be ſuppoſed.
2. What degree of cold might prevail during the deluge? I ſuppoſe it was pretty conſiderable: ſince the ſun could not heat either the earth, or the atmoſphere.
3. How many animals would become torpid, and neither eat, nor drink, under that degree of cold? The cold of winter has ſuch an effect on animals now; was the period of the deluge wholly winter?
4. How many birds, and reptiles, would become torpid by the ſame circumſtances?
5. How many inſects, &c. and how long would their natural torpidity laſt, after the waters were abated? I apprehend nearly half the creatures in the ark would become torpid: conſequently they would conſume neither food, nor water, while in that ſtate.
6. Of oviparous creatures, the eggs might be preſerved: ſo of inſects, grubs, &c.
7. In like manner, the ſeeds of plants, corn, &c. the kernels of fruit, and many plants in vaſes of earth: if they were not of a nature to be preſerved by ſeeds.

8. How many animals eat little, or nothing, in darkneſs? even if not torpid, as I ſuppoſe moſt were.

9. How many can go the year round without multiplying?

N. B. During the year of the Deluge there was no genial influence of ſeaſons: ſpring, ſummer, &c.

10. How many, under theſe circumſtances, would want little or no attendance?

There ſeems to be only the carnivorous claſſes of animals that would want food in any conſiderable quantities—were theſe carnivorous before the deluge? if ſo, were theſe appetites ſuſpended during the deluge? Had they any fear of man before the deluge? Were they torpid during the deluge?

It ſhould ſeem that Noah and his family had not eaten fleſh (commonly) before the deluge:—except, I ſuppoſe, at ſacrifices. *Vide* a following FRAGMENT.

When theſe, and many other circumſtances, which greatly diminiſh labour, attendance, and conſumption, are duly conſidered, I apprehend the capacity of the ark will be found to be fully adequate to all that it could be wanted to contain.

Human inventions, books, property, houſhold inſtruments, inſtruments of huſbandry and manufactures, have been greatly multiplied ſince the deluge; there is more than room enough in the roof of the ark for ſuch as could poſſibly be in uſe, or of ſervice, at that period.

The ſeeds of many plants and trees, float many thouſand miles on the ſea, at this day; yet germinate on the iſlands to which they are driven: the roes, &c. of fiſh float long in the ſea, yet revive at laſt.

Many kinds of ſeeds after being buried in the earth by a deep ploughing, if turned up by another deep ploughing ſome years after, will ſprout and revive.

Many kinds of inſects make their neſts in hollows of the earth, where their eggs are many months before they come to life. By management they may be advanced, or retarded, very conſiderably, as to the time of their birth.

Notwithſtanding the whole of the Deluge and its connections, &c. was miraculous, yet the above might be ſome of thoſe ſteps in which the miracle trod: *i. e.* ſome of thoſe natural principles employed to produce a ſupernatural effect.

No. CCVIII. GROTTO OF THE APOCALYPSE AT PATMOS.

IT is not to be ſuppoſed, that *if* this be the place where St. *John* ſaw his *Revelations*, that it was then in the ſame ſtate as it is now: ſince the later conſtructions are apparent. We have, nevertheleſs, thought it proper to give this view, as a ſpecimen of the manner of the Greeks in treating ſuch kinds of places; and it may ſerve to ſuggeſt the queſtion, how far they may be depended on, in their preſent ſtate? It is remarkable, that the Greeks ſuppoſe almoſt every event of ſacred hiſtory which they commemorate, to have been tranſacted in a grotto, or rock; with what propriety the reader will judge.

This Plate alſo ſhews ſomewhat of the manner in which the Greeks ornament their churches. If the reader recollects the fury of the Iconoclaſts, he will perhaps ſmile, if he does not rather ſigh, to think that the diſtinction between ſuch pictures as the Greeks eſteemed proper, and ſuch ſtatues as the Latins held honourable, ſhould have excited ſo much ill will, hatred, party ſpirit, and malignity. Happy had it been for Chriſtianity, had this been the only inſtance of opinion raiſed into wrath by diſtinction with little or no difference!

The following is TOURNEFORT's deſcription of this place:

"The houſe called the *Apocalypſe* is a poor hermitage, depending on the great convent of St. *John*. The ſuperior had given it for liſe, for 200 crowns, to an ancient biſhop of Samos; who received us very civilly. This is thought to be the place where St. John wrote the Revelations: perhaps ſo, for that holy Evangeliſt ſays, it was in the iſland of *Patmos*, whither he was baniſhed in the perſecution of *Domitian*, which began A. D. 95."

"Patmos is conſiderable for its ports, but its inhabitants are not much the better for them. The Corſairs have obliged them to quit the town, which was in the port of *La Scala*; and to retire two miles and a half up the hill, about St. John's convent."

"The author of the *Chronicon Paſchale*, makes St. John continue in Patmos fifteen years, and *Irenæus* fixes it at five years. *Victorinus*, biſhop of Pettau, and *Primatius*, a biſhop in Africa, affirms St. John to have been ſent to Patmos, to work in certain mines there, now unknown. The hermitage of the Apocalypſe is on the ſide of a mountain ſituated between the convent and the port *de la Scala*. The way to it is very narrow, cut half way in the rock, and leads to the chapel: this chapel is not above eight or nine paces long, and five broad. The arch-work, though of the gothic, is pretty enough. On the right is St. John's grotto, the entrance whereof is about ſeven feet high, with a ſquare pillar in the middle. Over-head they ſhew ſtrangers a fiſſure, or chink, in the quick rock; through which, they tell ye, the Holy Ghoſt dictated to St. John, when he wrote the Apocalypſe. The grotto is low, and has nothing remarkable." TOURNEFORT, *Vol.* II. p. 126.

No. CCIX. THE SHUAL, OR JACKALL; ERRONEOUSLY RENDERED FOX. WITH A PLATE.

NATURAL Hiſtory is one of thoſe articles on which I never wonder when tranſlators err; whether from ignorance, or from embarraſſment; becauſe, as Providence has appointed certain animals, &c. to certain places, it is by no means eaſy to identify theſe animals by verbal deſcription, much leſs by mere nomination, in countries diſtant from where they are common. In countries which never ſaw the creature mentioned in the original, a tranſlator has only the choice of difficulties; whether he will adopt the original name of that creature, which, in fact, is leaving it untranſlated; or whether, he will conſider that animal which in his own country affords the neareſt reſemblance in manners and appearance to that he wiſhes to deſcribe, as its *tolerated* repreſentative, which therefore *may* be ſubſtituted, becauſe no better, or nearer *approximation*, can be found within the knowledge of his readers.

This ſtatement vindicates our tranſlators from any blame, in rendering the Hebrew name שועל SHUOL, by the term *fox*: in fact they found it thus rendered by the Greek tranſlators, αλωπηξ; and by the Latin, *vulpes*; and, ſuppoſing theſe might know the creature better than themſelves, or, thinking our Engliſh *fox* was the creature moſt likely to be underſtood in England, as neareſt in nature and manners to the *ſhual*, and as conveying ſome idea of it, they have thus rendered that word wherever it occurs. By means of this *adaptation*, however, they have given occaſion to inconſiderate perſons to ſneer, and perhaps to ſnarl, at ſome of the hiſtories in which this creature is a party; and the infidel, or free thinker, eſpecially if he be alſo a jolly fox-hunter, who ventures his neck in the chace, ventures alſo his witticiſms on the ſubject.

I allude, particularly, to the uſe which Samſon made of the *Shual*. I beg leave freely to paraphraſe that hiſtory. "*And it was after ſome days, in the days of wheat harveſt*, when the ſhocks of corn were gathered into heaps, either in the fields, or on the barn floor [*vide* No. XLVIII. page 84.] *that Samſon would have viſited his wife*, but was refuſed;—her father having given her *to Samſon's ſpecial friend*, or, he who at his marriage with her had been his bride man, [*paranymph, vide* No. CLVII. page 149.] who alſo had been the chief means of diſcovering his riddle, having had great [and even criminal] influence over his wife. This ſubſtitution enraged *Samſon*; *who ſaid*, for this turn, *for this time*, at leaſt, *I will* contrive to *be* myſelf, perſonally, *not guilty toward the Philiſtines*; but I will ſubſtitute my emiſſaries, as they have ſubſtituted my companion in my place. *And Samſon went away and caught*, or procured to be caught, *three hundred* SHUALS; *and he took fire-match*—burner—torch [a material that would burn ſlowly, and hold the fire long, before it was extinguiſhed; and before it would blaze; but yet, which would blaze fiercely when blown by the wind. It was, I preſume, a ſomewhat competent to the ſervice, if not preciſely of the nature, of our artillery-match, to hold fire, and with which they touch the priming of cannon: or like ſome of our torches: but this is not our preſent object] *and turned the ſhuals tail to tail, and placed* a length of *fire match*, or torch, *between their two tails*; which he tied together very ſecurely. At a proper opportunity by night, *he ſet fire to the match*, or burner, of each pair of animals, *and let go the ſhuals among the corn-ſtandings of the Philiſtines*; theſe *ſhuals*, prowling about the corn, and exceſſively terrified by the fire, and therefore running violently about the places, wherever they went, the breeze of wind animated the fire into vehement flame, *and burnt up the corn in layers*, or ſhocks, or ſheaves, &c. and, beſide that, *the vineyards, and the olive yards*. However, Samſon could not keep this ſo ſecret, but what the Philiſtines found him out; and underſtanding he had indeed been groſsly wronged, they in their rage burned his wife as an adultereſs (Gen. xxxviii. 24) and her father, as her accomplice."

The learned reader will recollect the ſtory of Hannibal, who, when ſurrounded by Fabius, tied firebrands, torches, or burners, to the horns of cattle, and drove them up the mountains; Fabius, ſuppoſing that theſe were the lights of Hannibal's army, eſcaping by night, followed theſe falſe fires; thereby affording Hannibal an opportunity to eſcape through the paſſages which Fabius had quitted. Waving however all reference to that ſtory, this hiſtory of Samſon has given riſe to ſeveral queſtions: as, what was the creature he procured? how did he procure ſo many? why tie them tail to tail? why did they go among the corn? &c. Some of theſe queſtions we ſhall endeavour to anſwer.

As to the creature: *foxes*, *i. e.* ſuch as we call foxes, are not common in Judea: but we find there a creature (the jackall) ſo nearly alike, in form and appearance to a fox, that many travellers have called it by that name; and of this creature there are at leaſt two ſpecies, one of which is very like a true fox.

In order to render this ſimilarity more apparent to the eye, our Plate repreſents both ſpecies of jackall: the upper figure is, the JACKALL ADIVE, or *leſſer* jackall, which greatly reſembles a fox in form, and is, I preſume, by the diſtinction, rather *ſmaller* than a fox, or at leaſt not larger: [for we find the other jackall is *larger* than a fox; and approaches to the ſize of a wolf, or hyena.] This creature reſembles a fox, not leſs in its general form, than in the buſhy appearance of its tail. This is the (*chacal*) jackall *adive* of BUFFON, Supplement, tom. viii. "The ſpecies differs from the greater jackall, not leſs in form than in manners; as it is capable of being tamed, and brought up in domeſticity, which the other is not."

The lower figure on our Plate is the *larger jackall*: from the Newcaſtle "Hiſtory of Animals." (Mr. PENNANT furniſhed the drawing.) This creature has a conſiderable reſemblance to a wolf: and it has much of the manners of the hyena. "This kind hunts in packs of forty or fifty [or perhaps a hundred, or ſeveral hundreds,] eats every thing made of leather; ranſacks the repoſitories of the dead, and greedily devours the moſt putrid bodies; for which reaſon the inhabitants of the countries where they abound, make their graves *very deep in the earth* [which explains the phraſe "lower part of the earth"] and ſecure them with ſpines, thorns, &c. They attend caravans and follow armies in hopes of prey." NIEBUHR ſays, Fr. edit. p. 146. "They are often bold enough to enter houſes; and at Bombay my ſervant who reſided out of the city, drove them out of his kitchen. It is very often confounded with the fox."

"The *deeb,* or *jackall, chathal,* is of a darker colour than the fox; and about the ſame bigneſs: it yelps every night *about the gardens,* and villages, feeding as the *dubbah* (hyena) doth on *roots,* FRUITS, and carrion. Dr. SHAW, *folio edit.* p. 247.

VOLNEY ſays, "The wolf and the *real fox* are *very* rare; but there is a PRODIGIOUS QUANTITY of the middle ſpecies named *ſhacal,* which in Syria is called *wawwee* from its howl: they go IN DROVES," &c. Vol. I. and, in Vol. II. "Jackalls are concealed *by* HUNDREDS *in the gardens,* and among ruins, *and tombs.*"

"The *chakalls* are as big as foxes, and have ſomething of a fox, and ſomething of a wolf; but are not mongrels begot of them, as many have ſaid."

"Theſe *chakalls* are very thieving beaſts: not only of what is fit for eating, but of any thing elſe they can find: they howl almoſt like dogs, one making the treble, another the baſs, and a third the counter tenor; and as ſoon as one cries, the reſt cry alſo; ſo that, altogether, they make a noiſe which may truly be called dog's muſic." THEVENOT, Part II. page 60.

THEVENOT alſo mentions a noiſe heard in the night: which was either the voice of a *chakal,* or of a man intending to plunder; who counterfeited that voice to avoid ſuſpicion.

"At Gambroon—we were offended by thoſe troops of jackalls, which here, more than elſewhere, mightily invaded the town; and for prey *violated the graves,* by tearing out the dead; all the while ululating in offenſive noiſes, and echoing out their ſacrilege. Some ſport we had in hunting them, with ſwords, lances, and dogs, but we found them TOO MANY TO BE CONQUERED; *too unruly to be baniſhed; too daring to be affrighted.*"—then he gives the (erroneous) hiſtory of their mongrel deſcent, &c. HERBERT'S TRAVELS, p. 113.

Theſe authors do not properly diſtinguiſh between the *leſſer* and the *larger* jackall; even HASSELQUIST calls the ſmaller jackall "Fox:" but this diſtinction the reader will pleaſe to recollect.

Without adducing further extracts, we find that jackalls go in droves, in troops; ſo that Samſon might eaſily procure as many as he wanted: they enter gardens, villages, tents, and houſes, in the night time, ſo that they would carry the fire with them to all quarters, and might, therefore, eaſily burn outhouſes of all kinds; in corn yards, vineyards, and oliveyards: their noiſe and howling would betray them, and would convince all who heard them, that they were truly *jackalls* (which would turn the ſuſpicion away from *men*): the fire giving them pain, they would naturally fight each one his aſſociate, to whom he was tied, no doubt with noiſe enough, and much more than cuſtomary. This would keep them among the corn, &c. longer than uſual; and beſide this, few pairs thus coupled, would agree to return to the ſame den, as they had formerly occupied in the mountains; ſo that nothing could be better adapted to produce a *general* conflagration, than this expedient of combuſtion-communicating jackalls. Thus, the terror and alarm muſt have been greatly increaſed, by the number of animals, three hundred, by the confuſed vehemence of their diſcordant yellings, and by the innumerable fires burſting forth on all ſides at the ſame inſtant of time.

We ought alſo to note the ſeaſon of the year; it was *wheat harveſt*; when the corn is cut down, and formed into heaps, waiting to be threſhed. It was the dry time of the year, and dryneſs in the Eaſt exceeds all we can poſſibly imagine; it was when many perſons laid abroad, ſo that it would ſpread univerſal panic, by its rapid generality of flame; and laſtly, no one could aſſiſt his neighbour, being engaged by his own danger, &c.

The following extracts may aſſiſt us in conceiving of the ſpread of the flames, at this time of the year.

“As we were repoſing in theſe plains, which were all covered with ſmall dry graſs, a little ſparkle falling from ſome of the camellers, who, according to cuſtom, ſtood ſucking the ſmoke of tobacco, ſet this graſs on fire; and the flame increaſed ſo ſuddenly, that we had much ado to ſave our goods from burning; but at length we extinguiſhed it.” DELLA VALLE's TRAVELS. p. 262. Dr. CHANDLER had a like narrow eſcape. [Theſe inſtances may illuſtrate James iii. 5, 6.]

“It happened one time, as the king was ſporting himſelf abroad with his wives, his majeſty *lay in the fields*, without *Iſpahan*, under tents, *in harveſt time, when the ſheaves lay heaped up one upon another in the grounds*; as he greatly delighted in fireworks, ſome flying rockets were preſented him one evening of an extraordinary weight, (for there are ſome that weigh forty pounds) of which he ordered a trial to be made. But, their extraordinary weight, hindering the maſſie ſquib from mounting directly upwards, as it ſhould have done, and ſo not flying very high, they made a kind of ſemicircle at a diſtance, which carried them a great way into the fields, where *they ſet the ſheaves on fire, and burnt the corn, together with ſome houſes that ſtood not far off*. So that the loſs was valued at *ſixteen thouſand pounds*: and the miſery was, that this accident happened, when there was a great ſcarcity of corn.” CHARDIN's *Hiſtory of the Coronation of Solyman, king of Perſia*, p. 114.

This hiſtory ſeems to be almoſt ſimilar to that of Samſon; in the ſpread of the flames, and in the damage done: the time of year too was the ſame: but Samſon's contrivance had the additional effect of ſurpriſe, and of ſpreading at once a great extent of fire. *Query*, Was there a ſcarcity among the Philiſtines, when Samſon burned their corn?

[N. B. This extract alſo ſhews how Abſalom's ſervants might ſet Joab's field of barley on fire, 2 Sam. xiv. 30. and what a conſiderable conflagration might enſue from it.]

I am aware that ſome learned men have propoſed to tranſlate, “that Samſon tied *ſheaves of corn* end to end;” and others have ſuggeſted other means of clearing, as they ſuppoſed, the difficulty of this hiſtory. I merely hint at theſe, to ſhew I am not ignorant of them; but I think the ſtatement we have adopted ſhews decidedly that they are unneceſſary. We have, I think, reduced the hiſtory as it ſtands, to poſſibility, at leaſt; but I think we have done more, by ſhewing how cattle, in the inſtance of Fabius, have been *fire-bearers*, and the following, which are alluded to by Mr. PARKHURST, may ſtrengthen that idea. “However ſtrange the hiſtory of *ſetting fire to corn by tying firebrands to foxes' tails* may ſound to us, yet we find ſuch a practice mentioned in the 38th fable of *Apthonius*; and what is more remarkable, *Ovid*, Faſt. lib. iv. line 681, mentions a cuſtom obſerved at Rome every year about the middle of April, of turning out foxes into the circus *with burning torches to their backs*.

· · · · · · · miſſæ junctis ardentia tædis
Terga ferunt vulpes . . . . .”

Let us now examine the other paſſages of Scripture in which this animal, the *ſhual*, occurs: we ſhall endeavour at the ſame time to refer each paſſage to the ſpecies which is the ſubject of it.

OF THE LESSER JACKALL.

Mr. HARMER has already remarked the bitterneſs of the ſarcaſm, *Nehemiah* iv. 3. *q. d.* "Their city wall is not fit for an outhouſe; it is at moſt like one of the looſe ſtone hedges, which ſurround our gardens; without mortar: if a jackall ſhould venture to run along it, inſtead of leaping clear over it, he would ruin the whole ſtructure: or, if he would clamber upon it, down it would go." N. B. If he referred to the *leſſer* jackall (which as theſe chiefly frequent gardens, and the compariſon is that of a garden-wall, ſeems to be moſt likely) the aſperity of the ſneer is encreaſed by the compariſon.

We learn from Dr. SHAW, that the jackalls (the leſſer kind) "eat *roots, and* FRUITS: and *frequent the* GARDENS, *every night*:" this then is clearly the animal complained of, Cant. ii. 15. "*Take*—catch—*us the ſhuals, the little ſhuals*, which deſtroy, and waſte, and ruin, our vines; and that at the time when we expect fruit from them." So HASSELQUIST ſays, "there is alſo plenty of them near the convent of St. John, *in the deſart*, about *vintage time*; inſomuch, that the owners *are obliged to ſet guards over the vines*, to prevent theſe creatures from deſtroying them." As foxes in England are not deſtroyers of grapes, this paſſage has been ſeverely criticiſed; with how much reaſon let the reader now judge.

OF THE LARGER JACKALL.

Very expreſſive, and very melancholy, is the ſimile of the prophet Ezekiel, xiii. 4. *As ſhuals in waſtes* around deſerted towns, *are thy prophets, O Iſrael*. They continue to deſtroy, but do not repair; they clamber over defences broken down, and encreaſe the dilapidations in the ſtone walls, but they reſtore no part to its ſtrength: *they do not go up into the gaps*, to repair them; nor bring freſh ſtones to replace thoſe that are fallen, *to make up the wall for the ſecurity of the houſe of Iſrael, that it may ſtand even* a *ſkirmiſh*, much leſs an aſſault, *in the day of the Lord*."

From the diſpoſition of the jackall to prey on carrion, we ſee how naturally the Pſalmiſt, lxiii. 10. aſſociates this creature with his ſlain enemies: "Thoſe who ſeek to deſtroy my ſoul, ſhall themſelves be deſtroyed; be ſlain, and be buried, in the loweſt parts—or depths—of the earth; but they ſhall not reſt in their graves, the jackalls ſhall tear them from thence, as their lawful prey;—"they ſhall be a portion for *ſhuals*."

The former paſſages which relate to the *ſhual* are from the Old Teſtament: in the New Teſtament we may find the propriety of making an equal correction in the uſe of the word *fox*: notwithſtanding the original uſes the word αλωπηξ.

We ſhall perceive under this idea a great ſtrength of expreſſion in Matt. viii. 20. "*The jackalls*, beaſts of prey and of injury, *have holes where they may hide themſelves*; *and the* rapacious *birds of the heaven have neſts, but the* meek, the benevolent, *Son of Man*, he who goes about doing good, *hath not where to lay his head*." Surely this contraſt heightens the energy of this alluſion!

I do not preſume to affirm that I have preciſely aſcertained thoſe texts, wherein a diſtinction ought to be maintained between the leſſer and the larger jackall: yet I think it evident, that ſome ſuch attention is proper, if it be not abſolutely neceſſary.

OF THE METAPHORICAL APPLICATION OF THE NAME JACKALL.

We come now to the laſt particular we mean to notice in reference to the jackall: the metaphorical application of the name, or character, of the *ſhual*, or jackall, to perſons; for, ſo our Lord, *Luke* xiii. 32. ſays of Herod, "*go tell that fox*—that crafty, cruel, inſidious, devouring, creature! that jackall of a prince! who has indeed expreſſed his enmity, by his threats, as jackalls do their miſchievous diſpoſitions by their barkings, and who yelps in concert with other of my enemies, jackall-like, tell him that I am ſafe from his fury to-day and to-morrow; and on the third day I ſhall be completed,—completely beyond his power [alluding perhaps to his reſurrection on a third day: or, is *day* put for *year?*]

To this application Busbequius may determine us; and with this I cloſe the ſubject—deſiring the reader to notice his eſpecial reference of this compariſon to the Aſiatics, conſequently its eaſy adoption in Syria and Judea.

At Nice in Aſia at night,—“ I heard a mighty noiſe, as if it had been of men who jeered and mocked us. I aſked what was the matter? . . . I was anſwered, it was only the howling of certain beaſts, which the Turks call *ciacals*, or *jacals*. They are a ſort of wolves, ſomewhat bigger than foxes, but leſs than common wolves; yet as greedy and devouring, as the moſt ravenous wolves, or foxes, of all. They GO IN FLOCKS, and ſeldom hurt man or beaſt; but get their food by craft, and ſtealth, more than by open force. Thence it is, that THE TURKS CALL SUBTLE AND CRAFTY PERSONS, ESPECIALLY THE ASIATICS, BY THE METAPHORICAL NAME OF CIACALS. Their manner is, to enter tents, or houſes, in the night time: what is eatable they eat: gnaw leather, ſhoes, boots; are as cunning as they are thieviſh; but in this they are very ridiculous, that they diſcover themſelves by the noiſe they make, for while they are buſy in a houſe, devouring their prey, if any one of their herd without doors, chance to howl, they all ſet up a howling likewiſe, &c.” Busbequius, p. 58.

It ſeems to be agreed, that real foxes are very rare in Judea; I think we may admit that they are equally rare in Scripture: for I believe we have examined all the places where the word occurs, and have not met with a true fox among them: we read, however, of the *land of Shual*, 1 Sam. xiii. 17. *Hazar-ſhual—q.* Fox-court, Joſh. xv. 18, &c. all which places we refer to the jackall. *Vide* Fox, in the *Dictionary*.

No. CCX. EXPLANATION OF THE PLATE OF TOMBS.

WHEN this Plate was engraved, we had no expectation of being able to procure repreſentations more correct, or ſubjects more intereſting, of which we hope we have now a proſpect; and to which we muſt reſerve ſome obſervations.

Tombs may be divided into (1) thoſe *dug below* the ſurface of the ground: (2) thoſe *built* above ground: (3) thoſe *cut* into rocks: often at conſiderable heights above the level of the ground. Of each of theſe kinds our Plate offers a repreſentation.

OF SUBTERRANEOUS TOMBS.

The bottom ſubject in our Plate, is a view of the vaults uſually named the “tombs of the kings,” at Jeruſalem, from Le Bruyn. *Vide Map of Jeruſalem*, W. We preſume not to aſſert that David and Solomon were buried in theſe tombs; nevertheleſs it is credible that ſome part of their families, or ſucceſſors, might be here interred: however, the coffins ſeen in this Plate are ancient. The reader will obſerve their forms, the ornaments around them, the ſtone coffin-lid, its ornaments, &c.

Such kind of ſepulchral excavations are not unuſual in Syria; and they generally conſiſt of more than one chamber. Mr. Maundrell (p. 21. *Journey from Aleppo*) deſcribes ſeveral ſmall chambers, iſſuing from a larger, in the centre; all cut in the rock near *Aradus*: “ going down ſeven or eight ſteps, you come to the mouth of the ſepulchre; where, crawling in, you arrive at the chamber. . . Turning to the right you come to a room; &c. On the other ſide of the chamber, another paſſage leading to another room, &c." *Vide* the following FRAGMENT, "Gates of Hades."

The following is his deſcription of the ſepulchre which is called that of the kings of Judah: of which our Plate is an internal view.

"The next place we came to was thoſe famous grots called the Sepulchres of the Kings; but for what reaſon they go by that name is hard to reſolve: for it is certain none of the kings, either of *Iſrael* or *Judah*, were buried here, the holy Scriptures aſſigning other places for their ſepultures: unleſs it may be thought perhaps that Hezekiah was here interred, and that theſe were the ſepulchres of the ſons of David, mentioned 2 *Chron.* 32, 33. Whoever was buried here, this is certain, that the place itſelf diſcovers ſo great an expence both of labour, and treaſure, that we may well ſuppoſe it to have been the work of kings. You approach to it at the eaſt ſide, through an entrance cut out of the natural rock, which admits you into an open court of about forty ſpaces ſquare, cut down into the rock with which it is encompaſſed inſtead of walls. On the ſouth ſide of the court is a portico nine paces long and four broad, hewn likewiſe out of the natural rock. This has a kind of architrave running along its front, adorned with ſculpture, of fruits, and flowers, ſtill diſcernable, but by time much defaced. At the end of the portico on the left hand you deſcend to the paſſage into the ſepulchres. The door is now ſo obſtructed with ſtones and rubbiſh, that it is a thing of ſome difficulty to creep through it. But within you arrive in a large fair room, about ſeven or eight yards ſquare, cut out of the natural rock. Its ſides and cieling are ſo exactly ſquare, and its angles ſo juſt, that no architect with levels and plummets could build a room more regular. And the whole is ſo firm, and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you paſs into I think ſix more one within another, all of the ſame fabric with the firſt. Of theſe the two innermoſt are deeper than the reſt, having a ſecond deſcent of about ſix or ſeven ſteps into them.

"In every one of theſe rooms, except the firſt, were coffins of ſtone placed in niches in the ſides of the chambers. They had been at firſt covered with handſome lids, and carved with garlands: but now moſt of them were broke to pieces by ſacrilegious hands. The ſides and cieling of the rooms were always dropping with the moiſt damps condenſing upon them. To remedy which nuiſance, and to preſerve theſe chambers of the dead polite and clean, there was in each room a ſmall channel cut in the floor, which ſerved to drain the drops that fall conſtantly into it." MAUNDRELL'S TRAVELS, p. 76.

To vaults like theſe, dug under the earth, to graves dug into the ground, and to other ſuch like ſubterraneous places of interment, may be referred the numerous paſſages in Holy Writ, which ſpeak of going down to the pit—to the grave—&c.

The cave of Machpelah which Abraham bought, Gen. xxiii. 9. was probably a double cave, an exterior chamber opening into another interior: not unlike thoſe firſt deſcribed by Mr. MAUNDRELL, whereby it might eaſily afterwards receive others of his family.

We have ſeen that theſe ſepulchres are occaſionally divided into chambers; where ſleep thoſe, perhaps, who once kept the world awake: and to ſuch a chamber of death the Wiſe Man compares the chamber of the adultereſs, Prov. vii. 27. "*She cauſes to fall, like as*—as ſurely as *many and great wounds cauſe him to fall* who has received them: *and even ſtrong men* [*q.* men not wounded, but whole?] *are abſolutely ſlain by her. The way to the ſepulchre is her houſe*, her firſt, or outer, chamber is like the open court that leads to the tomb; *deſcending to the chambers of death*" is the further entrance into her apartment; her private chamber—*penetralia*—is like to a ſeparate receſs in a ſepulchre. *Vide* No. XXV. for the conſtruction of chamber within chamber.

The writer varies this repreſentation, chap. ix. 18. "*And he* [the thoughtleſs youth] *is not aware that the Rephaim*—giants—the moſt terrible of men—*are there* [in the houſe of the adultereſs] inviting—calling him—*ſoliciting him—to* enter *the tomb*." This is either a bold *proſopopeia*, raiſing, as it were, the dead, which had been ſlain by means of proſtitution, whoſe departed ſpirits entice the thoughtleſs youth to make one among them; who enjoy, as it were, the anticipation of rendering this perſon as miſerable as themſelves: in which ſenſe it is highly figurative, and poetical: or, may it be rather a matter of fact?—*q. d.* "in the houſe of the adultereſs, and connected with her, are a number of deſperate villains, who delight in ſhedding blood, and will ſurely murder the unwary youth whom ſhe allures, and whom they call and excite, into her chamber." If the former ſenſe has moſt poetry, I fear this has abundant truth.

It is impoſſible on this ſubject to forget the noble conceptions of the prophet Iſaiah: which agree with the firſt ſenſe of the preceding paragraph. "*Hades from beneath* the ground *is moved on thy account*—O king of Babylon! *and comes forward to meet thee at thy entrance* into its ſecret receſſes, as doing honour to ſo great a power: *it rouſeth to meet thee the Rephaim*—great ones—*all the Goats*—rude chiefs—*of the earth: it hath made all the kings of the peoples riſe up off their thrones to come forward to meet thee;—and they ſay, Art thou alſo become like unto us?*" ſo verſe 18. "*All the kings of the earth lie down in glory*—in ſtate—*each man in his houſe*," his ſepulchral building, but thou art abominated and treated with the utmoſt indignity, &c.

I ſuſpect, alſo, that what is often called in Engliſh the *live* (or natural) rock, was known among the Jews by the phraſe "heart of the earth," much in the ſenſe as we ſay "*heart* of oak," &c. meaning the ſolid, ſubſtantial, part of it: if ſo, it ſhews the true import of our Lord's expreſſion, Matth. xii. 40. "As Jonah was three days, *i. e.* part of the firſt day, the whole of the ſecond day, and part of the third day, in the hollow of the *ketos*, ſo ſhall the Son of Man be *i. e.* an equal ſpace of time in the ſolid rock—the heart of the earth;" not drowned in the waters, nor buried in moiſt earth; but entombed in the ſolid *heart* of rock. *Vide* POTTER'S FIELD, *ad fin.* in the DICTIONARY.

The apoſtle has expreſſed this in a manner which poſſibly our tranſlators have rendered rather too ſtrongly; at leaſt, it has always ſtruck my mind to that effect, Eph. iv. 9. "He who aſcended—deſcended firſt into the lower parts of the earth." Now as the aſcent of Chriſt is "far above all things," this expreſſion leads the mind to conſider his deſcent as being into a correſpondent depth under the earth: whereas in fact, the actual depth of our Lord's tomb was, at moſt, a very trifle, but probably, it was not below the ſurface of the ground. (*Vide* No. CXXXVIII. page 75.) The word τα χατώτερα, I ſhould gueſs, is uſed with no leſs latitude in this paſſage, than we have remarked on the uſage of κατω by Mark xiv. 66. (*Vide* FRAGMENT, No. L. p. 98.) and might, I preſume, have been rendered ſimply "under ground," or "under the ſurface of the earth." I cannot pleaſe myſelf with a phraſe by which to render it; but I believe I am right as to the ſentiment which this obſervation means to convey.

BUILDINGS OF TOMBS.

The upper ſubject in our Plate, repreſents tombs which have much the appearance of little houſes, as if meant for habitations. This is a diſtant view of the burying place near *Aſſouan* in Egypt, from NORDEN.

Some of theſe, are graves, pretty much like our country graves in England; ſome of them ſeem to be cluſters of graves, occupied, I ſuppoſe, by individuals of the ſame family; others, are buildings of at leaſt one ſtory in height, and by their doors and windows—openings—ſeem as if they might, upon occaſion, accommodate the living; as indeed we find by ſeveral travellers who have taken refuge in them from ſtorms, &c. they actually do.

Theſe ſmall houſes elucidate the circumſtances of the demoniacs, who dwelt among the tombs, Matth. viii. 28. *et al.* and we ſee, how readily they might ſerve as habitations, to thoſe unhappy ſufferers, under that affliction. Theſe houſes ſhew, alſo, the propriety of our Lord's compariſon of the Phariſees to whited—embelliſhed—beautified—ſepulchres; handſome without, but polluted within: and the opportunities which perſons profeſſing extraordinary zeal for God, or regard for his ſervants, might have, of "garniſhing the ſepulchres of the righteous," as well as of repairing, or "building, the tombs of the prophets," Matth. xxiii. 28. while, at the ſame time as they paid unſolicited, and even extravagant, honours to the dead, they detracted, deſpiſed, or perſecuted, the living; who addreſſed to them meſſages of the divine will, with authority ſuperior to that of thoſe whom they profeſſed, by ſuch ſolicitous attention, to admire and to venerate.

Some erection certainly, though probably of much ſmaller dimenſions than many of theſe, did Jacob conſtruct over the grave of Rachel: perhaps a ſimple pillar within an incloſure, Gen. xxxv. 20. which ſuggeſts a kind of ſepulchre different from any we have yet ſeen. That called the Tomb of Rachel, in Judæa, is certainly not ancient.

The reader will recollect the deſcriptive epithet of Job, chap. xxx. 23. which, perhaps, may be thus underſtood "*in like manner* (i. e. as the pillar of ſand is diſſolved, *vide* No. CLXXIII.) *thou wilt* turn my face, or *direct my paſſage toward death; and toward the houſe which* has long been, and ever *is in continual preparation to* receive *all* perſons *living*." Exactly conformable is the Pſalmiſt's idea, v. 8. "The throat of the wicked is an open ſepulchre," ever ready to devour; conſtantly gaping to receive all comers: and to this Jeremiah very forcibly likens the quiver of the Chaldeans; "it is, ſays he, an open ſepulchre"—certain death: ſwallowing up all. *Hell,* the grave, *and deſtruction, are never full;* Prov. xxvii. 20. but keep continually crying, *give, give,* xxx. 16.

TOMBS IN ROCKS.

The middle compartment of our Plate, exhibits a number of ſepulchres, cut at conſiderable heights into the rock, at Naxi Ruſtan, near Perſepolis, in Perſia, from LE BRUYN.

It is evident, that theſe muſt have been works of great labour and expence; beyond the powers of ordinary perſons: they muſt have employed many labourers, and for a long time, &c. Vain deſire of ſomewhat permanent! vain ſolicitude for a kind of terreſtrial immortality, after death! This gives a ſpirit to the expoſtulation of the prophet Iſaiah, chap. xxii. 16. with Shebna the treaſurer:—"What haſt thou here? what laſting ſettlement doſt thou expect? that thou haſt hewed thee out a ſepulchre, here, like as one heweth out at a great height his ſepulchre: that cutteth out at a great expence a habitation, [for himſelf after death] a dwelling, a reſidence, in the ſolid rock: it ſhall be fruitleſs; for the Lord ſhall toſs thee, as a ball, into a large country, where thou ſhalt die," &c. I ſuppoſe Shebna had actually conſtructed a magnificent monument, *ſibi et ſuis,* as the Latins ſpeak: the contraſt of ſuch ſtability, with the rollings of a ball into a far country, is very ſtrong.

We have ſeen that Shebna meant to ſettle where he built his ſepulchre; that he connected the idea of ſecurity, &c. with it—will this apply to the phraſeology of Balaam, Numb. xxiv. 21. "he ſaid of the Kenites, *ſtrong is thy dwelling-place,* where thou paſſeſt thy life: *and thou placeſt in a rock thy neſt,* wherein thou doſt propoſe to abide after thy deceaſe, *i. e.* thy ſepulchre: notwithſtanding this *thou ſhalt be waſted,*" &c. I would not affirm that this is the true ſenſe; becauſe, we often read in Scripture of inhabitants of rocks—nevertheleſs, this ſenſe may be included: eſpecially when we conſider the ſtrong affection of the Orientals toward the places of ſepulture appropriated to their families. *Vide* BARZILLAI, 2 Sam. xix. 33. and Nehemiah ii. 3.

Job ſeems to allude to monumental inſcriptions engraved on ſepultures cut in rocks, when he wiſhes his words were *graven on the rock for ever*:—rather on the rock, which, when they were once cut in it, would retain them perpetually.

From the general conſtructions of theſe ſepulchres, we ſee the propriety of Scripture alluſions to their various parts; as, to the *gates* of hell—of hades, the unſeen world; the *loweſt* hell—hades, &c. We ſee alſo, the attention beſtowed on his ſepulchre by the party himſelf, while living. It is very probable that ſepulchres in gardens were generally cut into rocks; not dug in the earth, but into the *heart* of a rock; hence Samuel was buried in his own houſe, *i. e*, garden, probably, at Ramah, 1 Sam. xxv. 1. Manaſſeh was buried in the garden of his houſe, 2 Kings xxi. 18. and verſe 20. Amon was buried in the ſepulchre in the garden of Uzzah. Hence the ſepulchre of Lazarus, 1 John xi. 38. is explained—diſtinguiſhed—as being a *cave;* a chamber ſomewhat ſunk into the ground; and hence, we find, Joſeph of Arimathea had prepared his ſepulchre in his garden, and had cut it into a rock; chamber within chamber, according to cuſtom.

N. B. It was, (and ſtill is) cuſtomary, when a ſepulchre was not in a garden, to ſurround it with fragrant herbs, flowers, &c. hence the alluſions to favorable ſituations for ſepulchres, “the clods of the valley ſhall be ſweet unto him,” &c. *Vide* No. XCV.

Upon the whole, I deſire the reader to bear in mind theſe diſtinct kinds of ſepulchres: he will find many places in Scripture which require ſuch diſcrimination, ſince what is deſcriptive of one kind, is inapplicable to another kind. I ſuſpect, too, that Scripture uſes a diſtinct name for each kind: but theſe remarks I cloſe for the preſent; ſubmitting them as mere hints to his attentive reflection.

No. CCXI. GATES OF HELL. WITH A PLATE.

THIS Plate exhibits three diſtinct figures: that in the middle is copied from Mr. MAUNDRELL; and is the ſame compoſition of chambers which we have reaſoned on, and referred to, in the former Number. He thus deſcribes them:

“ Going down ſeven or eight ſteps, you come to the mouth of the ſepulchre; where crawling in you arrive in the chamber (1) which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow paſſage, you come to the room (2) which is eight feet broad, and ten long: in this chamber are ſeven cells for corpſes, *viz.* two over againſt the entrance, four on the left hand, and one unfiniſhed on the right. Theſe cells were hewn directly into the firm rock. We meaſured ſeveral of them, and found them eight feet and a half in length, and three feet three inches ſquare. I would not infer from hence, that the corpſes depoſited here were of ſuch a gigantic ſize, as to fill up ſuch large coffins: though at the ſame time, why ſhould any men be ſo prodigal of their labour, as to cut theſe caverns into ſo hard a rock as this was, much farther than neceſſity required?

“ On the other ſide of the chamber (1) was a narrow paſſage ſeven feet long, leading into the room (3) whoſe dimenſions were nine feet in breadth, and twelve in length. It had eleven cells of ſomewhat a leſs ſize than the former, lying at equal diſtances all round about it.

“ Paſſing out of the room (1) foreright, you have two narrow entrances; each even feet long into the room (4). This apartment was nine feet ſquare: it had no cells in it like the others. Not any thing elſe remarkable, but only a bench, cut all along its ſide on the left hand. From the deſcription of this ſepulchre, it is eaſy to conceive the diſpoſition of the other; which is repreſented in the figure (5, 6). The height of the rooms in both, was about ſix feet; and the towers were built each over the innermoſt room of the ſepulchre, to which it belonged.

"At about the diſtance of a furlong from this place, we diſcerned another tower, reſembling this laſt deſcribed. It was erected likewiſe over a ſepulchre, of which you have the delineation in the figure (7) and (8). There was this ſingularity obſervable in this laſt ſepulchre; that its cells were cut into the rock eighteen feet in length, poſſibly to the intent, that two or three corpſes might be depoſited in each of them, at the feet of one another." MAUNDRELL'S TRAVELS *from Aleppo*, pages 22, 23.

The upper figure is from NIEBUHR: it repreſents a burial place, which was diſcovered by him in the deſart near Mount Sinai; the area of it is divided into two parts, if not into more; and around it on the outſide are other graves. The ſtones which cover the graves, or which ſerve as monuments, have hieroglyphic inſcriptions on them.

Mr. NIEBUHR thinks, it muſt have been the burial place of a great city, in ancient times. It appears to me, by the hieroglyphic inſcriptions, to be very ancient. Can it be as ancient as the reſidence of Iſrael, in this deſart? May it be one of thoſe burial places, which muſt have been conſtructed on occaſion of ſome of the plagues ſent among them by divine wrath, wherein many thouſands fell? at leaſt, it may give us a lively idea of what ſuch *memoranda* of divine indignation might have been; and how their names, their hiſtories, &c. &c. might be tranſmitted to poſterity by ſuch erections.

If it be ſuppoſed that theſe burial places (or others that may exiſt) belonged to a city, or cities, they become an argument for a different appearance of the face of this country formerly: ſince now it could not maintain a city, or town, that had any tolerable population in it. I incline to think this hint is entitled to attention: there ſeem to be ſeveral indications that Arabia was formerly more fruitful, better cultivated, better inhabited, than at preſent: and if it was ſo in times as ancient as Moſes, then the condition of Iſrael in the wilderneſs becomes leſs inhoſpitable, leſs ſolitary, &c.

The lower figure on our Plate is ſelected from among many which repreſent the tomb and its doors. This ſhews very clearly the "gates of Hades," the unſeen world: and is inſcribed, ΘΕΟΙϹ ΚΑΤΑΧΘΟΝΙΟΙϹ ΓLΥΚΩΝ ΚΑΙ ΗΜΕΡΑ. "To the Gods of the Manes:" on the part of "Glycon and Hemera." Now the Manes were the ſpirits of the departed dead, in their ſeparate ſtate; in the abode of ſpirits; there can be no doubt, therefore, that this figure denotes the entrance into that ſtate; which Mercury is repreſented as having opened: and, having introduced the ſpirits of theſe dead perſons, he now forbids, by his Caduceus (his rod of office on ſuch occaſions) any intruſion into the ſecrets of this ſilent manſion, and is about to cloſe for ever all communication with its internal privacies.

Under the word HELL in the *Dictionary*, the reader has ſeen ſeveral inſtances of the figurative expreſſion "Gates of Hades," or of Hell, which this repreſentation will fix on his mind. He will obſerve too, that it was the office of Mercury to introduce departed ſpirits into thoſe regions; where, after he had left them, they were to be adjudged to their proper reſidence, whether of Elyſium or of Tartarus, whether of happineſs or of miſery: we ſhall have occaſion in our next Number further to conſider this deity under this character.

Obſerve now, the true idea of Hades:—not as we uſually conſider hell—*i. e.* as a place of puniſhment; but ſimply as a place of departed ſpirits, as well good as bad. *Hades is the ſepulchre*, ſays *Heſychius*; the Greeks ſay, *all men go to Hades:* both

juſt

juſt and unjuſt go to Hades, ſaith *Caius*, a Roman preſbyter. "Hades is my houſe," ſays Job: Hezekiah ſpeaks of his going to the Gates of Hades: and we ſay in Engliſh, "Death's door." Since then the Hebrew ſpeaks repeatedly of *Sheol*, or *Hades*, as a place appointed for all living, ſince the LXX. render ſuch Hebrew expreſſions by "the gates of Hades," or of death, and ſince our own language employs the ſame phraſeology, we are led to the juſt underſtanding of that article of our Creed, "He (Chriſt) deſcended into hell"—meaning Hades, the ſtate of the dead, the unſeen world: *i. e.* he did not merely ſwoon away, faint, appear to die, as ſome heretics affirmed, and in that ſtate was buried; but he actually did die, and his body certainly was a lifeleſs corpſe:—otherwiſe, he could not have enjoyed a true and proper reſurrection.

I beg leave to *query*, further, whether this may not be the import of the phraſe "gates of Hades," Matth. xvi. 18.? "Though I deſcend to the very gates of Hades, and die ſeemingly like any other man, yet death ſhall not prevail againſt me, for it is not poſſible that I ſhould be holden of it:—but, as I deſcend into the earth, ſo I ſhall aſcend up into heaven: this ſhall be the foundation of my followers' hopes; and as I ariſe, ſo ſhall they ariſe—the gates of Hades ſhall not ſhut up—confine—prevail over—my perſon—my doctrine, or my people."

N. B. I believe, in ſome of our counties, the Saxon word *to helle*, *i. e.* to conceal a thing, is ſtill retained; and in this acceptation it comes very near to the original expreſſions *Sheol* and *Hades*, *i. e.* the concealed ſtate: that hid from the eyes of mortals.

No. CCXII. NERGAL.

AMONG the gods of the tranſplanted Heathen, 2 Kings xvii. 30. we find ſome, the etymology of whoſe names would never lead us to conjecture by what image, or figure, they might be repreſented. The Rabbins, indeed, have occaſionally, told us their nature, and ſometimes their ſymbols; but Rabbinical authority is not always ſatisfactory. It is hardly to be ſuppoſed, that on many ſubjects the preſent Jewiſh literati have really any tradition now extant among them, and in many other inſtances, we heſitate in admitting the accuracy of what they report as traditionary information derived from their forefathers. Nevertheleſs, we may conſider their deſcription of NERGAL, as an inſtance, either of their accuracy, or of their judgment. This god, they tell us, was worſhipped under the figure of a cock; and to make a pair of the ſpecies, SUCCOTH BENOTH, ſay they, was worſhipped as a hen and chicken. For this laſt conjecture I find no authority; but the firſt ſeems to me very plauſible.

The word NER-GAL divides into two parts (we have ſeen Dagaun do the ſame, page 98.) *Ner* ſignifies light; as a noun, a light, or luminary, that which ſheds its chearing rays around, a lamp, or what holds light, a chandelier, &c. and GAL ſignifies to revolve, to roll, a revolution, a circuit: the compound title therefore, implies the revolving—or returning—light.

If "the returning light" be truly deſcriptive of *Nergal*, there is nothing improbable in conſidering the cock as alluſive to it; ſince that bird's vigilance is well known: and it could hardly fail of being obſerved in any age of the world, that he welcomes the very earlieſt tokens of the re-appearance of light, morning after morning.

But, I apprehend, that moſt of the *ancient* deities of the Heathen had reference to principles not reſtricted to one natural occurrence, merely, but, either they regarded ſeveral natural occurrences, or, together with ſome natural occurrence, they regarded ſome hiſtorical fact of paſt ages; or, they regarded ſome latent principle, expected to produce effects beyond what hitherto it had done, or was doing: *i. e.* they uſually looked backward on hiſtory, but ſometimes they looked forward in expectation.

By way of illuſtrating theſe ſuggeſtions, I ſhall offer a hint at the different ſenſes in which the word *light* may be taken, beſide its reference to natural light.

1. Deliverance from any ſingular danger or diſtreſs, Eſth. viii. 16.
2. Poſterity; a ſon, or ſucceſſor, 1 Kings xi. 33. 2 Chron. xxi. 7.
3. Reſurrection; or ſomething very like it, Job xxxiii. 20, 30. Pſalm xcvii. 11.

(I) On turning to ſome of my early ſtudies, I find that I had rendered a paſſage in reference to the abſence of *light*, where no ſuch reference appears in our tranſlation, Numb. xxi. 30.

> The Lamp is extinguiſhed from Heſhbon to Dibon!
> Devaſtation hath ſpread from Nophah to Medeba!

If this be correct, it expreſſes a moſt entire deſolation! not a lamp burning throughout this whole extent of country: whereas formerly, here were many lamps; every houſe having one or more; and on rejoicing days, how many! Conſider, that the females of the family wrought moſt of their woven-works by lamp-light; alſo, that much of domeſtic ſociety was in the evening; conſider alſo, Job xviii. 5. "Yea, the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine: the light ſhall be dark in his tabernacle, and his candle ſhall be put out with him." In modern Engliſh,

> "No more for him the blazing hearth ſhall burn,
> Nor buſy houſewife ply her evening care;
> No children run to liſp their ſire's return,
> Nor climb his knees the envied kiſs to ſhare."

(II) Our Plate contains no alluſion to the firſt of theſe principles, but it has a ſtrong reference to the ſecond, Poſterity, and I ſhall endeavour to ſhew, that the idea of fecundity was expreſſed in the adaptation of the figure of a cock, to ſignify the reappearance of light.

In the lower ſubject on our Plate, which is from a gem of the Florentine Gallery, Plate LXXVIII. No. 4. we have two cocks yoked to the car of Cupid; and we find, by other inſtances, that theſe aſſociates, Cupid and a cock, are no ſtrangers to each other; ſee *inter alia*, MONTFAUCON, Vol. I. Plate CXI. No. 13. which repreſents Cupid victorious over a cock. "His combat againſt a cock is eaſy to explain; he overcomes the cock, as he does all other animals. *Imo et gallus plus cæteris avibus eſt amori addictus*." Perhaps this is not all that was meant by this ſubject, neither perhaps is its full meaning to be underſtood without accurate conſideration of this bird's manners.

In our gem we ſee two cocks driven by one Cupid, and led or conducted by another; and not merely as if harneſſed to a common car, but, as if they had been running in the race, and had been victorious; for the Cupid who drives them carries a palm branch, as the reward of victory, of victory obtained by theſe, his emblematical courſers.

(III) In the center ſubject on our Plate, we have the principle, *light*, ſtrongly connected with this bird, the cock. As we ſaw in our lower ſubject the car of Cupid drawn by two cocks, ſo we have in this ſubject, a car, with a cock ſtanding upon it in the attitude of crowing ſtrongly, and flapping his wings; as is cuſtomary with this bird, on certain occaſions. The ſtar upon this car is the ſtar of Venus, and it diſtinguiſhes this equipage as the conſecrated vehicle of that ſupreme goddeſs of love and beauty.

At a little diſtance from theſe objects ſits Hymen, the god of marriage, and conjugality; his torch brightly blazing; at his feet, is a cock crowing, &c. in a manner and attitude very like the former; and with preciſely the ſame alluſions.

The import of this allegory, I conceive, indicates the influence of Venus and Hymen, the genial powers of vitality, on the renovation of life, in human poſterity. As we have ſeen utter deſolation, deprivation of children, miſery, denoted by the extinction of lamps, or torches, ſo on the contrary, we are here led to imply the joy of connubial engagements, the "taper clear" of thoſe connections, whereby "the various charities of father, ſon, and brother, firſt were known." Parental affection ſees exiſtence renewed in poſterity, ſees the lamp of life rekindled in thoſe on whom it has beſtowed a being, ſees in the glowing torch of ſacred conjugality the means of tranſmitting light from the parent to the offspring, ſees ſecond ſelfs ariſe from this appointment of providence; this acquiſition the torch of Hymen favours, and this felicity the crowing cock congratulates.

(IV.) Our upper ſubject repreſents a cock, holding in his bill two ears of corn, he is attended by Mercury, carrying his caduceus in one hand, and a bag of money in the other. This gem has puzzled the learned. MONTFAUCON, Vol. I. p. 128, ſays, "To ſee Mercury with a cock is common enough; but to ſee him walking before a cock much larger than himſelf, is what I have never noticed, except in this repreſentation. It may denote that the greateſt of the qualities of Mercury is vigilance. The cock holding the corn in his bill, may, perhaps, mean that vigilance only can produce plenty of the productions neceſſary to the ſupport of life!"

I have no objection to this ſentiment, but, I conjecture, that the meaning of this compoſition is much more recondite. We have ſeen No CXLV, page 100. that corn was an emblem of fertility; and herein, it agrees well with the cock as noticed already. But, we have alſo conſidered it as referring to a *revivification*, after lying long in the earth; now, if referred perſonally to Dagon, or *Siton*, it might expreſs his perſonal revivification, as from an old man to a young child, page 99. yet as corn, though it revives, is not identically the ſame grain that was ſown, but appears under another—a renewed—form, and is the ſucceſſor not the ſame; though ſtill it may be taken as *alter et idem*, ſo, it is likely, that when referred to others, not to Dagon, it may indicate leſs a continuance of perſonal identity, than a ſimilarity—a ſucceſſion—a renewal.

Mercury was the god of merchants, and traders, &c. but he was alſo the god of the dead: his office was, to conduct ſouls to Hades, and to introduce them into the manſions of the lower world; this no man of learning will deny; and to this office his caduceus appropriately belongs. We have already noticed him under this character in our explanation of the Plate "Gates of Hades," where we have ſeen him, with his caduceus, employed in the ſervice and ceremonies of the dead. If we conſider him as ſuſtaining the ſame character in the preſent inſtance, then the language of this gem bears this tranſlation. "Mercury, it is true, conducts the dead to Hades; but, as corn revives, ſo ſhall the dead revive; and as the cock is an emblem of returning light and renewed life, ſo by holding above—over—the conducting god, the corn, which ſignifies the hope of revival, he triumphs, as it were, over Mercury; and boldly exalts himſelf as his ſuperior." Is not his attitude correſpondent to this conjecture?

This view of the ſubject leads to ſeveral remarks, which we ſhall not purſue at preſent: we ſhall only hint at the expectation among the ancients, of a ſtate beyond the power of Mercury. This emblem, thus conſidered, conſiſts of two parts, 1. a cock. 2. corn in the ear. MONMFAUCON has told us above, "the cock is common enough with Mercury:" Did this imply a hope of reviviſcence? of exiſtence in another ſtate?

We read that Socrates before his death deſired his friend Crito to ſacrifice a cock on his behalf; did he hereby allude to a hope of future exiſtence, to a revivification, notwithſtanding his death? if ſuch was the meaning (though poſſibly *latent*) of his ſacrifice, it was in perfect coincidence to his expectation of converſing with the illuſtrious dead; with the heroes, the bards, the philoſophers, of ancient renown: as he expreſſed himſelf in his diſcourſe before his reception of the fatal beverage.

Moreover, if the emblem of corn was an admitted, and received, alluſion to a future ſtate in time of Scripture antiquity, then we ſhall do well to conſider its uſage in Scripture, to illuſtrate which is the object of our humble endeavours.

The cloſe of life at mature age is compared to a ſhock of corn fully ripe: Job v. 26. "Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, [to the garner] in his ſeaſon." *Vide* Gen. xxv. 8, 29. Job xlii. 17.

Our Lord compares himſelf to a corn of wheat falling into the ground, but afterwards producing much fruit, John xii. 24. The prophet Hoſea, xiv. 7. ſpeaks of "growing as the vine, and reviving as the corn:" and we have ſeen already that the return of vegetation, in the ſpring of the year, has been adopted very generally, as an expreſſive token of a reſurrection. *Vide* No. CLXXVII, page 177.

The apoſtle Paul uſes this very ſimile, in reference to a renewed life, 1 Cor. xv. 37. "The ſower ſows a bare—naked—grain of corn, of whatever kind it be, as wheat, or, &c. but after a proper time, it riſes to light, clothed with verdure; clothed alſo with a huſk, and other appurtenances, according to the nature which God has appointed to that ſpecies of ſeed:—analagous to this is the reſurrection of the body," &c. My inference is, that if this compariſon was in uſe among the ancients (and this gem declares its antiquity) it could hardly be unknown among the Corinthians, in that learned and polite city, "the Eye of Greece:" neither could it well be confined to the philoſophers, but muſt have been known by thoſe to whom the apoſtle wrote: if ſo, then not only was the apoſtle juſtified in his choice of it by way of illuſtration, but he had more reaſon for calling them "fools" who did not properly reflect upon what they knew and admitted, than modern inconſiderates have ſuppoſed; and whatever of harſhneſs may be fancied in this appellation of them, it was nothing beyond what they might both deſerve and expect. [This *naked* grain deſerves our attention: is this the *point* of the ſimile?]

The apoſtle *might*, no doubt, have inſtanced the power of God in the progreſs of human vivification; and might have inferred, that the ſame power which could confer life, originally, could certainly reſtore it to thoſe particles which once had poſſeſſed it.—It is *poſſible* he has done this covertly, having choſen to mention *vegetable* ſeed, that being moſt obvious to common notice; yet not meaning to terminate his reference in that. I find the ſame manner of expreſſion in *Menu*, who diſcourſing of children, ſays, "Whatever be the quality of the ſeed ſcattered in a field prepared in due ſeaſon, a plant of the ſame quality ſprings in that field, with peculiar viſible properties. That one plant ſhould be ſown, and another produced, cannot happen; whatever ſeed may be ſown, even that produces its proper ſtem. Never muſt it be ſown in another man's field." By this metaphor he forbids adultery, as he directly ſtates at large.

There is a very ſudden turn of expreſſion uſed by the apoſtle Paul, Rom. vi. 3. "Know ye not that ſo many of us as were *baptized* into Jeſus Chriſt were *baptized into his death?* therefore we are BURIED *with him by baptiſm into death* . . . that we ſhould walk in newneſs of life. For if we have been PLANTED *together* [*i. e.* with him] *in the likeneſs of his death,* we ſhall be alſo planted in the likeneſs of his reſurrection." Now what has *baptiſm* to do with *planting?* wherein is their ſimilarity, ſo as to juſtify the intimate correſpondence which is implied in this inference?

On looking back to page 104, we find the apoſtle Peter ſpeaking of baptiſm, figuratively, as "ſaving us;" and alluding to Noah, who long lay buried in the ark, as corn long lies buried in the earth. Now, as after having died in being baptized, a perſon was conſidered as riſing to a renewed life, ſo after having died in being planted, he was conſidered as riſing to renewed life, alſo. The idea therefore conveyed by the apoſtle in theſe verſes is preciſely the ſame; though the emblem alluded to be different. Moreover, if it was anciently common to ſpeak of a perſon, after baptiſm, as riſing to renewed life, and to conſider corn alſo as ſprouting to a renewed life, then we ſee how eaſily Hymeneus and Philetus, 2 Tim. i. 18. "concerning the truth might err, ſaying, that the reſurrection was paſt already," *i. e.* in baptiſm, [*quaſi* in planting, *i. e.* in being initiated into Chriſtianity] in which error they did little more than adopt their old heathen notions to a Chriſtian inſtitution. The tranſition was extremely eaſy; but, unleſs checked in time, it might have become very dangerous. I think this as likely to have been the fact reſpecting theſe erroneous teachers, as any alluſion to vice, as death, and to a return to virtue, as life: which WARBURTON propoſes *Div. Leg.* Vol. I. p. 435. and it ſeems to have been adopted by Menander, who taught, ſays Ireneus, lib. i. cap. 21. that his diſciples obtained reſurrection by his baptiſm; and ſo became immortal. How eaſily figurative language ſuffers, under the miſconſtructions of groſs conception!

In diſcourſing on No. 9, Plate IV. of the Cherubim, we referred the figure with a cock's head, to the deity *Nergal:* as this is an Egyptian repreſentation, it may probably differ from that ſentiment which we have conjectured to have been the immediate import of *Nergal;* but, if it be *ſuppoſable,* that it contained the ſame idea, then we have one more proof of the coincidence of Egyptian hieroglyphics with the ſymbolical emblems of Eaſtern Aſia. It may be fanciful to ſay, that the ſerpent which the other figure holds in his hand is the *cobra di capello,* or hooded ſnake, which in India is the univerſally received emblem of death: but if this could be admitted, then this ſubject repreſents, the deity which preſides over diſſolution, holding in his hand the ſerpent, the ſymbol of his office, and ſtanding beſide an altar; on the other ſide of which ſtands the deity which preſides over returning light; *i. e.* renewed life; denoted by the cock's head, which he wears as his inſignia, inſtead of a human head.

The reader will obſerve how cloſely this agrees with our conceptions of the emblem of the cock in reference to *Nergal:* but we repeat our *if,* if it can be admitted;—admitted either in reference 1. to Dagon, or Siton, *i. e.* Noah: or, 2. to poſterity, as a reviviſcence of the parent in his offſpring: or 3. as a glimmering ray of that grand truth, a life beyond the preſent, a ſtate where Mercury, the god conductor to Hades, has neither authority, occupation, nor influence.

In purſuit of this cock-deity, *Nergal,* we have wandered over an extent of ſubject, which at leaſt, has furniſhed a variety of views: whether they have repaid the labour of the excurſion muſt now be left with the reader; it is time to think of returning homewards, and of relinquiſhing the chaſe: but I cannot cloſe, without remarking the privilege of that diſpenſation, which has not abandoned us to wander in the maze of uncertainty, or "to grope after truth, if perhaps, we may find it:" we are not left to erect our altars to "an unknown God;" but we behold "life and immortality ſo clearly brought to light" in the goſpel, that we are almoſt ready to wonder how it ever could have been overlooked at any period of time; and are ſomewhat ſtartled to ſee it rather inferred, and indicated, rather ſymbolized, and ſuggeſted, than boldly pronounced and firmly expected. May we be enabled to improve the

advantage

advantages with which we have been favoured, and to demonſtrate that our full conviction on the ſubject, impels us to nobler activity than poſſibly could be excited by thoſe dark alluſions which have now been the ſubjects of our inveſtigation!

No. CCXIII. SUCCOTH-BENOTH.

COMPANION to the deity *Nergal* is Succoth-Benoth, who was ſelected by the men of Babylon, as their favourite object of worſhip, 2 Kings xvii. 30: and we conſider the preſent Number as in ſome degree connected with the foregoing. We have already ſaid that the Rabbins deſcribe Succoth-Benoth, as typified by a hen and chicken; but we beg leave to purſue a different train of thinking, and the Rabbins for once ſhall favour us with forgiveneſs.

We had no hiſtorical fact to quote on our Plate, in reference to *Nergal*, but this plate will make us amends: we ſhall take the ſubjects as they are numbered,

No. 1. Is a medal of the emperor Gordian, ſtruck at Hierapolis, in Syria, to commemorate the reſtoration of health to the emperor, as I ſuppoſe: on one ſide is his profile; on the other is Cybele, feeding, by way of reward, the ſerpent of Hygeia, health, or of Eſculapius, the god of health: behind Cybele is the god Teleſphorus, clad in careful wrappings, implying that convaleſcents ſhould cloathe themſelves with every attention, when they venture abroad again after ſickneſs.

This medal is conſidered as almoſt ſingular; and its inſcription around the emperor's head is altogether ſo; ΑΔΙΡ ΒΗΝΟϹ; ADIR BENOS. Like the names of other deities, this divides into two parts, *Adir* and *Benos*. The word *Adir* has engaged our attention already in conſidering the image of Dagon, No. CXLV, page 101; and we have ſeen cauſe to ſuggeſt as a conjecture, and ſomewhat to ſupport it, that inſtead of tranſlating this word "magnificent" as hitherto has been uſual, we ſhould take it, imperſonally, in the ſenſe of "dwelling—reſidence—inhabited" [or, perſonally, dweller—reſider—inhabiter]—that is to ſay, for a time: not for ever: but as birds reſt on trees, &c. for a ſhort period only. This is preciſely the idea of the Hebrew word *Succoth*, uſually rendered *booths*, *i. e.* temporary reſidences, dwellings of a ſlight nature, meant only for a time, to ſerve a particular purpoſe, &c. We have already deſcribed this kind of erections as being extremely ſlight. We have alſo, in conſidering the various deſcriptions of ſhips among the ancients, [next No.] concluded that *Adir* denoted, a veſſel for receiving and conveying goods, merchandiſe, &c. where the word *Adir* maintains the ſignification we have given it, *viz.* that of containing for a time, *i. e.* during the paſſage from one country to another, what is on board it—*q.* "a vehicle of temporary reception," or, in which paſſengers, &c. dwell for a time. Since then this ſenſe of *Adir* agrees perfectly with the title Succoth, and ſince the import of Succoth is well known and undeniable; we conſider this medal as affording a ſtrong argument to juſtify our former opinion, and to maintain our preſent ſuggeſtions: and we conclude frankly, that the word *Adir*, in this inſcription, implies a temporary dwelling, reſidence, lodging, &c.

The word *Benos* alſo puzzled Vaillant, who reports this medal; and who propoſes to read *Belos*, thereby referring to the god Bel: *q.* "the magnificent Belus." But we know perfectly well, that—oth is a Hebrew feminine termination; and that—os is a Greek termination: ſo that, that name of a deity, &c. which the Greeks would write *benos*, the Hebrews would write *ben*oth: and ſince the word *Adir* is Chaldee, or Syriac, though in Greek letters, the word *Benos* is unqueſtionably Chaldee, or Syriac, alſo, and the *Benoth* of the Hebrews.

This leads to a remark or two: 1. the late period, comparatively, at which this medal was ſtruck, ſhews the long continuance of the worſhip of Succoth-Benoth, or Adir-Benos: 2. its being ſtruck at Hierapolis in Syria, agrees perfectly with the Scripture hiſtory, that in Syria and Samaria, the worſhip of this deity was eſtabliſhed, and was prevalent.

We muſt not diſmiſs this medal without remarking, that the *Benos* of the Syrians was the *Venus* of the Greeks and Latins; as it was, alſo, the *Banu*, or *Benu*, of Eaſtern Aſia: ſo that if the Indian *Banu* be the original, then the name may be traced, *Banu* or *Benu*, Benoth, Benos, Venus: and, together with the name, the worſhip may be traced alſo, *i. e.* originally, perhaps, that of a perſon, but afterwards of the prolific powers. The full tranſlation of *Adir-Benos*, or SUCCOTH-BENOTH, would be "the Venus of the temporary reſidence."

Monſ. SAURIN has taken a good deal of pains, to prove that the worſhip of Cybele was eſtabliſhed in Syria, and that devotees were conſecrated to her ſervice; we know that this was fact, in reſpect to Venus: and Nos. 2 and 3, propoſe to ſhew that Cybele was not altogether foreign or repugnant from the latter goddeſs. No. 2 has a head of Cybele, crowned with towers, &c. on one ſide; on the other, the temple of Venus, in Cyprus; and this appears among other proofs from No. 3. which repreſents the ſame temple, and is inſcribed ΚΟΙΝΟΝ ΚΥΠΡΙΟΝ; as being ſtruck in Cyprus: and this is by no means a ſingular inſtance of ſuch aſſociation. The connection, therefore, between theſe goddeſſes, ſtrengthens our argument; for Cybele was unqueſtionably the Syrian goddeſs, or at leaſt, one of thoſe varieties into which the original (commemorative) idolatry branched out; and which under the form, &c. of Cybele, was popular in many parts of Syria, from early ages to a very late period.

But to what does Succoth-Benoth allude? The Rabbins always tranſlate it, "tents of the young women:" Mr. PARKHURST renders it, "literally, *the tabernacles of the daughters*, or *young women:*" adding "if *benoth* be taken as the name of a female idol, from *Beneh* to build up, procreate children, then the words will expreſs *The tabernacles ſacred to the productive powers feminine.*" As to ourſelves, having formerly conſidered *Adir* as referring to a temporary habitation—dwelling, in reference to the ark, on occaſion of the deluge, we muſt not overlook that application, now. Eſpecially as we ſee how perfectly this word anſwers to the meaning of Succoth in ſeveral inſtances, which we have produced, or referred to above.

In order to render our ideas more ſenſible to the reader, we aſſume for the preſent, that the dove, when uſed as an *inſignia*, or as a token, referred primarily to the dove at the deluge; and the double faced Janus referred primarily to Noah: who looked backward on one world, ended, and forward on another, beginning. I ſay, we aſſume this now, for we cannot ſtay to prove it; but, if ſo, then the head of Venus No. 4, with a dove for its reverſe, and the head of Janus No. 5, with a dove for its reverſe, alſo, originally referred to the ſame event; and this event was what the figure of Derketos, who we ſaw was the Syrian goddeſs, commemorated: in other words, Venus riſing from the ſea, ΑΝΑΔΥΩΜΕΝΗ; Derketos iſſuing from a fiſh; 1. Noah, as the great progenitor of mankind, reſtored to light and life; 2. the prolific powers again in exerciſe, to 3. the revival of human poſterity, &c. after a temporary reſidence in that floating womb of mankind, the ark of preſervation.

No. 8 is inſerted, to ſhew how the figure of a woman was combined with the form of a fiſh, and to refreſh the reader's memory in reſpect to the compoſition and ſhape of Atergatis, Derketos, the Syrian goddeſs, &c. This is a medal of Marſeilles: which city was a colony of Phœnicians, from Syria; we ſee by this medal that they, like the men of Babylon, whoſe deity we are explaining, carried their country worſhip and gods with them, to their diſtant ſettlement.

No. 9 is clearly, Venus riſing from the ſea, attended by Tritons, who regard her with veneration and triumph united; but this is not the original Venus: it is the ſtory poetically treated, varied by the looſer imagination of the Greeks, from the ancient emblem; retaining the idea, but changing the figure, &c. as we have ſeen they did in Dagon, and as they were accuſtomed to do by all their deities: from whence the Egyptians, &c. thought them impious: and indeed their images became hereby altogether *deſecrated.* To this incident of Venus riſing from the ſea, ought to be referred, all that the poets have written on the birth of the goddeſs of beauty from the briny wave, from the froth, or foam, of the ſea, &c. &c. of which enough may eaſily be met with among the claſſic writers, Greek or Latin.

We have referred to the original of *Succoth-benoth*, the temporary reſidence of Venus: but we ought to do the Rabbins juſtice, in admitting their reference of this title to the "tents of the young women," as they render it: for, that Venus had young women devoted to her ſervice, is notorious; and the medal No. 7, ſhews two tents, over which, as I conceive, the girdle of Venus is flowing. Whoever has read Homer, remembers the *ceſtus*, or girdle of Venus, which Juno borrowed from her when deſirous of improving her perſonal beauty, with deſign of ſeducing Jupiter. The ſame blandiſhments, no doubt, were ſtudied by other females who were not of Olympian rank and dignity: and if GOOD TEMPER be what the father of Poetry meant by his girdle, I believe, we may venture to recommend it, as the very prime of beautifiers: and as well worth ſtudying and wearing by every one of the ſex.

No. 6 ſhews one tent only, which, that is not a private tent, but a ſacred one, appears from the word NEOKORON, inſcribed around it. *Vide* No. CXXVII, page 43. This is attended by an ear of corn, on one ſide, and a head of poppy, on the other. On account of the numerous ſeeds of theſe plants, viſible in their heads, they have been made emblems of fertility; but I cannot help thinking, that, as the poppy is narcotic, it may ſignify peace, and the ear of corn may ſignify plenty: peace and plenty, then, may favour the deſign of this tent, and of thoſe powers to which it is conſecrated, in the full force, though figuratively repreſented, and varied, of that famous line,

Sine Cerere et Baccho friget Venus.

Though the tents of Nos. 6 and 7 are not of the ſame ſhape, yet the kind of fringe which decorates thoſe of No. 7 at bottom, ſeems to be pendent around the upper framework of No. 6.

Having thus endeavoured to explain the ſubjects on our Plate, I propoſe to direct their application to illuſtrate ſome paſſages of Scripture to which they ſeem adapted.

I beg leave to ſtate a difficulty, (which perhaps the reader has felt before now;) in the words of Dr. DODDRIDGE's note on Acts vii. 43.

"*Yea, ye took up the tabernacle of Moloch, and the ſtar of your God Remphan, to worſhip them,*" &c. "The Learned *De Dieu* has a moſt curious and amuſing, but to me a very unſatisfactory *note* on this verſe. He ſaw, and I wonder ſo many great *Commentators* ſhould not have ſeen, the *abſurdity* of imagining, that *Moſes* would have ſuffered idolatrous proceſſions in the wilderneſs. Therefore he maintains, that *Amos* here refers to a *mental idolatry*, by which, conſidering *the tabernacle* as a model of the viſible heavens (a fancy to be ſure as old as *Philo* and *Joſephus*,) they referred it, and the worſhip there paid, to *Moloch*, ſo as to make it in their hearts, in effect, *his ſhrine*; and there alſo to pay homage to *Saturn*, whom he would prove to be the ſame with *Chiun* or *Remphan*, who (as this critick thinks,) might be called *their Star*, becauſe ſome later *Rabbies*, out of their great regard to *the Sabbath*, which was among the heathen *Saturn's Day*, have ſaid many extravagant and ridiculous things in honour of that planet. *Lud. Capellus* hints at this interpretation too. But the words of *the Prophet*, and of *Stephen*, ſo plainly expreſs *making of images*, and the pomp of their ſuperſtitious *proceſſions*, (ſee *Young* on *Idolatry*, Vol. I. pag. 128—131.) that I think, *if external idolatry* is not referred to here, it will be difficult to prove it was *ever practiſed*. I conclude, therefore, conſidering what was urged in the beginning of *this Note*, that God here refers to *the idolatries*, to which *in ſucceeding ages* they were gradually given up (after having begun to revolt in the wilderneſs by the ſin of the *Golden Calf*;) which certainly appears (as *Grotius* juſtly obſerves,) from its being aſſigned as *the cauſe of their captivity*; which it can hardly be conceived, *the ſin of their fathers in the wilderneſs*, almoſt *ſeven* or *eight hundred* years before, could poſſibly be, though in conjunction with *their own wickedneſs in following ages God* might (as he threatened, *Exod*. xxxii. 34.) remember that. Compare 2 *Kings* xvii. 16. xxi. 3. xxiii. 5." Such are the embaraſſments of the learned!—

Now I would ſubmit to conſideration, whether the nature and deſign of the tents on our Plate may not contribute toward illuſtrating this intricate matter. But I muſt previouſly ſuggeſt, that the words of Amos v. 26, may bear the following rendering, (and I do not ſee why the quotation in the Acts may not be rendered to the ſame effect.) *But you ſet up the*—Succoths—booths—tabernacles—*temporary reſidences—of your king* [Moloch]; *and of that Chiun you ſet up your images: and the ſtar of your divinities which ye* made—formed—faſhioned—had to do with—*inſtituted, to yourſelves*.

If we ſuppoſe that theſe *Succoths* of the Iſraelites were of like nature with the tents Nos. 6 and 7 on our Plate, were formed for like purpoſes, and like No. 6, might have been entitled to the honours of the *neokorate*, then we ſee how eaſily any tents, or tabernacles, might be converted into ſuch receptacles, whether in the camp, or at a little diſtance, and might be ſet apart for ſimilar purpoſes, in a manner more or leſs private. Perhaps, as theſe tents are diſtinguiſhed by a peculiar kind of ornament, or fringe, ſo might thoſe of their profeſſed votaries be, or if not, yet they might equally be conſidered as ſacred to the divinity: and if this was all, the notorious publicity of theſe tabernacles, the taking up, carrying in proceſſion, &c. may be diſmiſſed from theſe paſſages. [This idea may perhaps receive a qualification, if on ſome future occaſion we ſtate the ancient manner of honouring the images of the deities.] However, we hinted No. CVIII. page 13. that as ſtars are common on medals, &c. of ſmall ſize, they might eaſily be concealed, and carried about the perſon; as we find was done by the ſoldiers of Judas Maccabæus: or if ear-rings, or other ornaments, were thus marked, they might be worn as amulets, &c. and carried with ſuperſtitious intentions, as thoſe of Jacob's family in all probability were.

But a difficulty ſtill remains, on what occaſion had the Iſraelites thus tranſgreſſed, by ſetting up tents, &c. to impure deities? *firſt*, it is well known, that in the inſtance of the golden calf "the people did eat and drink and roſe up to play," Exod. xxxii. 6. 1 Cor. x. 7. which expreſſion *play* is underſtood by many commentators in a profligate ſenſe. *Secondly*, by the advice of Balaam, Numb. xxv. 1. Balak, king of Moab, by means of the Midianite women, ſeduced the Iſraelites to commit whoredom with the daughters of Moab: with whom they had contracted acquaintance, by a long ſtay in one place, and theſe women "*called the people away*, i. e. from the camp to their own privacies, their own reſidences, *where they did eat of the ſacrifices*, &c. were pampered, *and bowed down*, not merely to their ſeducers, but *to their idols*. In ſhort, *Iſrael joined himſelf* by degrees *to* the obſcene *Baal-peor*:" and the immorality aroſe to ſuch a height, that one of the princes of Iſrael brought it publicly home to his own tent, and was ſeverely puniſhed for his open wickedneſs.

Now, whether on this occaſion the Midianite women had tents ſet up, at home, dedicated to the impure deity; whether they conſecrated their own cuſtomary dwelling-tents for a time, or, whether the Iſraelites themſelves conſecrated their own, or ſeparate tents, I think it may eaſily be admitted, that they ſet up—inſtituted—reſidences for improper viſitings, where they committed fornication; and where they had images, ſtars, &c. if they did not even carry them about their perſons: which ſome might do, as no doubt there were various degrees of guilt among the individuals of the Iſraelitiſh nation.

Upon the whole, we ſee clearly, 1. that tents, or temporary reſidences, were erected to Venus: 2. that the Iſraelites ſinned by fornication; 3. we know that Baal-peor was an obſcene deity; and therefore it ſhould ſeem, that we riſque little in referring theſe tabernacles, &c. not ſo much to public proceſſions, and carryings about—as to a vice at firſt practiſed in private, afterwards ſpreading generally in the camp, and at length tranſacted ſo publicly as to require an equally general and public puniſhment.

The paſſage in Amos might be underſtood to this effect: "I hate your feaſt days, &c. becauſe you do not keep my worſhip and ſervice pure, but, together with ſacred ſolemnities, you practiſe injuſtice, and iniquity; (juſt as your fathers did in the deſart, who offered ſacrifices, &c. to me very pompouſly in public, but they did not ſerve me with integrity—ſimply, me only, but, together with their worſhip of me they worſhipped alſo impure deities; the ſame temper and ſpirit is in you, and therefore I will puniſh you, by removal from your country, &c" The quotation in the Acts coincides with this in ſenſe.

The worſhip or inſtitution of Succoth-Benoth ſeems to have ſpread very extenſively; for we find in Africa, in the kingdom of Tunis, a town now called *Keff*, but anciently *Sicca Veneria*, which, both Selden, *de diis Syris*, Synt. ii. cap. 7. and Voſſius, *Theol. Gent.* lib. ii. cap. 22. derive from the Aſſyrian Succoth-Benoth. Valerius Maximus alſo, lib. ii. cap. 6, ſays, *Sicca* is a temple of Venus, in which the women met; *atque vide procedentes ad queſtum, dotes corporis injuria contrahebant, honeſta nimirum tam inhoneſto vinculo conjugia juncturæ*. Vide SUCCOTH-BENOTH in the *Dictionary*.

The reader will remark, that the difference between the Nergal of the Cuthites, and the Succoth-Benoth of the men of Babylon, was rather in ſound than in ſenſe, rather in the emblem adopted, than in the idea meant to be conveyed. If Nergal alluded to the reviviſcence of parents in their poſterity, and Succoth-Benoth alluded to the feminine productive powers, the difference is no greater than that between cauſe and effect, between the maſculine and the feminine emblem, between Cybele and Venus, tabernacles and tents. The worſhip of theſe deities then might well ſubſiſt together: though how they could in any degree be aſſociated with the worſhip of Jehovah, may ſtill remain a wonder: but a wonder not greater than that of thoſe numerous *Sicca Veneria*, which are unhappily too popular in countries profeſſedly Chriſtian, and whoſe injurious effects are not leſs fatal on perſons, and on morals, both public and private, than thoſe formerly produced among the Iſraelites, by the inſidious advice of the infamous Balaam!

No. CCXIV. IDEAS OF ANCIENT SHIPPING. WITH A PLATE.

AMONG the perplexities which occur in reading the ſacred Scripture, none are ſo deſperate as thoſe which ariſe from the uſe of technical words and phraſes; terms peculiar to certain profeſſions, or employed, by them, in their own reſtricted, and appropriate ſenſe. Few perſons of one buſineſs underſtand the directions, or the deſcriptive appellations, of another; few are the land men who underſtand properly the terms uſed by ſeamen, even in our own nautical iſland: ſo that, ſhould a voyage writer ſet down *verbatim* the orders given by the captain, or officers, on board the ſhip wherein he ſailed, few of his readers, who were not maritime men, would comprehend their meaning.

Theſe remarks muſt apologize for whatever errors men of learning may have committed in tranſlation, and they ought to have reſtrained thoſe ſneers, which unreflecting perſons have thrown out, againſt ſome deſcriptions of nautical affairs, which appear in our verſion of the ſacred writings to be ſufficiently awkward.

Among the moſt prominent of theſe inſtances is the hiſtory of St. Paul's voyage, Acts xxvii. This has been thought ſo utterly irreconcileable to the nature of things, that ſome, in expoſing the ignorance of the writer in ſea affairs, have expoſed themſelves to the imputation of, at leaſt, equal ignorance in learning, and of more than equal inconſiderateneſs, if not perverſeneſs of mind.

Our firſt endeavour, in order to underſtand the nature of the terms uſed by an hiſtorian, ſhould be, to know what ſubjects he means to deſcribe: we ſhall ſelect thoſe which have been thought difficult in this paſſage of Holy Writ, in their order.

The ſacred writer ſays, verſe 29. "fearing leſt they ſhould have fallen upon rocks, they caſt *four anchors* out of the ſtern." Four anchors! when our largeſt men of war would be content with two; and, certainly, would not caſt four anchors, and all four from the ſtern! But, if we aſk, what was the form and conſtruction of theſe anchors? and if it ſhould appear, that they were not like our own, the ſubject will aſſume a different aſpect: and ſuch is the matter of fact. Inſtead of tranſlating ἀγκύρας τεσσαρας, "four anchors," it ſhould have been rendered "the *four fluked anchor*:" the anchor which had four points—flukes—for holding the ground: we have ſuch repreſented in books of antiquities, and we know that ſuch were uſed anciently; moreover, ſuch are uſed in the Eaſt, to this day. We appeal to Mr. BRUCE, who, in his print of an "Egyptian Canja under ſail," gives it a four-fluked anchor. But we have other inſtances; we have copied from NORDEN (Plate 31,) No. 1. A, which repreſents a four-fluked anchor at reſt in the ground: and No. 1. B. which ſhews another of the ſame kind, very diſtinctly, as ſuſpended from the ſhip, together with its mode of ſuſpenſion: and I would not be certain, that the very act of *letting fall* the anchor, by the paſſage of the rope through the orifice in this board, is not expreſſed by the word here uſed, ριψαντες, which ſignifies to caſt down, to throw overboard, verſe 19. Luke xvii. 2. beſide which, the ſame kind of anchor occurs repeatedly in NORDEN, and this evidently appears to be a common form. Underſtand St. Luke, therefore, to ſay, "We threw out the beſt anchor we had; that moſt likely to hold the ground, and to keep us from driving; even the four-fluked anchor, that it might hold us back from ſtriking againſt the rocks." [*Query*, The *grapnel*—or *grapling* anchor, of our ſeamen?]

If the ſailors then *let go* but one anchor from the ſtern, they might fairly enough, as verſe 30 informs us, pretend to carry out other anchors (whether four-fluked, or not) from the prow of the ſhip: *i. e.* affecting to moor the veſſel head and ſtern.

The next difficulty I ſhall ſtate in the words of Dr. DODDRIDGE's note on this paſſage: "*When they had weighed the anchors, they committed* the ſhip *to the ſea.* Some rather chuſe to render this, that *having cut* [away] *the anchors, they left* them *in the ſea*: and the *original* indeed is dubious, and will admit of either ſenſe; περιελοντες τας αγκυρας, ειων εις την θαλασσαν. See *De Dieu, in Loc. Looſing the rudder-bands*; ανεντες τας ζευκτηριας των πηδαλιων. *Dr. Benſon* obſerves, agreeably to the judgment of *Grotius*, that their ſhips in thoſe days had commonly *two rudders,* one on each ſide, which were faſtened to the ſhip by *bands* or chains; and on *looſing theſe bands,* the rudders ſunk deeper into the ſea, and by their weight rendered the ſhip leſs ſubject to be overſet by the winds. (*Hiſt. Vol.* ii. *pag.* 256.) But it ſeems rather, that the *rudders* had been *faſtened* before, when they had let the veſſel *drive;* and were now *looſened,* when they had need of them to *ſteer* her into the creek: and after they had juſt been throwing out their *corn* to *lighten the ſhip,* it is not eaſy to ſuppoſe, they ſhould immediately contrive a method to increaſe the weight of it.—That they had frequently *two rudders* to their ſhips, *Bochart* and *Elſner* have confirmed by ſeveral authorities. See *Bochart. Hieroz. Part* ii. *lib.* 4. *cap.* 1. *pag.* 453. and *Elſn. Obſerv. Vol.* i. *pag.* 488, 489."

Now, to underſtand this properly, we muſt enquire, what were theſe rudder bands?—No. 2 in our Plate ſhews a very ancient mode of confining the rudders (one on each ſide of the ſhip). The rudder is put through a paſſage in a ſolid kind of block; and is ſecured from falling away, by having a very long bent handle, by which alſo it is turned about. No. 3. ſhews a rudder band, A, of a different conſtruction; its uſe, I conceive, was, to keep the rudder ſteady; becauſe the action of the rudder againſt the ſide of the veſſel, was, I preſume, not unlike that of the lee-boards in ſome of our hoys; and indeed, it is evident, that without ſome ſuch confinement a current of water ruſhing from under the ſhip, againſt the broad part of the rudder, would carry it away, in ſpite of the ſtrongeſt arm that might endeavour to retain it: but the looſing of the bands, had no natural influence on increaſing the weight of the rudder, it merely left them at liberty to be moved, &c. without reſtriction.

It is clear, that theſe bands were a confinement to the rudder; and prevented that entire play, and freedom, of the inſtrument, which was occaſionally neceſſary: theſe then were knocked off, ſays St. Luke, which was ſome trouble, and very unuſual management. And the current ſetting againſt the ſide of the ſhip, it could not force away the rudder; but the ſteerſman had greater ſcope for the exertions of his arms, &c. as his duty and occurrences required, after theſe bands were taken away, than he could poſſibly have while they remained in their places.

The rudders of No. 2 and 3 are of conſiderable ſize, and are confined: the rudder of No. 4, has no band; but, is uſed, by being reſted againſt the works of the veſſel: this is ſmaller than the former, and, it is evident, that the ſteerſman may direct it in a much greater variety of motions than if it was banded. . . . . . Further,

St. Luke tells us, the ſhip in which they ſailed from Malta, had the "ſign of Caſtor and Pollux." I have not been able to find a ſhip with *that* ſign on it, but No. 5. has a head of a tutelar divinity, Serapis, which may very well ſerve as an inſtance of what the ſacred writer meant by the word "ſign;" a protecting image of the deity, to whom the veſſel was in ſome ſort conſecrated; as now, in Catholic countries, moſt, or all, of their veſſels are named after ſome ſaint, St. Xavier, St. Andero, St. Dominique, &c. Nay further, in (I think) the Caracca company of Spain, *Noſtra Segnora* not only has the honour of naming all the veſſels, but ſhe has a regular ſhare in their profits; and for the protection ſhe is underſtood to afford them in their voyages, ſhe is paid by a proportion of the commodities which thoſe voyages return.

It might be thought that the tutelary deity was placed at the head of the ſhip: and this has been the ſubject of diſpute among antiquaries: but it appears to be certain, that the figure which gave name to the ſhip was at the head; and the tutelary deity was placed on the poop. [Underſtand therefore, St Luke does not note the *name* of the ſhip, but its *ſign.*]

So Seneca, Epiſt. 77, gives the name *tutela* to the poop, where the tutelary deities were placed—*tutela navis ebore cœlata* " the whole *tutela* of the ſhip was of ivory:" compare Ezek. xxvii. 6, perhaps however he only means the immediate ſtation of the tutelary god. Virgil ſays, Eneid X. that the head of Eneas's ſhip repreſented lions,

> *roſtro Phrygios ſubvecta leones*—

this diſtinguiſhed the ſhip: but the tutelary deity was *Apollo*, and his image was on the poop:

> *aurato fulgebat Apolline puppis.*

To this agrees Ovid. Epiſt. Parid.

> *Accipit & pictos puppis adunca Deos.*

Vide alſo, 1 Triſt. Eleg. 9. alſo Perſius, Sat. vi.

> *Ingentes de puppe dii.*

And Silius Italicus, lib. xiv.

> *Numen erat celſæ puppis vicina Dione.*

To the ſame purpoſe Potter ſpeaks, who offers ſome additional quotations; adding, " In like manner the Ship wherein Europa was conveyed from Phenecia to Crete, had a Bull for its *flag* [rather, its head, or carved ornament, παρασημον] and Jupiter for its *tutelary deity*; which gave occaſion to the fable of Europa's being raviſhed [carried off by ſea] by that God in the ſhape of a Bull! . . . . We learn from Euripides (*Iphigenia*) that *Theſeus*'s whole fleet, conſiſting of ſixty ſail, was under the care of Minerva, the protectreſs of Athens: *Achilles*'s navy was committed to the Nereids, or ſea-nymphs; and the Bœotian ſhips had for their tutelary god *Cadmus*, repreſented with a dragon in his hand. . . . . Merchants committed their ſhips to the care of *Mercury*, Soldiers to *Mars*, and Lovers to *Venus* and *Cupid*: ſo Paris tells his miſtreſs in Ovid:

> *Qua tamen ipſe vehor, comitata Cupidini parvo*
> *Sponſor conjugii ſtat Dea picta ſua.*

From the frequent mention of ſhips called *Pegaſi*, *Scyllæ*, *Bulls*, *Rams*, *Tigers*, &c. the Poets took the liberty to repreſent theſe as living creatures, that tranſported their riders from one country to another." Potter, *Antiq. Gr.* p. 129.

We have ſeen in the foregoing extract that the ſhip called " the Bull," might be that in which Jupiter took away Europa; whence it might be ſaid, a bull carried off that damſel. On the ſame principle, when we read that Helle and Phrixus croſſed the ſtrait between Europe and Aſia on the ram, which had the golden fleece; we ſhould rather ſay, on a ſhip, called " the Ram," from which the unfortunate Helle was drowned: and in her memory the paſſage was named Helleſpont. Recollect alſo the Argo, of the Argonauts, &c. We have ſome few ancient names of ſhips remaining: The ſhip named Iſis, occurs in a monumental inſcription given by Fabretti; alſo Diana, Neptune, Mars. Strabo ſays, that the fiſhermen of Cadiz uſed barks which they called HORSES, becauſe THEY HAD THE FIGURE OF A HORSE AT THE PROW: and Virgil ſays, En. v. 209.

> *Hunc vehit immanis* TRITON.

This triton was carved on the prow: whence it gave name to the veſſel. The ſame cuſtom, as is well known, is in uſe among ourſelves, for generally the head of the veſſel repreſents a ſubject analogous to the name borne by the veſſel.

Theſe diſtinctions we have thus largely ſtated to the reader, leſs for the ſake of explaining the nature of the words (παρασημω Διοσκουροις) "whoſe *ſign* was the Dioſcuri;" than for the advantage of following parts of our ſubject: for, I believe, we ſhall be pretty right, if we take this *paraſemon*, or *ſign*, to have been [an image, or] a flag of ſome kind—painted—whence called in Latin *Pictura:* repreſenting the deities Caſtor and Pollux, or at leaſt the ſtars which denoted them. That ſeamen made vows to Caſtor and Pollux, *vide Gruter*, 1016, and *Caryophile*, who brings various proofs of this devotion from Euripides, Horace, the Anthologia, &c.

It has been ſuggeſted by a reſpected friend to this Work, that the idea of a name taken from the head of a ſhip, was the true key to explain the hiſtory of Jonah;—the public will permit me to inſert his remarks.

"I wiſh it were in my power to communicate the leaſt information on a ſubject ſo difficult as that of Jonah. . . I freely confeſs, I have never before met with a hint on Jonah like to what you have advanced. . . .

"I will freely mention the objections which have occurred, and what I have thought might be ſaid in anſwer. 1ſt objection ariſes from the epithet given the *Dag—great* Dag: if we think the *Dag* to be a ſhip, it appears moſt probable, that it would be a *ſmall Dag*, or boat. Had he been caſt forth into the ocean, expoſed in a boat, in what ſenſe could God be ſaid to have *prepared* this *Dag?* This expreſſion, at leaſt, denotes ſome particular agency of Providence. If we ſuppoſe Jonah caſt into the ſea, is it probable that a *great* veſſel ſhould be driven without any men aboard, into which Jonah ſome how got ſafe? I know not the exact ſize of veſſels in the time of Jonah: this I know, that at the time of the Trojan war, the veſſels of the Greeks were only open boats, without decks; and it is probable, that in the time of Jonah they were only coaſters, and expoſed to many dangers. Is it improbable, that in the tempeſt preceding, ſome ſhip had been overſet, the crew loſt, and that Jonah, after having been expoſed in a ſmall veſſel, got ſafe aboard this? I ſee, however, no reaſon to think Jonah was *alone* in the Dag: there is nothing ſaid to eſtabliſh ſuch an opinion: it reſts ſolely on the common ſentiment, that the Dag was a fiſh. May we then ſuppoſe, that Jonah was caſt into the ſea, that he continued for ſome time to ſwim, and that a *great Dag*, or ſhip, picked him up? In this view it may be ſaid, God prepared the *great Dag*:—he ſo ordered and diſpoſed events, that while Jonah's ſtrength continued, this veſſel ſhould come up to his relief; and that after three days and nights he got ſafe to land. This would be a miracle in relation to him.

"A 2d objection is derived from our Lord's alluſion to this miracle; and it will be ſaid, on this principle, our Lord's alluſion is not well founded. To this it may be anſwered, our Lord alludes to the fact *as recorded;* and does not enter into the *minutiæ*, or explain the nature, and circumſtances, of it. So that, taken generally, our Lord's alluſion may be juſtified, though we cannot, I think, from the expreſſions he uſes, decide the nature of the fact. Our Lord uſes the words of the LXX, or, to ſpeak more properly, our Lord uſes the very words of Jonah, which Matthew tranſlated when he wrote the Goſpel; admitting he wrote it in Greek.

"A 3d objection is founded on the common ſenſe of the word *Dag*. I fully allow your explanation of *Dagon*, and *Derketos*, and think it not leſs juſt than ingenious. But, granting this, it does not appear evident to me, that the *Dag* of Jonah conveys the ſame idea. Is it proper in narrating a matter of fact, to depart from the uſual ſenſe of words, and to uſe the word *Dag*, which ſignifies a fiſh, inſtead of the proper word *Anioth?* [which ſignifies a ſhip]. This objection ſeems to me to have the greateſt weight, and I know not how to remove it. Had the hiſtory of Jonah been repreſented by hieroglyphic figures, your explanation would have been proper. If it can be proved that ſhips in periods ſo remote had names, this Gordian knot might perhaps be untied. Happily this can be done. We are ſure this cuſtom prevailed as early as the Argonautic expedition, which happened, according to Sir I. Newton, about twenty years after Solomon. What then, if we ſuppoſe the ſhip which was the means of Jonah's preſervation had the name *Dag?* As names are arbitrary, they are frequently attributed from the ſlighteſt circumſtance of reſemblance, and very often from mere caprice. Surely it is as rational to think God made uſe of a ſhip, *called Dag*, to preſerve Jonah, as to ſuppoſe all the laws of nature were ſuſpended, and a number of miracles performed to accompliſh the ſame purpoſe.

"Homer, the father and prince of poets, as far as I can find, never mentions ſhips but by their generic name. He often, however, gives them the epithet *Black*, doubtleſs from the pitch with which they were coated. He frequently calls them *Red-faced*, which evidently proves them to be painted, or varniſhed, on the prow; and from this it is highly probable, that there was then ſome figure on each ſhip, which might give the veſſel its appropriate name.

"Virgil is the firſt I have met with, who gives them names of *Tiger*, *Centaur*, *Triton*, *Priſtis*, *Chimæra*, *Scylla*, (he is deſcribing the ſhips that came to the aid of Æneas) and we have reaſon to think ſo accurate a writer as Virgil would not have given names in reference to ſuch remote times, had he not been juſtified by the antiquity of the cuſtom. It is evident the names were derived from the figures painted on the prow. The ſhip in which Ovid ſailed was called *Caſſis*, from having the ſign of the ſhield. The *Priſtis*, or *Piſtrix* of Virgil, is appropriate to the caſe of Jonah. It ſignifies a fiſh of the *whale kind*, according to the lexicographers, and beyond all doubt the painted figure of this fiſh gave the name to the ſhip. If *Piſtrix* denote a ſhip in Virgil, why may not *Dag* in Jonah? Ancient ſhips had not only names, but they had uſually the image of ſome god, in whoſe protecting power the owner confided. The Phœnicians, according to Heſychius, called theſe *Pataicöi*. It is probable, that the ſailors addreſſed their requeſts to theſe while Jonah ſlept."—So far our friend.

I proceed to offer the conſideration, that ſhips of different ſizes, rates, and forms, have in modern days different names: cutters, ſloops, frigates, galleys, xebecks, &c. &c.—ſhips. I think it likely that the ſame occurred anciently: hence among the early Greeks we read of merchant veſſels, theſe were *deep ſhips*; of round ſhips; of *long ſhips*, theſe were fighting veſſels, &c. &c. and the words to denote theſe different kinds of veſſels are different alſo. Might not the Hebrews have the ſame diſtinction? So *Ani*, *Anieh*, ſignifies a ſhip; this is admitted without diſpute: but in Jonah i. 6. we read, "and the maſter, or chief, of the ſhip (רב החבל RaB HE CHeBeL) came unto him"—ſays our verſion, where *chebel* is taken for a ſhip. Perhaps, however, it is properly a part of the ſhip; ſay, the deck; "the maſter of the deck," in Eaſtern language "the *Rais*, came unto him"; for Jonah was already in a ſhip, an *Aniuth*: *vide* verſe 3. and it is hardly to be ſuppoſed, that two ſuch different words ſhould expreſs the ſame—ſhip.

CHEBEL is rendered "pilot," Ezek. xxvii. 29. but there it may bear the ſame meaning "all thoſe who handle the oar—the mariners—all the Rais, the maſters of the deck, the commanding officers, ſhall come down from their ſhips"—from their *Aniuth*.

CHEBEL is rendered "a maſt," Prov. xxiii. 34. "as he who lieth on the top of a maſt," a ſtrange place ſurely to lie in! eſpecially in Eaſtern ſhips, where they never mount aloft—up the maſt; but work the ſails from the deck only: as travellers tell us. Should the paſſage be thus underſtood?—"And thou ſhalt be like him who lieth down in the heart of the ſea, (בלב ים BeLeB IaM: What can this mean? can a man be inſenſible when he is, *literally*, IN the *heart of the ſea?* can he then ſay, 'I feel no danger'? Surely not: but) if this may mean deep, below, in the body, or internal part of a veſſel, where a man may lie and ſleep, void of any ſenſe of danger, though he be ſome feet below the ſurface of the water, then the paralleliſm of the verſe is exact. "Thou ſhalt be in danger, but ſhalt not be ſenſible of it; like him who lies down below in the hold of a ſhip, where he ſees no hazard, whatever riſque the veſſel may run; or, like him, who lies down on the head of the deck, where he heedleſsly ſlumbers, regardleſs of what is paſſing around him."

[The phraſe *in the heart of the ſea* in the above paſſage deſerves notice; becauſe, Jonah ſays, he "went down *into the heart of the ſea*," chap. ii. 3. and this is ſaid ver. 1. to have been his prayer when he was in the belly of the Dag—preſerver. This "heart of the ſea," then, is the ſame as the *abdomen*, belly, internal part of the Dag; and denotes merely a conſiderable depth below the ſurface of the water. *Vide* a following FRAGMENT, "on the metaphorical ſhip of Tyre."]

There are two words uſed to deſcribe veſſels, Iſaiah xxxiii. 21. "therein ſhall go no galley [*Ani*, ſhip] with oars; nor gallant ſhip" [צי אדיר TJI-ADIR] where TJI ſeems to be the name of a capacious veſſel, a veſſel of conſiderable tonnage: ſee alſo Numb. xxiv. 24. Ezek. xxx. 9. Dan. xi. 30. *Query*, Does this mean a veſſel containing a great quantity of goods, heavy laden? if ſo, *Adir* retains its ſenſe of *reception*; "a veſſel of reception," a tranſport, or &c. for receiving goods, and paſſengers, during a voyage.

We have alſo, Jonah i. 5. the name [ספינה] SEPHINEH for a ſhip: "Jonah had deſcended into the ſides of the SEPHINEH:" (*i. e.* a *covered* veſſel, implying, at leaſt, a deck, ſay ſome; from the root *ſaphan*, to cover: and,) in the Chaldee, this word ſignifies ſhips,—a navy; but rather, it ſhould mean the cabin, or room for paſſengers, in the ſides of which little places for beds are made, as in the packet-boats that carry paſſengers, in uſe among us. N. B. This muſt be taken with an *if*—if ſuch a mode of fitting up was uſed in the Eaſt. *Vide* the extract from CHARDIN, in the NOTES, No. 8.

We have alſo propoſed, No. LXXI, Whether the term "ſhips of Tarſhiſh" might not deſcribe rather a kind of ſhips, built after the manner of that country, than the country itſelf in which they were built: and the reader will pleaſe to peruſe that FRAGMENT, and adapt the general principles of it to the ſubject of our preſent enquiry.

Whether this conjecture be accepted, or not, we have, at leaſt, two words, *Aniuth*, and *tzi*, for two kinds of ſhips, in the Hebrew: that other kinds of ſhips might be denoted by other words, is beyond diſpute: though it may be diſputed, whether any of thoſe other words has reached us. We add alſo, that *ſephinneh*, a covered, or decked, veſſel, *may* be a name for a third kind of ſhip; and *ſhips of Tarſhiſh* may be a name for a fourth kind: and *poſſibly* "ſhips of Abeh" may be a name for a fifth kind: but *vide* FRAGMENT, No. CXXII, page 35. Here are, then, *ſeveral* kinds of ſhips.

No. 6. In conſidering the word *Ketos*, No. CXLV, page 98, we found that great ſhips were called *Ketos*; which we ſuppoſed, might be, from their powers of preſervation on the water; but, on attentively conſidering this No. which is from an ancient picture found at *Herculaneum*, Vol. I, page 243, we cannot avoid reflecting, how differently the ancients treated the heads of their ſhips from what is cuſtomary among us: in fact, the heads of theſe veſſels are level with the water, and give the veſſel itſelf altogether the general appearance of a marine animal; to which the elevated tail contributes not a little. It muſt be owned, this animal has the look of being cumberſome, and unwieldy; as it were, a whale floating on the ſurface; and, there is no doubt that from this form, as well as from the form of the head, ſhips obtained their names. *Vide* Virgil, Eneid V. X. It ſtrikes me, though I cannot prove it, that theſe veſſels agree with the deſcription of a *Ketos*, already alluded to; and, I think, they give a good idea of a claſs of veſſels, which may at once be conſidered as mere floaters, preſervers on the water, and at the ſame time may be aſſimilated to the largeſt water animals known; as if they had been called "whales of the ſea".

It is remarkable, that theſe ſhips have no maſts, (whereas the veſſel of No. 5. has a maſt) is this abſence of a maſt one mark of a *Ketos?* which encreaſes its likeneſs to a fiſh; while the oars reſemble fins, both in office and in ſituation. The principles of maſting, and of adapting ſails, was very different among the ancients from what it is among us: they would have been aſtoniſhed at our tall maſts, and maſt upon maſt; whereas, they uſed only one maſt, and ſails of vaſt extent; triangular rather than ſquare.

Of *ketaceous* fiſh we ought to obſerve, that "the number of their fins never exceeds three: *viz.* two pectoral fins, and one back fin: but in ſome ſpecies this laſt is wanting." Now, if a veſſel be compared to a fiſh with only two fins; then the oars plied on the ſides of the veſſel, ſtrongly reſemble the two pectoral fins of a fiſh of this claſs.

It is not uſual for us to call the ſtern of a ſhip by the name of *the Tail;* but this was common among the Greeks: "the after part of the deck, or ſtern, was ſometimes called οὐρα, *the* TAIL," ſays POTTER. The reader will perceive how greatly this contributes, in conjunction with the head, and the belly, and the ſuppoſed fins, to aſſimilate a veſſel to a marine animal; which the very mention of a tail to a ſhip clearly implies.

Indeed, it was cuſtomary among the ancients to compare a ſhip to an animal, *Vide* Scheffer, *Mil. Nav.* i. 6: whence we have in *Thucidydes*, II. 90. μετωπηδὸν ἔπλεον, "we voyage on the forehead"—where the ſcholiaſt ſays, "becauſe the forehead of a ſhip is the prow." Hence in *Horace*, Ep. iv. 7. *ora roſtrata navium*, and in Avieno, *facies cymbæ*; becauſe the prow exactly reſembled the face of an animal in ſome ſhips, or the human countenance in other ſhips: hence we have the *eyes* of a ſhip, ὀφθαλμοὶ, Pollux i. 89. See alſo *Euſtathius*, on Il. O. p. 1039. This Number alſo ſhews with what propriety they might be called *red-faced*, when their faces were freſh *painted*, &c.

N. B. For the ſacrifices and vows made by the mariners in Jonah's ſhip, chap. i. 6. *Vide* the extract from PITTS, No. CXXIX, page 52. wherein it appears that the ſame cuſtom is ſtill practiſed by ſeamen in time of danger in the Eaſt: and for their *ex votos*, or votive offerings, *vide* the following inſtances of *Arion*, *Icadius*, &c

No. CCXV. FURTHER THOUGHTS ON METAPHORICAL DESCRIPTIONS OF SHIPS, AMONG THE ANCIENTS.

THIS Number has originated in attentive reconſideration of ſome things only hinted at in the foregoing Number. After much mental animadverſion, *pro* and *con*, whether to refrain from noticing an intricate ſubject, on which the mind heſitates, or to lay before the reader ſuch imperfect thoughts as occur in reference to it, I have choſe the latter; and, having formerly offered my [key] *blank* to the reader, I hope he will pardon my endeavor to *file the wards* myſelf: in which undertaking I expreſsly demand the full privilege of conjecture and inference, as they are the tools I mean to work with.

The reader will do me the favour to turn to page 56, and to re-peruſe the paragraphs which refer to the ancient names of veſſels, "*Pegaſi*, *Scyllæ*, *Bulls*, *Rams*, *Tigers*, &c. which the poets took the liberty of repreſenting as living creatures, that tranſported their riders from one country to another," as POTTER obſerves. He will recollect alſo, that veſſels of different conſtructions have different names.

The kinds of figures appended to ſhips, as heads, &c. are uſually thought, and I believe juſtly, to have been the originals of thoſe poetical fictions which appear ſo unnatural

natural to reflective minds: ſuch as, the *winged horſe*, Pegaſus, by which Bellerophon was carried through the air:—now we have ſeen from Strabo, that the fiſhermen of Cadiz called their barks HORSES,—add ſails for wings to one of theſe barks, we have directly a WINGED HORSE;—and this with very little extra-imagination. [What was the *Trojan Horſe*, &c. *Vide* NOTES, No. 1.] We know too, that Dædalus and Icarus, when they added ſails to the boats in which they eſcaped from Crete, are ſaid to have made themſelves *wings*, and to have taken flight through the air,

> *Expertus vacuum Dædalus æra*
> PENNIS *non homini datis*:

In fact, this figure of ſpeech is ſo very obvious, that a captain in the Britiſh navy (Macbride, late Admiral) ſome time ago told the public, in the Gazette, that having two enemies ſhips to fight, he paid his chief attention to one of them, and having "pretty well WINGED her," ſo that ſhe could not eſcape, he by that means took them both: the Public underſtood the gallant officer, ſince ſails are certainly the wings of a ſhip. In like manner, when the ſtory of *Perſeus* and *Andromeda* is analyſed, the wings of *Perſeus* will prove to be the ſails of his veſſel; and the ſea monſter to be a ſhip of redoubtable ſize—a heavy ſhip—a KETOS, and perhaps without wings. *i. e.* ſails, [like thoſe of No. 6, on the Plate belonging to the former Number]—which was overcome by the lighter, more active, more eaſily manœuvred veſſel (or veſſels, if a fleet) of *Perſeus*, and which was forced to relinquiſh his prey.

Theſe inſtances of this metaphorical mode of ſpeech, in reſpect to naval affairs, are nearly connected with our ſubject: ſince this ſtory is reported to have happened at Joppa, in the Holy Land, where, ſo late as *St. Jerom*'s time, were ſhewn the rocks to which Andromeda was ſaid to have been chained, and where they ſhewed that father the ſtill remaining marks of the faſtenings of the chains:—*i. e.* the rocks retained marks of the labours formerly uſed to provide for the defence of the port, the dock-yard, &c. and of navigation in general. The whole is the hiſtory of a maritime tranſaction. The ſtory of Dædalus too happened in Crete; and we have ſeveral others of the ſame nature, which belong to the ſame latitudes. For inſtance,

Preciſely the counterpart of Perſeus and Andromeda, is the ſtory of *Heſione* expoſed to a ſea-monſter, but delivered by Hercules (*Hyginus*, fab. 89). This is a Trojan narration; *Hyginus* ſays, "*Hercules, et Telamon . . . . eodem venerunt, et* CETUM (ketum) *interfecerunt.*" *Valerius Flaccus*, II. 451, &c. ſays, the monſter was deſtroyed by ſtones thrown againſt him:

> *Stat mediis elatus aquis, recipitque ruentem*
> *Alcides; ſaxoque prior ſurgentia colla*
> *Obruit: hinc vaſtos nodoſi roboris ictus*
> *Congeminant.*

We muſt not forget, that Hercules is ſaid to have been ſwallowed by this monſter, this KETOS (*devoratum fuiſſe a ceto,* (keto) *qui Heſione cuſtodiebat*) to have remained in its belly three days; but to have ſuffered no other damage than the loſs of his hair. "He did not come out the ſame way he went in; but making great havoc in the inſide of the *ketos*, he came out, through a breach which he made in her ſide," ſays one author. Vide *Tzetzes, ad Lycophronten*, p. 13. and the ſcholiaſt on *Hom. Il.* xix. v. 145. But another author ſays, "When the *ketos* approached with open mouth, Hercules ruſhed into it,—where, after continuing three days, upon the burſting of the *ketos*, he came out (CETO *diſrupto exiit*) having loſt all his hair." *Andrætas of Tenedos*, in his Voyage to the Propontis, quoted by *Natales Comes, Mytholog*. lib. viii. cap. 3.

N. B. He loſt his hair "by the *heat* of the *ketos*'s belly," we are told by *Lycophron*; ſtrange enough this *heat*, for a *water animal!*

I indulge the reflection, that a fiſh of conſiderable magnitude [or the large kind of fiſhes] was generally called *Ketos* anciently; and among the (*ketaceous*) cetaceous tribe of fiſh, was reckoned the porpoiſe, and the *dolphin*. Now, wherefore was this *ketos*, the dolphin, ſo great a favourite in ancient times, as we find it to be? Why was it thought ſo friendly to mankind? why was it ſo dear to Neptune?

Mr. PENNANT was greatly perplexed on this ſubject, and would have ſhewn his perplexity ſtill more conſpicuouſly had he quoted from *Ælian*, &c. what he knew very well where to find: ſuch as, that, the dolphin was—*monogamos*—having only one wiſe; that he took care of her during pregnancy; that he fed and defended his parents; and when they were dead, to preſerve them from the ſhark, and other enemies, carried them on ſhore; there burying them, and bedewing their ſepulchres with tears! Strange tales theſe, very ſtrange, ſurely, of a dolphin!!—But let this able naturaliſt ſpeak for himſelf.

"Hiſtorians and philoſophers ſeem to have contended who ſhould invent moſt fables concerning this fiſh. IT WAS CONSECRATED TO THE GODS, *was celebrated* IN THE EARLIEST TIME *for its fondneſs of the human race*; was honoured with the title of the *Sacred Fiſh*, [*Atheneus*, 281] and diſtinguiſhed by thoſe of *Boy-loving*, and *Philanthropiſt*. It gave riſe to a long train of inventions, proofs of the credulity and ignorance of the times.

"Ariſtotle ſteers the cleareſt of all the ancients from theſe fables; and gives in general ſo faithful a natural hiſtory of this animal, as evinces the ſuperior judgment of that great philoſopher, in compariſon to thoſe who ſucceeded him. But the elder *Pliny*, *Ælian*, and others, preſerve no bounds in their belief of the tales related of this fiſh's attachment to mankind.

"*Pliny* the younger (*lib.* ix. *ep.* 33.) apologiſing for what he is going to ſay, tells the ſtory of the enamoured dolphin of *Hippo* in a moſt beautiful manner. It is too long to be tranſcribed, and would be injured by an abridgement; therefore we refer the reader to the original, or to Mr. *Melmoth*'s elegant tranſlation.

"Scarce an accident could happen at ſea, but the dolphin offered himſelf to convey to ſhore the unfortunate. *Arion*, the muſician, when flung into the ocean by the pirates, is received and ſaved by this benevolent fiſh,

Inde (fide majus) tergo Delphina recurvo,
Se memorant oneri ſuppoſuiſſe novo.
Ille ſedens citharamque tenens, pretiumque vehendi
Cantat, et aquoreas carmine mulcet aquas.

OVID. FASTI, lib. ii. 113.

But (paſt belief) a dolphin's arched back,
Preſerved *Arion* from his deſtined wrack;
Secure he ſits, and with harmonious ſtrains,
Requites his bearer for his friendly pains.

WE ARE AT A LOSS TO ACCOUNT FOR THE ORIGIN OF THOSE FABLES, SINCE IT DOES NOT APPEAR THAT THE DOLPHIN SHEWS A GREATER ATTACHMENT TO MANKIND THAN THE REST OF THE CETACEOUS TRIBE. *Britiſh Zoology, Vol.* III. *p.* 65.

To reſume our remarks, if we look at any image of the ſtern god of the ſea, we are ſure to find Neptune accompanied by a dolphin: dolphins encircle his attributes, his trident, dolphins draw his car; and not only his car, but that of his wife Amphitrite alſo: and beſide this, the dolphin was not only given to Neptune, and to Amphitrite, but to Venus [Venus riſing from the ſea: *vide* No. CCXIII. page 50.] this is proved by many figures of Venus, including the Venus of Medicis. Mythologiſts have been at a loſs to account for this: it has been ſaid that the dolphin is of all fiſhes the moſt *affectionate*; and by *Aulus Gellius*, he is called *Venereus*: *Ariſtotle*, H. A. ix. 48. ſays they live κατα συζυγιας, *matrimonially*, the male with his female; or as *Pliny*'s phraſe is, *lib.* ix. 8. *agunt vere conjugia*. Vide *Voſſius, de Idol.* iv. 16.

Moreover, if a city has an advantageous port, and veſſels belonging to it, dolphins ſhall play on its medals: *Taraxus* ſhall ride (conſtantly) on a dolphin; and being a ſon of Neptune [a ſea-power] he is welcome to be thus mounted; but, why was *Arion* ſaid to be ſaved by a dolphin, which dolphin carried him to the port of Tenarus?—we have the ſtory, originally, in *Herodotus*, who thus relates it, (*Clio* 23.) "A moſt wonderful incident is ſaid, by the Corinthians, to have happened in the time of Periander, their king. It is aſſerted, that *Arion* the Methymnean, was *carried to Tenarus on the back of a dolphin* .. He embarked at Tarentum in a Corinthian veſſel .. the ſailors determined to deſtroy him, for his riches .... but ſtanding on the ſide of the ſhip, with his harp in his hand, he ſang to them one of his beſt pieces; then threw himſelf into the ſea .. but it is affirmed *he was taken up by a dolphin, and carried to Tenarus*. This event is related both by the Corinthians and the Leſbians; and there remains at Tenarus, *a ſmall figure in braſs of a man ſeated on a dolphin's back, the votive offering of Arion himſelf*."

We have a ſtory, or two, in Pliny, which are marked by the ſame phraſeology. "In the reign of Auguſtus Cæſar, a dolphin entered the Lucrine lake, and conveyed a boy every day from Baiæ to Puteoli:—the boy about noon went to the water ſide, and called "*ſimo, ſimo*," and fed the dolphin with fragments of bread;—in return, the dolphin carried him on his back to ſchool, and home again," Plin. Nat. Hiſt. lib. ix. cap. 8.

In the ſame chapter we read, "*Egeſidemus* writes, that in the city of Jaſſos there was a boy called *Hermias*, who having been uſed to ride on the back of a dolphin over the ſea, chanced at laſt in a ſudden ſtorm, to be overwhelmed with the waves, as he ſat on his back, and ſo died; he was brought back by the dolphin dead as he was, who, as it were, confeſſing himſelf the cauſe of his death, would never return into the ſea, but launched himſelf on the ſand, and died on the ſhore."

We are told by Servius on the Eneid iii. 332, that the city of *Delphos* was built by Icadius, ſon of Apollo, and was ſo called, on account of a *dolphin* by which he had been reſcued from ſhipwreck, and brought to this place: wherefore in the temple at *Delphos* was ſeen the image of a *dolphin*, which carried a young man on his back."

Beger, Theſ. Brand. p. 40, 323, obſerves, that "a dolphin denoted the empire of the ſea: that Ulyſſes had a *dolphin* ſculptured on his ſhield, becauſe a *dolphin* had ſaved Telemachus, *bringing him from the ſea to the ſhore*; alſo, becauſe in the ſame manner, Phalentus had been ſaved in ſhipwreck; he alſo was repreſented on the medals of the Tarentines with a *dolphin* on his ſhield." *Vide* NOTES, No. 4, and "Explanation of the Plate."

Now, I think it muſt appear to the reader, as it does to me, utterly impoſſible, that the *fiſh* dolphin ſhould have rendered ſuch prompt, efficacious, and well-timed aſſiſtance, in all theſe inſtances; to which many others might be added: the thing is incredible; but, if we adopt the idea that theſe were *boat—light-veſſel*—dolphins, directly all becomes eaſy: they may then, be either land or water animals, may play around the ſhore, may go off to ſhips in diſtreſs, may bring paſſengers away from ſinking veſſels, may pick up perſons ſwimming at ſea, may have connubial engagements at home, and may even bury their parents on ſhore: *i. e.* their NAVIGATORS may do this; or, one veſſel being built on the bottom of another (as our India-ſhips) the former may be conſidered as the father of its ſucceſſor: whoſe materials, &c. when old and broken up, may be in ſome ſort renovated in another veſſel of the ſame kind. *Vide* Plate II. Nos. 2, 3..

Direct the application of this idea to either of our inſtances adduced above. The *ketos* of Hercules was a ſhip of war; which made a ſtout reſiſtance: Tenarus was a ſea-port, and had many dolphin-*boats*, *ketos*'s—belonging to it; one of theſe took up Arion. A dolphin-*boat* ferried over the ſchool-boy, acroſs the Lucrine lake. What is there in the dolphin of *Hermias*, which might not be performed by a dolphin-*boat?* in which a lad ſitting might be drowned, by the violent ſplaſhing of the ſea, notwithſtanding which the waves might drift the boat aſhore, together with the corpſe, by which aſſociation the boat confeſſed its homicide, was run aground, and died, *i. e.* was broken up. What but a dolphin-*boat* (as one of our boats from Deal, or Ramſgate, might do to a ſhip in diſtreſs) picked up *Icadius*, and landed him at Delphos? Or, what brought *Telemachus*, or *Phalentus*, from the ſea to the ſhore, if not a veſſel of ſome light kind, and of a ſhallow draught of water? And this, I think, forms a diſtinction: the *ketos* was a large veſſel, whereas, the dolphin, though reckoned among the *ketos*'s, was not ſo large, cumberſome, or unwieldy, but of much lighter make, though of the ſame conſtruction.

To bring this matter nearer to ourſelves:—the reader, perhaps, is hardly aware, that a ſimilar incident might happen on our own coaſt, around us, and might alſo be related in language of the ſame import as what has now engaged our attention; which nevertheleſs might be heard by us, without the ſmalleſt ſuſpicion, that ſuch an event was even remotely, much leſs ſtrictly, related to what we have been conſidering. In fact, I had not ſuſpected ſuch a poſſibility myſelf, till turning over my copy of *Willoughby* on Fiſhes, which formerly belonged to Dr. Ingham Foſter, I found the Dr. had written as a tranſlation, on the chapter "*de Delphino*"—"THE DOGGER, or DOLPHIN"—if then "the Dogger" be an Engliſh name for this fiſh, ſo is it for a claſs of veſſels; plenty of them may be ſeen daily on the river Thames:—we have Dutch doggers—*dolphins*; and the Dogger—i. e. *Dolphin*-bank; a great ſhoal between England and Holland, where theſe veſſels continually ply for the purpoſe of fiſhing.

Now ſuppoſe ſome ſuch narrative as the following appeared in the London Gazette: "On ſuch a day, A. B. fell overboard from his Majeſty's ſhip the Neptune ſailing off the *Dolphin*-bank: he had not been long in the water, before he was catched up by a *dolphin*, then lying on the bank, waiting for fiſh; which having taken him down into her, floated with him up the river Thames, and at length *brought up*, and *diſcharged him out of her* in ſafety at Graveſend; on the ſecond day after the accident."

Let us further imagine that a foreigner in ſome inland part of the world, where neither ſalt-water nor veſſels are known, but by report, was tranſlating this narration into his vernacular language: what could he think of it? what could he ſay to it? how could he render it? how would it ſound to the ears of his readers? They muſt admit that the London Gazette was authority, that it was authentic; nevertheleſs the ſtory would appear to them very perplexing! what ſhould WE think of the wiſe half-reaſoner who ſhould vote "the entire Gazette a lye! aye, all the ſeries of Gazettes lyes, alſo;" on account of this myſterious paragraph?

We are now prepared to diſcern the original cauſes of the deſcriptive Greek names alluded to by WILLOUGHBY (as afterwards by PENNANT) in his chapter *de Delphino*, "the porpeſſe," ſay he, "is *porco peſce*,—*Suerinum*,—*Meerſchwein*; i. e. Sea-HOG:" but, "Delphinus autem cognominantur, ἱερος ἰχθυς, et παιδεραστης, et φιλανθρωπος, ab amore quo pueros et homines proſequitur:"—*i. e.* the dolphin is alſo called, the "SACRED *fiſh*;" the "fond-of-children," the "lover of men," from the love it ſhews for boys and men." But ſurely theſe titles look a little further: why was it called the SACRED *fiſh?*—was it, becauſe it had been at ſome period, that ſacred *ketos* which had preſerved mankind? and which, in conſequence, had been *memorialized* by ſucceeding *ſacra* among mankind, in various countries. (*Vide* DAGON, already explained.)

Why was it called "the fond of a child"? was it becauſe it had once brought forth to renewed life, the *child* of univerſal expectation, the renovated birth of mankind? and why was it called the "lover of man," was it becauſe it had once been the preſerver of the whole human community? For the ſame reaſon, was this fiſh the favorite of Neptune, of Amphitrite, and of Venus?

Whoever recollects that the dolphin was the *ketos* which preſerved mankind in the Deluge, will ſee the reaſon for aſſociating him not with Neptune only, but with Venus alſo: *i. e.* the prolific power, reſtored to light, and life, after that terrible cataſtrophe.

The reader will remember that this is preciſely the office which we heretofore aſſigned to the *Dag* (pronounced broad, DAUG, DOG) of Noah, and he will obſerve that the very word DOG [DAG] is the root of the name DOGGER:—he will remark that *Dogger* and *Dolphin* are ſynonimous; and that the *Dolphin* is a *Ketos*; whence we might, in a manner, conſider *Dogger* and *Ketos* as ſynonimous: while the hiſtories produced above; demonſtrate the very ſame duplicity of import in theſe very words in other languages, which alſo is found in our own. This ſubject, certainly, is extremely curious, if it be not abſolutely convincing, in reſpect to our preſent application of it.

We have ſeen in page 58, the ſentiments of a reſpected correſpondent, on the names of veſſels: but, I apprehend, he was hardly aware how exactly the inſtance he has adduced coincides with the principles we are now diſcuſſing. "*Priſtis* is the name of a ſhip in Virgil:" but—"πριϛις, *piſcis cetacei generis*: (2) *genus navigii*;" ſay the Lexicons. "Priſtis is a fiſh of the cetaceous [*ketos*] kind: it is alſo, a kind of veſſel for navigation." So that this proves to be an inſtance of the ſame ambiguity in the Latin language, as we have noticed in our own, and as occurs in the Greek; it is alſo an inſtance of a double application of a word in the Greek language; for Virgil evidently adopts a Greek term—and N. B. its direct alluſion to a *Ketos*. Vide NOTE, No. 3.

The ſword fiſh inhabits the Mediterranean, and was called by the Greeks γαλεωπις, *galeopis*, it was ſaid to run its long beak into ſhips, and to ſink them; for ſo Pliny writes of this fiſh;—roſtro mucronato eſſe; *ab hoc naves perfoſſas mergi in oceano*, lib. xxxii. cap. 11. whereas, in fact, this weapon of the ſword-fiſh is too ſoft for ſuch violence. From a ſimilitude to this beak the Greeks called a claſs of ſhips, which had long beaks, *galia*, [the origin of the modern *gallies*]. It is worthy notice, what is ſaid by the etymologiſt, of the *epatrocelete*, ειδος πλοιȣ ληϛρικȣ, ὁ εϛι γαλια; that "it is a ſort of piratical ſhip; ſuch as is the *galia*." Here, then, is another claſs of veſſels, and veſſels of ſome ſwiftneſs, even capable of anſwering the purpoſes of pirates, [rowing veſſels] which is named after a kind of large fiſh. *Vide*, Du Cange in *Galea*. Vide *Dromos*, NOTE 3.

Let us now ſee how nearly theſe piratical veſſels will agree, with what we may rationally accept as a *ketos*. Suidas ſays, "The *Liburni* were ſhips, built not according to the form of the triremes, but more like to the pirate-veſſels, beaked, ſtrong, and covered [*i. e.* with a deck]; and their ſwiftneſs was incredible." Obſerve, that "theſe pirate-veſſels were not only more hollow, and more capacious, but alſo, ſhorter in their length, lower on their ſides, and flatter on their bottoms, much more light, and more agile," for ſo ſays the ſcholiaſt on Thucidydes, i. 10. "the *liburni* were called alſo *gauli*, quaſi γυαλοι, τȣτεϛι ΚΟΙΛΟΙ, that is to ſay, *hollow*." The reader will notice the union of theſe particulars in the conſtruction of theſe veſſels.

Appian ſays, l. c. The Liburnians were a nation of Illyria, which were *pirates* on the Ionian ſea, and on its iſlands: their ſhips were *ſwift*, and *light*: whence the Romans called ſwift, and light veſſels *liburni*. Now obſerve that theſe rovers by ſea, or *pirates*, were called *Cetei*, [ketei] *Ceteni*, *Cetones*, from *ketos*; and, "*Ceteniæ* were a kind of [ketos] ſhip," ſays Heſychius.

In order to advance this notion of what a *Ketos* might be ſomewhat further toward conviction, we reſume our remarks on the word ΚΟΙΛΙΑ, which in No. CXLV, page 103, we obſerved, denoted "the *hollow cavity*, the EMPTY of the Ketos." But this is not the only application of this term: for, we find, (*vide* Lambert Bos, *Antiq. Gr.*) that the "planking of a ſhip, thoſe boards which cover the ribs, up the ſides, were called by the Greeks, εγΚΟΙΛΙΑ; importing, what ſurrounds the internal hollow—the cavity—the belly—of the veſſel. *Theophraſt. Hiſt. Plant.* iv. 3. Moreover, the middle of the internal cavity—belly—of a ſhip, was called μεσο-ΚΟΙΛΙΑ. *Pollux.* I. 19. *Segm.* 92. *Herodotus* alſo, calls the *Koilia* of the ſhip, ΚΟΙΛΗ της νηος, what others call κυτος, and γαστρα, *i. e.* the belly; which was ſurrounded by the ribs, or by the εγΚΟΙΛΙΑ. But we obſerve, that other authors conſidered the ribs of the ſhip, as being themſelves the εγΚΟΙΛΙΑ, [which makes no difference in regard to our reaſonings, ſince the ribs do equally ſurround the *koilia*, the hollow belly of the ſhip.] So the ſcholiaſt, on Ariſtophanes, Equit. 1182. τα εγΚΟΙΛΙΑ, τὰ ἀπὸ τῆς τροπιδος ανερχομενα ξυλα, εντερονια καλειται .... Βελτιον δε, εγΚΟΙΛΙΩΝ υλην, λεγειν: the RIBS, the timbers which riſe from the keel, are called ENTERONIA ... it would be better to call by this name all the materials of the ſhip's ſide;" here the ribs are called *en*KOILIA, and the whole ſide of the veſſel *en*KOILON. Now the *enteronia* correſponds to the *interamenta navium* of Livy xxviii. 45. the *hull* of the ſhip; as well as to that called *en*KOILIA by *Theophraſtus*, Hiſt. P. iv. 3. Atheneus, v. 10. ſpeaks of the ſhip's ἐγΚΟΙΛΙΑ, και σταμινας: "the RIBS, and the upright props," or ſupporters of the center of the veſſel. Upon the whole, it appears plainly enough, that the inner capacity of a veſſel was called *koilia*; which word was uſed as a technical term by mariners, and by ſhip-builders. In veſſels having only one deck, the whole ſpace under the deck was known by this name; which, in ſuch a veſſel, we might call the *hold*: and of which any of our ſmall craft, covered by a deck, may give a very ſufficient idea. *Vide Venus Coiliadis*, NOTE 5.

Since then, this *koilia*, as well as the word *ketos*, are both nautical terms—terms of art, and if they be taken in a nautical ſenſe, they make a very appropriate and deſcriptive phraſeology, we ought at leaſt to conſider whether this application of them be not entitled to *ſome* attention, in reference to their uſage in Scripture. Matthew xii. 43.

The correſponding word to this *koilia* in the hiſtory of Jonah (מעי MOHI, or *mongi*, in another pronunciation) was the only word of any importance which we left unconſidered before; by attending cloſely to ſome paſſages where it occurs, we ſhall find it anſwer preciſely to the above ſuggeſted ſenſe of *koilia*. So Gen. xv. 4. "This, Eliezer, ſhall not be thy heir, but one who ſhall iſſue from thine own *mohi*"—thine own internal parts—the abdomen. Chap. xxv. 23. "And the Lord told Rebecca, two nations are in thy womb, and two people ſhall come forth from thy *mohi*"—thine internal parts—the abdomen: here the idea of an internal hollow part, is very plain. 2 Chron. xxi. 15. "And thou ſhalt have great ſickneſs, in ſickneſs of thy *mohi*, until thy *mohi*, are voided by their diſtemper, days after days:" this evidently means the diſeaſe we call a rupture, through which the bowels are protruded from the abdomen, day by day.

The foregoing paſſages refer to the *lower* belly, the lower diviſion of the abdomen; that ſeparated by the diaphragm, from the upper belly, and which contains the ſtomach and bowels: but the following paſſages refer to the *higher* chamber, or diviſion, that properly called the *cheſt*; wherein the heart is placed: ſo Cant. v. 4. "My beloved put his hand to the door, and my *mohi*—my heart—my bowels (*viſcera*)—the reſidence of my heart, was moved for him" (agitated, המו or המה *emeh*). Jer. iv. 19. "*Mohi! Mohi!*

Mohi! my bowels, my bowels, rather, the reſidence of my heart—*pains to my very heart! my heart is* (המוה *emueh*) *moved,* [agitated, the very word uſed by the ſpouſe, as quoted above]—ſo that, as Jeremiah refers this agitation to his *heart*, and its reſidence, and as this ſeems to be infinitely the moſt natural reference in the inſtance of the ſpouſe; it is clear that the word *mohi* imports—not only a part, but the whole inner cavity of the body: the whole containing chamber, conſidered internally. This muſt be its ſignification, Pſalm xl. 9. "I delight to do thy will, O God: yea, thy law centers within my *mohi*—heart," the internal chamber of my perſon—the inner part, where my *primum mobile* is in activity: figuratively, for the mind. The ſame word is uſed Cant. v. 14. for the *external* part of theſe chambers: "his belly, *mohi*, is bright ivory overlaid with gold:" and Dan. ii. 32. "his belly, *mohuhi*, and thighs, were of braſs." We perceive now, that this word has the ſenſe of the Engliſh word *belly;* but without reference to entrails or bowels: as in the inſtance of this brazen ſtatue, or, when referred to the external ſuperficies of the belly: alſo it does not ſtrictly mean bowels, *viſcera*, when it deſcribes the internal chamber where the heart is lodged; it does not mean ſtrictly bowels, when ſpoken of Rebecca and Abraham, and I think it may be taken ſimply for *belly*, wherever it occurs in reference to a perſon [and perhaps to the ſea itſelf, though not ſo taken, commonly, Iſaiah xlviii. 19.] The very ſame meaning it appears to have retained in later times, as I ſuppoſe, from our Lord's words (for our Lord did not ſpeak in Greek, but in Syriac Hebrew) John vii. 38. "Out of his *belly*, ΚΟΙΛΙΑΣ, ſhall flow living water," where the compariſon is to the vaſe from which water flowed in the temple. I conclude, that the ſame compariſon might be deſigned by this Hebrew word *mohi*, to the belly of a ſhip, as to the belly of a man, or the belly of an image, conſidered as referring *externally;* but much rather conſidered as referring, *internally*, to the hollow cavity of a veſſel, the chamber of its contents; that internal ΚΟΙΛΙΑ, by which we ſee our Lord denotes it, when he alludes to the original hiſtory. In this ſenſe we ourſelves ſay of a vaſe, or of a bottle, &c. "it has too much, or too little, *belly*," "it *bellies* out," &c. hence a *bell*, i. e. a hollow—concave—within, but ſwelling without; and hence I remember an old ſailor once told me, upon being aſked, why ſhips, though they bore maſculine names, were called *ſhe's?* as, the Royal George, *ſhe* is ſo or ſo; the Jupiter, *ſhe* carries ſo many guns, &c. "Why" ſaid he, "it is becauſe they carry their contents in their *bellies*."

Upon the whole, ſince we have proved,

1. That the Hebrews had different names for different kinds of ſhips, 2. that the ancients adopted metaphorical and equivocal appellations for certain claſſes of ſhips, which they drew from the properties, forms, or qualities, of fiſhes, and, 3. that they uſed theſe ambiguouſly, as even to deceive their own writers, who miſtook for real *fiſhes*, what they ſhould have underſtood to be *ſhips:*—ſince we have proved, 4. that the word *ketos*, by which our Lord deſcribes the hitherto ſuppoſed fiſh of Jonah, is a term of art—a technical term, ſignifying a claſs of veſſels; ſince we have proved, 5. that the word *koilia*, hitherto underſtood of the *belly* of this ſuppoſed fiſh, is a technical term for the *belly*, or internal chamber, of a ſhip,—we have, at leaſt, rendered it *credible*, that the correſponding words in the Hebrew hiſtory of Jonah *may* be terms of art, alſo; and we have ſupported this *credibility*, by proving, 6. that the Hebrew word *mohi* does not refer to bowels, or entrails, but to the belly, internal, or external, and therefore *may* refer to the belly of a ſhip. It remains, that we advert to what aſſiſtance is procurable from other dialects; and we find, on appealing to the Chaldee dialect, the acknowledged ſiſter, and, according to ſome, the parent, of the Hebrew, that the derivatives from this very word *Dag*, hitherto reſtrained to the ſenſe of a *fiſh*, have the ſenſe of *ſhip*,

boat, *veſſel*, or, &c. the general concluſion, then, will follow, that if this be fact in the ſiſter dialect of this very language, that we cannot be accuſed of raſhneſs in ſuppoſing the ſame word *might* be a term of art in the Hebrew dialect of this very language, alſo; and that it *might* be capable of the ſame ambiguity as we find in the Engliſh, in the Latin, in the Greek, and in the Chaldee itſelf.

The Chaldee uſes the word DAGAG (an evident derivation from *Dag*, דג דגג) to ſignify a veſſel, or ſhip; for, what in *Iſaiah* xviii. 2. we render "who ſendeſt ambaſſadors by the ſea, even in veſſels of bulruſhes on the waters," the targum of Jonathan renders (ובדגוגין BE DAGUGIN) "and in *ſhips* on the face of the waters."

DUGEH, alſo a derivative from *Dag*, ſignifies in Chaldee a ſmall ſhip, or ſkiff: ſo the targum of Jonathan on Amos iv. 2. "They ſhall take away your daughters (בדוגית BE DUGITH) in the fiſherman's *veſſel—ſhip*:" and, Bava Bathra, chap. v. "He who ſells the ſhip (הספינה HE SEPHINEH: *vide* page 59) ſells the (דוגית DUGITH) the pinnace," the ſkiff, the ſhip's *boat*, or long *boat*, "with it." The Chaldee and Hebrew Gloſſary ſays, "it is called *Dugith*, becauſe they catch *Dugim*, fiſh, in it." N. B. The very DOGGER of our river Thames! *Vide* No. CXLVI, "on the derivatives from the word *Dag*."

I acquainted the reader at our ſetting off, that I ſhould "work with *conjecture*, and *inference*;" he is heartily welcome to call what has been ſaid *conjecture*; let us now proceed to *inference*.

FIRST GENERAL INFERENCE: THE GREEK WORD KETOS IS EQUIVOCAL.

1. The Engliſh name *Dogger*, ſignifies both a kind of ſhip, and a kind of fiſh.
2. The Latin name *Priſtis*, &c. ſignifies both a kind of ſhip, and a kind of fiſh.
3. The Greek name *Ketos*, &c. ſignifies both a kind of ſhip, and a kind of fiſh.
4. The Chaldee names *Dagag*, *Dugith*, &c. ſignify a kind of ſhip, and a kind of fiſh.
5. *Might the Hebrew name* DAG, *ſignify both a kind of ſhip, and a kind of fiſh?*

AGAIN, SECONDLY,

1. The Greek *Ketos* is ſaid to have ſwallowed a man, and to have ejected him again: but this *ketos* was a veſſel.
2. *The Hebrew* DAG *is ſaid to have ſwallowed a man, and to have ejected him again: Might this* DAG *be a veſſel?—i. e. a* DOLPHIN.

AGAIN, THIRDLY,

1. The Dolphin is a large fiſh, a *ketos*, and is ſaid to have been, a *preſerver* of men; but this was a *boat*-dolphin.
2. The *Dag* was ſymbolized by a large fiſh: and was a preſerver of men, (*vide Dag-aun*) but this was the ark which preſerved Noah.
3. *Might the ſame be ſaid of the* DAG *in the inſtance of Jonah?*

SECOND GENERAL INFERENCE: THE GREEK WORD KOILIA IS EQUIVOCAL.

1. The Engliſh word *belly* imports the internal cavity of the abdomen, which contains the bowels in a living creature: it imports alſo the containing cavity of a ſhip.
2. The Greek word *koilia* imports the internal cavity of the abdomen in a living creature: it imports alſo the containing cavity of a ſhip.
3. *Might the Hebrew word* MOHI, *which imports the internal cavity of the abdomen in a living creature, import alſo the containing cavity of a ſhip?*

FINALLY,

1. The ambiguity of the Greek words *ketos*, and *dolphin*, miſled *Ælian*, *Strabo*, *Pauſanias*, *Herodotus*, *Pliny*, and others, who conſidered that as a *fiſh* which they ſhould have conſidered as a *veſſel*.

2. The ambiguity of the Latin word *Priſtis*, &c. is capable of the ſame deception.
3. The ambiguity of the Chaldee word *Dagag*, &c. is capable of the ſame deception.
4. *Has the Hebrew word* DAG *no ſuch ambiguity, which may have miſled tranſlators to conſider that as a fiſh, which they ſhould have conſidered as a veſſel?*

CONCLUDING INFERENCE.

1. That ſince the word *koilia* (belly) by which *mohi* is tranſlated, is equivocal in the New Teſtament, and if the word *mohi* (belly) be equivocal in the Old Teſtament,

2. That ſince the word *ketos*, by which *Dag* is tranſlated, is equivocal in the New Teſtament, and if the word *Dag* be equivocal in the Old Teſtament,

3. Then it becomes us to conſider,—whether that acceptation of an equivocal term which gives an eaſy and natural meaning to it, and which is juſtified by ſufficient inſtances, be not preferable to that acceptation of it which implies prodigious difficulties, and which is embarraſſed by multiplied perplexities?

. . . .

And was not ſuch an interference of Providence, as the ſending a *preſerver*, in the inſtance of Jonah, a ſufficient wonder? a ſufficient cauſe of joy, of perpetual recollection and gratitude? Yes, ſurely; yes, beyond a doubt! Had I abilities for oratory, and were this a place to diſplay them, I would exhibit the fugitive prophet thrown, with many a hearty exclamation, into the boiſterous ocean; I would depict him, labouring, heaving, panting, ſtruggling with the waves; now ſinking, now riſing, beat by the ſwelling ſurge; at length, fainting, helpleſs, hopeleſs; his ſtrength decayed, his courage exhauſted, his mind deſpondent: I would deſcribe his feelings when the heaven-directed *ketos* came within his ſight, then within his reach; his ſenſations, when he found ſafety for the moment in the floating preſerver: ſafety for the moment! but without aſſiſtance, mariner, or companion; without maſt, or ſail, or oar; without rudder, or chart, or compaſs; without any mean of his own to move this veſſel forward, without power, or ſkill, to direct it in a proper courſe: and with almoſt every *chance* againſt him, whether he were blown into the midſt of the ocean, to linger in fatal ſufferings, or were daſhed againſt a rock, to meet that death in one form from which he had been delivered in another. But let the Prophet pray; then let him hope. What did he think, when he firſt ſaw land, toward which Providence directed his frail embarkation? what did he feel when he found he approached it? what when the *ketos* diſcharged him, and he ſtood firmly on the ſhore? and what, when he paid thoſe vows which he had made in the time of his diſtreſs?—An orator might thrill theſe ideas through the ſouls of his auditors—he might enhance them, by noticing the *time* when Jonah was thrown overboard: that this *ketos* floated toward him as day-light was failing: had it delayed *one* hour, darkneſs had obſcured it from his ſight! here he ſat the next day; here he ſat the next night; but when the third day broke upon him, light, life, and deliverance, ſprang up together;—but I refrain; coward Fear exclaims, "Beware! you, and your hypotheſis, like Jonah, will be thrown overboard!" reviving Hope whiſpers, "then will Providence provide a preſerver:" with the mariners of the Pſalmiſt, civ. 30. "I ſhall reach the deſired haven, and be glad becauſe I be quiet:" or with the poet, ſhall ſuſpend my EX VOTO in the ſacred temple,

. . . . poſt aſpera
Nigris æquora ventis
. . . . Me tabula ſacer
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta MARIS DEO.

No. CCXVI. NOTES ON THE FOREGOING FRAGMENT.

FOUR times has the pen which writes this article been laid by on its quiet inkſtand, with a *ſatis eſt;* and four times has it been taken up again, on the conſideration, why ſhould you ſtop ſhort of conviction? On a ſubject ſo difficult, ſo deſperate, as technical terms are univerſally allowed to be, every ſource of knowledge ſhould be opened, every track which promiſes information ſhould be purſued; on a ſubject ſo dark, every ray of light, every glimmering, ſhould be directed to the common focus; perhaps their union may illuſtrate that point which ſo greatly needs illuſtration, and from which ſervice not an atom of illumination can poſſibly be ſpared. If the reader acquieſce in this reaſoning, he will not be diſpleaſed to ſee ſome of the principles we have adduced above, confirmed by additional authorities. Theſe we ſhall give in the form of Notes.

No. 1. OF HORSES, AS A CLASS OF SHIPS.

WE have quoted from Strabo, that a claſs of veſſels was called HORSES; it may be worth while to enlarge a little on this idea, becauſe this *metamorphoſis*, or rather this equivocal expreſſion, this application of the ſame word to two ſubjects: (1, the land animal called a horſe; 2. the claſs of veſſels called horſes) this duplicity of language has miſled the graveſt Greek writers, and that too when treating of the antiquities of Greece itſelf: not to mention the poets, whom it ſuited to be miſled.

What was the famous *Trojan* HORSE, the *ex voto* of the Greeks, to Minerva, which contained 600 men? why is Neptune's car drawn by HORSES? why, at the conteſt for giving name to Athens, did Neptune produce a HORSE [exportation] while Minerva produced an olive? [home production]: why did Neptune [water] transform himſelf into a HORSE, to accompany Ceres [the earth] transformed to a mare? and why does "Pamphus, who made the moſt ancient hymns for the Athenians," refer to Neptune as the inventor of marine conveyance, by ſaying, "Neptune is the God to whom

HORSES we owe, and SWELLING SAILS for ſhips."

as *Pauſanias* quotes him, *Achaiacs*, chap. 21. in which expreſſion there ſeems to be a ſtrong correlation between theſe *horſes*, and the *ſwelling ſails*. In ſhort, Neptune has the name *Hippian*, the *horſe-lover*, or *protector*; from his attention to—not riding—but ſailing—horſes. This idea explains at once many accounts received from antiquity, whoſe true meaning has been locked up to this day, by reaſon of the duplicity of language, and for want of the right key to open them. My inference is, that ſince we can with eaſe produce a dozen, or a ſcore, if deſired, of ſimilar inſtances from the moſt reputable ancient authors, who have themſelves reported theſe narrations, but without penetrating their purport; we ought not to be offended, at finding in Scripture *one* inſtance of the ſame effect, ariſing from the ſame cauſe; a cauſe, from which no language can inſure itſelf; and an effect, from which neither learning, nor induſtry, can at all times protect the reader.

N. B. This horſe, in Greek, *Hippos*, is expreſsly called *Ketos:* or *the great fiſh of the ſea*, Ιππον, τον μεγαν θαλασσιον ιχθυν: what this *ketos* was, we have ſeen, and ſhall ſee further preſently.

I ſuſpect that the ſame principle might be applied to the Bull of *Europa*—a claſs of ſhips called Bulls (*Pollux*'s explanation leads to this); to the Ram of *Helle*—a claſs of ſhips called Rams (Diodorus Siculus ſays expreſsly, the ram of *Helle* was a ſhip);—another called Dogs, whence the expreſſion "Dog of Triton", "Sea-Dog": and perhaps many others.

No. 2. OF DROMEDARIES, AS A CLASS OF SHIPS.

THE public is obliged for the following information to the well-known Engliſh antiquary, Mr. STRUTT, whoſe accuracy needs no encomium in this place.

"In the Ancient Ballad called "*The Squyer of lowe degree,*" written as early as the fourteenth century, and printed by William Copeland, the king of Hungary promiſes to his daughter, who is melancholy for the loſs of her lover, among other things, to amuſe her, the following

Than ſhall ye go to the ſalte fome,
Your maner to ſee, or ye come home:
With 80 ſhyppes of large towre,
With DROMEDARYES of great honour;
And Carackes with ſayles two,
The ſwefteſt that on water may goo:
With Galyes good upon the haven,
With 80 ores at the fore ſtaven:
Your maryners ſhall ſynge arowe,
Hey how! and rumbylawe! &c.

In this inſtance it is to be obſerved, that the appellation is not that of a ſingle ſhip called a *Dromedary*; but that of a ſpecies of veſſels ſomething different from the *Carackes*."

This will remind the reader of our ſuggeſtion in No. CXXII, that the "ſhips of Abeh," in Job, might be dromedaries; it is remarkable enough, that, in this inſtance, dromedaries are ſhips: and we know that *camels*, in Holland, are a kind of veſſels. Had Scripture ſaid that the Lord provided a *camel* or a *dromedary* to pick up Jonah, at ſea!!

Our worthy friend ſuppoſes, that this appellation was brought by the Croiſaders, from the Eaſt, in the twelfth century; and had been preſerved from that time to the date of this ballad: and this ſeems very likely to have been the fact, becauſe the name muſt have originated, and have been *tranſpoſed*, in that country where the animal *dromedary* was native.

No. 3. OF THE PISTRIS, PISTRIX, OR PRISTIS, A CLASS OF SHIPS AND OF FISH.

WE have hinted at the Lexicon interpretation of this word: the following expreſs teſtimony from *Nonnius*, is perfectly in point to our purpoſe. *Nonnius* xiii. 13. ſays of the Piſtris, *Piſtris, genus navigii a forma piſtrium marinarum, quæ longi corporis ſunt, ſed anguſti.* "The Piſtris is a kind of veſſel, which reſembles in form the ſea-fiſh, *piſtris*, which is long, and narrow in the body." On the form of the *piſtris* conſult Salmaſius, *Ex. Plin.* p. 713. and Le Clerc, in *Albinovano*, p. 174.

Of the ſame nature is the name "*Dromos*, from δρομος, *curſus, quia celerimè decurrit per ſummas aquas.* 1. A pinnace, or ſwift bark that ſcoureth the ſeas, as Caſſiodorus ſays. 2. A kind of fiſh very ſwift, ſo called by Pliny." *Vide* the Lexicons.

In fact, it is by no means wonderful, that the ſame perſons who gave to marine conveyances the names of land [conveyances] animals, ſhould borrow the names of marine animals, for their different kinds of veſſels; the ſimilarity between them is too obvious to admit of difficulty, or of heſitation.

No. 4. FURTHER INSTANCES OF DOLPHINS, AS A CLASS OF SHIPS.

ALLUSIONS to the ſervices of dolphins, at ſea, are ſo numerous in antiquity, that to produce half of them would rather fatigue than edify the reader; we muſt not, however, wholly omit Pauſanias, who in Corinth. lib. i. chap. 44. ſays, "Ino flying to the ſea hurled herſelf, together with her ſon, from the rock Moluris," into the water, "but the boy was carried by a dolphin to the iſthmus of Corinth." Surely, this was a veſſel of ſome kind. He alſo tells us of a dolphin, " which had been wounded by ſome fiſhermen, but was cured of his wounds by a boy; in gratitude for which kindneſs, he would ever after come at his call, and convey him wherever he pleaſed, on his back." In plain language, the boat had been damaged; the boy repaired it; and uſed it afterwards at his pleaſure. Such is the duplicity of the word *ketos!*

Homer, in his hymn to Dionyſius, relates the transformation of pirates into dolphins by Bacchus: *Vide* alſo Nonnus, *Dionyſiacs*. This is a mere double acceptation of the word: the pirates were *Cetei*, and the dolphins were *Cetos's*.

If the reader deſires full conviction on the effect of equivocal terms, let him tranſlate into a foreign language, the following, or ſome ſimilar paſſage, " A Britiſh SEA-MAN is properly a *marine animal*, or, at leaſt, *amphibious:* the water is no leſs his native element than land is; to this his parent led him from his birth, on this he has been bred, here he paſſes his days, and moſt probably here he ends them." The tranſlator will immediately *feel* the power of verbal equivocation: ſomething like this is our ſituation with reſpect to the writers of antiquity, which is greatly increaſed by diſtance of time and place.

If it be ſuppoſed, that beſide the kind of boat called a *dolphin*, the navigator of that boat was called a *dolphin* alſo, it will not impugn our general principles, but will be coincident with ſome of our national uſages: ſo, an oyſter dredger, means, 1. the man who *dredges* for oyſters: 2. the kind of veſſel called a *dredger*, in which oyſters are carried. A South-Sea whaler, means 1. a man, 2. a ſhip, that goes to the South-Seas in ſearch of whales: a Jamaica trader, a Jamaica man, means, 1. a perſon, 2. a ſhip, which trades to Jamaica: a Smuggler is 1. a man, 2. a veſſel. A ſculler is 1. a man, 2. a boat. A pilot, 1. Pilot-boat, 2. Pilot-fiſh. There are many other ſuch duplicities in uſe on the coaſt, which would be totally unintelligible in our inland towns: theſe may be ſufficient to ſhew the embarraſſments which ſometimes oppreſs tranſlators: to ſay nothing of metaphorical application of words, as " he is a *ſhark*"—i. e. he devours—injures—leſſer perſons: " he is a *gudgeon*"—i. e. eaſily caught, &c. of appellations, as Mr. Pike, Mr. Salmon, &c. &c. all which, though perfectly eaſy to us to whom they are familiar, are very difficult, or abſolutely untranſlateable, to foreigners. One half of the Metamorphoſes of *Ovid* are reducible to common ſenſe, and hiſtorical fact, only on this principle.

No. 5. OF VENUS, AS A SEA-GODDESS.

WE are ſo little uſed to connect the goddeſs Venus with maritime matters, that it is with difficulty we receive the aſſociation: nevertheleſs, as this is one of the moſt ancient emblems among mankind, as it refers originally to that great event the Deluge, and conſequently is ſtrongly connected with Scripture, we ought not to reject this emblem, which comes recommended by ſuch deep antiquity. The following ſtrengthens our remarks on the technical term *koilias*.

" There was at the town of *Anaphlyſtios* a temple of Venus *Coliadis,* as we learn from Strabo; to which place were driven by the ſea the ſpoils of the Perſian veſſels, which had been conquered at Salamis, as Herodotus mentions." Goltz. Ins. Num. p. 88. This ſurname of Venus, *Coliadis*, has never been *decently* explained; but if we take it *q. Coiliadis*, it becomes directly an alluſion to Venus iſſuing from the *koilia* of a ſhip, and the embarraſſment is removed. It appears to me, too, to remove an equal embarraſſment from the paſſage of Herodotus, (*Urania* XCVI.) which his editors amend by a *conjectural* reading: Dr. BELOE renders, after *Weſſeling* and *Valknaer*,

" The COLIAN dames with oars ſhall roaſt their food."

But, accepting the text as it ſtands, it would ſignify, "The COLIAN women (or woman) ſhall ſhudder at beholding oars:" *i. e.* though Venus the COILIAN be now acknowledged as the iſſue of a ſhip, yet hereafter this aſſociation ſhall be forgot, and even her votaries, marine as ſhe is, ſhall dread oars, thoſe powers which brought her here, as they *dread the rolling waves of the ſea:* which is the exact import of the original word φριξ.

Herodotus obſerves, "this prediction had long eluded the ſagacity of the Greeks:" rather, they had forgot its true reference: no wonder, therefore, it eſcaped the editors of that hiſtorian.

Has the following paragraph any reference to *Coiliadas*, and ſo to Venus of the *koilia?* *Aſiatic Reſearches, Vol. V. p.* 283, *Lond. Edit.* "The ſhips uſed in this [Indian] navigation, of a larger conſtruction than common, were called by the Greek and Arabian ſailors, *Colandrophonta*, or in the Hinduſtani dialect, COILAN-*di-pota*, i. e. COILAN-boats or ſhips; for *pota* in Sanſcrit, ſignifies a boat or ſhip"—as theſe ſhips were "larger than common," were they not *hollow*, capacious veſſels, veſſels whoſe *coilan*, or *koilia*, [hold] was large: if ſo, connect *Succoth-Benoth*, *Dagon*, *Der-ketos*, &c. with *Venus Coliadas*, or *Coilan-adas*.

No. 6. OF THE EYES OF ANCIENT SHIPS.

THE following extracts connect with the foregoing FRAGMENT: the ſubject of M. WINKELMAN's remarks may poſſibly find room in ſome future Plate; but the notice of the eyes on ancient ſhips (and this feature is very apparent on the veſſels in No. 6. of our Plate) will engage the reader's attention, together with the circumſtance of this cuſtom being retained long after the reaſon for it has been forgot. Surely theſe eyes very much contribute to give the appearance of an animal to the veſſel of which they are the ornament. The following I have tranſlated expreſsly from *Monumenti Inediti.*

"In the Vatican library is a vaſe of terra cotta, upon whoſe upper part we ſee delineated the ſun and moon, in a quadriga, which proceeds forward [travels, voyages, fulfils its courſe] upon a ſhip. The figure of the ſun is diſtinguiſhed by the *limbus* around his head; and this is, beyond a doubt, the moſt ancient *limbus* which is found among antique monuments. The moon is known by the two points, or horns, which iſſue from her head. Both theſe deities ſtand in a *quadriga*, which indeed is the vehicle proper to the ſun, inſomuch that the Rhodians every year threw into the ſea a *quadriga*, dedicated to this divinity. *Faſt. V. Octob. equus.*

The quadriga of our vaſe is placed in a ſhip, as was the Egyptian mode of repreſenting the ſun (Mart. Capel. *de Nupt. philol.* lib. ii. p. 43.) and Iſis, who is the Diana of the Greeks, *i. e.* the moon. In a figure of the Villa Ludoviſi, we alſo ſee the moon with her left foot on a ſmall bark; in a round baſe of the villa Mattei we alſo ſee an Egyptian ceremony, with a ſmall figure in a little veſſel; and to a ſtatue of Antinous a ſmall ſhip is placed as a ſign of his apotheoſis.

The idea of theſe deities travelling on a ſhip, ſeems to have been adopted by the Greek artiſts from the Egyptian workmen, who gave ſhips, not only to the ſun and moon (Porphyr. ap. Euſeb. Pr. Ev. lib. iii. cap. 3.) but to all their gods, to ſignify their gentle and eaſy motion. We ſee in the Iſiac table the god Apis in a boat, and Numenius, in Porphyry *de Antro Nymph.* refers this idea to the motion of the divine Spirit on the water, ſee Gen. i. 2. From this allegorical doctrine of the Egyptians, Thales (who had travelled into Egypt) probably, taught the principle of the motion of the earth upon the waters, in the manner of a ſhip.

"Our ſhip has, pourtrayed on its poop, an EYE, with its lids; which uſually is placed on the prow. The eye with its exterior parts is clearly ſeen in the prows of the roſtral column of Duillius, in the capitol; and in ſix other prows of a frieze formerly in St. Lorenzo without the walls, but now in the Capitoline Muſeum, which has eyes ſculptured on it, as well on the roſtrum as on the prow. We ſee alſo eyes on the prow in a medal of Syracuſe, Golz. *Moyn. Græc. Tab.* iii. No. 7.; in another of Demetrius, king of Syria, Goltz, *Tab.* xxxviii; in three medals of Pompey, Num. Reg. Chriſt. *Tab.* i. in one of which, now in the Muſeo Farneſiano, it is not clear that it is an eye, becauſe it has a circle with rays around it.

"The eyes of the above mentioned frieze were not noticed by Fabretti, *Col. Traj.* c. iv. p. 115. Nor the eyes, which are very diſtinct, in the prow of a ſhip in a picture of *Herculaneum*, Tom. i. Tab. 46. They have indeed been hitherto overlooked by writers on antiquities; and I think their ſignification remains unknown.

"If the vaſe of which we are treating was an Egyptian performance, the eyes might be juſtly referred to Oſiris; who, in that country, was the ſun: becauſe the figure of an eye was the hieroglyphic character of that deity. I obſerve, that we ſee an eye painted on the prows of our feluccas of Sicily and Malta; without any one's being able to explain the reaſon of it."

"One pair of the horſes of our quadriga are held by Mercury, and the other pair by Mars,—perhaps, the planets Mercury and Mars": — but WINKELMAN hints at "Venus armed, as in the ſhield of Achilles, in Homer: whence this may be the planet Venus: but this figure is indiſtinct on the vaſe. N. B. Mercury has two little wings on his head."

No. 7. OF THE CABINS, AND MAST, IN EASTERN SHIPS.

"IN ours [veſſel] there were about two hundred men; the commander of *Azak* with his train, to the number of twenty; a hundred janiſaries, thirty mariners, and fifty paſſengers. I had three *cabins*, two for my comrade and myſelf, and the third for our goods. Our ſervants lay upon the deck. Theſe cabins are very narrow and incommodious; ours being at the prow. There were in all thirty-two in the *ſaic*, with a great cabin for the captain, very ſpacious, and handſomely furniſhed, wherein ten perſons might lodge very conveniently." CHARDIN, p. 65.

Sir JOHN does not tell us in what part of the ſhip theſe cabins were, but they certainly could not be upon deck, for he obſerves, "the fire-place is upon deck next the poop. I have ſeen eighteen pots together on the fire, becauſe each perſon boils his own pot." Now if theſe cabins were not upon deck, they muſt be down below; ſo that, probably, Jonah being "deſcended into the ſides of the ſhip," means he had taken poſſeſſion of his cabin below deck, and there he continued.

This idea ſeems to be ſtrengthened by CHARDIN having one cabin to himſelf, his comrade having another cabin, and their ſervants not being with them: he complains too of their "narrowneſs:" which coincides with the hint above. If the veſſel in which Jonah was embarked had as many perſons on board as this of CHARDIN, what could they have thought, mariners, paſſengers, ſoldiers, perhaps,—of his requeſt to be thrown overboard, of his confeſſion, guilt, &c.?

To juſtify the remark that ſleeping on the maſt-top is unlikely, in the Eaſt, the reader will accept the following information, which is from the ſame place of CHARDIN.

"The Turkiſh ſeamen never run up to the yard arms, to furl or looſen their ſails, which is needleſs; becauſe the yard arm is always below upon the deck; ſo that when they would take the wind, they only draw up the yard's arm to which the ſail is fixed.

The topſail is tied to the yard's arm with a pulley, faſtened to the topmaſt-head. Thus it may be eaſily ſeen that they neither underſtand the uſe of the yard arms, nor the maſts of a ſhip."

No. 8. FURTHER ILLUSTRATION OF THE WORD DAG.

I Think it is but juſtice to the Chaldee dialect, to enquire what might be the effect of directing the Chaldee acceptation of the derivatives from the word Dag, &c. to the Hebrew dialect itſelf, as we have lately ſtated to the reader. This acceptation would give the following ſenſe to thoſe paſſages, which are adduced in No. CXLVI. on the derivatives from the word *Dag*. Jer. xvi. 16. "Behold I will ſend for many fiſhing *veſſels*, DUGIM, and they ſhall fiſh, DIGUM, for them;" here we have that attributed to the fiſhing *boats*, which really is performed by the perſons who direct them: this is very common in all languages, and forms no great objection: (but DIGIM muſt denote fiſhers, i. e. *men*, Iſaiah xix. 8.) Ezek. xlvii. 10. "And fiſhing-*boats* ſhall gather—or ſhall ſtand—upon it"—here again that is attributed to the boats, which really belongs to the perſons. Amos iv. 2. "God will take away your poſterity in fiſhing *boats*, DUGEH:" Mr. Parkhurſt has adopted this ſenſe of this word here: from which we have departed.

I have taken a good deal of pains to procure an applicable extract relative to the mode of fiſhing in the Eaſt; and, if poſſible, to deſcribe the form and compoſition of their fiſh-ſpears: I have not, however, ſucceeded to my mind; but, beſide the extract formerly given from NIEBUHR, the following from BUSBEQUIUS, p. 231, is the beſt I have been ſo fortunate as to alight on.

"I choſe an iſland called *Principo*, for my dwelling, about four hours ſail from Conſtantinople. The ſea is full of divers ſorts of fiſhes, which I took ſometimes with net, ſometimes with hook and line. Several *Grecian fiſhers with their boats attended me*, and where we had hopes of the greateſt ſport, thither we ſailed and caſt our nets. Sometimes we played above board, and when we ſaw a crab or a lobſter at the bottom, where the ſea was very clear, *we ran him through with a fiſh-ſpear*, and ſo halled him up into a veſſel. But our beſt and moſt profitable ſport, was with a drag-net; where we thought moſt fiſh were, there we caſt it in a round; it took up a great compaſs, with the long ropes tied to the ends of it, which were to draw it to land. To thoſe ropes the ſeamen tied green boughs very thick, ſo that the fiſh might be frightened, and not ſeek to eſcape. Thus we brought great ſhoals of trembling fiſhes near the ſhore. And yet in this danger they were naturally inſtigated how to ſave themſelves; ſome would leap over the net, others would cover themſelves in the ſand, that they might not be taken; others ſtrove to bite the maſhes of the net, though made of coarſe flax or hemp, of which kind were the *Synodontes*, fiſh armed with ſtrong teeth; and if one made way for himſelf, all would follow him, and ſo the whole draught would eſcape, and not a fiſh be left for the fiſher. To remedy this inconvenience, (for I was aware of it) I ſtood with a pole in my hand, beating the water, that I might keep the fiſh from biting the net. At which my attendants could but chooſe to laugh; yet, for all this, many of them eſcaped: ſo ſagacious are fiſhes where they are in extreme danger. Sometimes I took delight, *with an iron ſpear made on purpoſe*, to bring up ſhrimps or cramps, which are there ſo thick, as if that ſea were ſtocked with them."

It appears from this paſſage, that in the Eaſt there are various kinds of ſharp inſtruments, made for the purpoſes of fiſhing, *i. e.* to ſtrike fiſh with: and though we have not yet met with a deſcription ſo particular as to verify our former opinion, yet by the application of this *iron ſpear* to ſtrike ſuch ſmall objects as ſhrimps, for which it was peculiarly adapted—"made on purpoſe"—it ſhould ſeem likely that it had *ſeveral* points: and I think this was a different inſtrument from the fiſh-ſpear which was employed to "*run through* a crab or lobſter." [This extract is a lively comment on Jer. xvi. 16.]

EXPLANATION OF PLATE II. Of Ancient Ships.

When a judge has heard the evidence and the pleadings of the counſel on both ſides in ſome embarraſſing cauſe, and finds himſelf "difficulted" to determine his opinion, he deſires to receive from ſome collateral circumſtance, that aſſiſtance which may preponderate, and ſettle his judgment: in like manner, having heard the evidence of hiſtorians, and poets, on the equivocation of the language employed by them, let us turn our eyes now, to what evidence may be derived from the graphic art; an art whoſe language is not the leſs appropriate, becauſe it is not verbal, but repreſentative.

No. 1. Venus, or at leaſt a ſea-goddeſs, riding on two ſea-horſes; her feet reſting on two dolphins. It ſhould ſeem, if we take theſe horſes to ſignify veſſels, according to the explanations of the etymologiſts given before, that the dolphins may be admitted as repreſenting boats, or ſmall craft, at leaſt. Florentine Muſeum, Plate XLVIII.

No. 2. A dolphin, having the form, general appearance, and other indications of a true dolphin, as always drawn, and figured, by the artiſts of antiquity: in fact a fiſh: but, to this fiſh is united the maſt, the ſail, the cordage, the deck, the oars of a ſhip; and two genii, cupids, boys of the ocean, are about to lower the ſail, and to launch away. Part of this cordage, &c. is made faſt to the head of this dolphin; part is attached to the tail, and the oars come out from the *ſhip*-part, not from the *dolphin*-part of this *navigium*. This idea cannot be the mere fancy of the artiſt, it is extremely general, extremely ancient, and muſt have had ſome origin in times before artiſts indulged their fancies: in fact, it was originally a *ſacred* emblem.

Let the reader conſider this: a living dolphin cannot be meant by it: a living animal would not hold its tail erect, for the purpoſe of being tied by the ropes, nor would it receive a maſt run into its back, nor would it ſuffer the deck of a ſhip to be nailed on to its head, and why an *additional* tier of oars? the fiſh has its own fins.—I ſee no explanation of all this ſo ſuitable, as to ſay, that it is a *boat*-dolphin, which the engraver of this gem, taking advantage of the double meaning of the word, has compounded, half fiſh, half ſhip; with fins, and oars, and maſt, and ſail, and the proper appurtenances of a veſſel, to give it motion on the mighty waters. From Plate L, No. 3, of the "Florentine Muſeum." If it be ſaid, "a veſſel might be conſtructed in this dolphin form;" doubtleſs it might be ſo, but, this, if admitted, would preponderate in our favour. A veſſel in the ſhape of a dolphin might not only be named a dolphin, but might perform whatever ancient writers have told us of dolphin-performances; ſtill it would be a veſſel: which is our *deſideratum*.

No. 3. A dolphin at anchor: Cupid aſleep upon her. This dolphin has alſo a maſt, very viſibly run into its back; a bowſprit alſo riſes from its forehead; its tail is attached by a rope from the maſt, and not only its tail, but its tail fin; the ſail is drawn up to the top of the maſt, and the whole indicates a ſtate of repoſe. Can this be true of a dolphin-*fiſh*? Certainly not: but, ſurely, this refers to a dolphin-*boat*. Meſſages between lovers were ſent by Cupid, riding on a dolphin; for ſo Polyphemus is repreſented, receiving a letter brought by a Cupid thus mounted: this Cupid, then, has performed his office, and now lies down to ſleep. In plain language, the navigator has brought his *boat* ſafe into port, has anchored his dolphin-*boat*, and is taking that reſt which the rolling waves forbad. From Plate LXXVII, No. 2, of the "Florentine Muſeum." Is not this an inſtance of a "boy-loving" dolphin?

Theſe two gems are extremely curious, and their evidence is, I think, completely in our favour: they form a kind of *pictorial*, if not a *moral*, *demonſtration*, on the ſubject of dolphin ambiguity.

I find theſe ſubjects expreſsly called "Cupidines *cymbula*"—"the little ſkiff of Cupid"—the ferry-boat, fiſher-boat, ſculler. Conſult *Anthologia*, lib. iv. cap. 32. n. 7, 13, 20.

It is thought by antiquaries, that theſe ſubjects often refer to a future ſtate; "*nam hæc item emblemata frequenter in ſepulcris defunctorum occurrint*," becauſe they often occur on the ſepulchres of the dead; the very idea we ſuggeſted on the ſubject of Dagon. *Vide* No. CXLV. page 100, 105. *Vide* Gori.

No. 4. A ſhip, with the two ſtars of Caſtor and Pollux; ſignifying a happy voyage: the appearance of theſe ſtars being always reckoned favourable by ſailors. *Vide* pages 55, 57, from Plate L, No. 1, of the Florentine Muſeum.

No. 5. A ſhip under ſail: the two rudders ſhewn very diſtinctly. It ſhould ſeem, that theſe two rudders are both worked, and directed, by the ſame ſteerſman, who ſits at the helm: this vindicates from any impropriety which might have been fancied in it, the paſſage of St. James, chap. iii. 4. "Ships though large, yet are turned about with a very ſmall helm, wherefoever the *ſteerſman*, [ſingular] (not governor, *Rais*, ſee a following Fragment,) inclines to direct them." But we may, nevertheleſs, ſuppoſe, that large veſſels, had, occaſionally, more than one *ſteerſman* in their ſervice. Flor. Muſ. Pl. XLIX.

No. 6. In the following Plates of Ships we have not been able to ſhew the towers on which the *Gamadim* were ſtationed, in the magnificent ſhip of Tyre: this No. may juſtify our reference to ſuch towers, and to that part of the ſhip where we have placed them: the towers were probably compoſed of wood, cut like blocks of ſtone. This gem juſtifies, too, our idea that theſe were ſtations for archers, &c. for we have here a dart, evidently referring to the tower; and the armour adjacent confirms the ſuppoſition, on which we have there reaſoned, from Plate L, No. 5, in the Florentine Muſeum.

Nos. 7, 8. Theſe are boats, extracted from the capital and famous gem repreſenting the port of Alexandria: Is No. 7. the *Dolphin, Dogger, Ketos, Dag?* Obſerve, its creſcent-like form, and its reſemblance to No. 2. in its curvature, &c.

No. 9. An ancient port: ſhewing, 1. A pharos, or light houſe. 2. A ſacrifice to Neptune, *i. e.* a horſe thrown from the rocks into the ſea, and thereby devoted to that deity. 3. A tripod, &c. on ſhore, for the purpoſe of religious ceremonies, incenſe, &c. accompanying this ſacrifice. 4. Several kinds of ſhips riding ſafely in the port. The reader will obſerve the differences in their forms, and conſtruction; which certainly imply ſuch a variety in ancient ſhipping, as, together with what has been already ſaid, may induce us to believe that the ancients had no leſs variety of veſſels than the moderns.

No. CCXVII. HINTS ON THE METAPHORICAL SHIP OF TYRE.

THE following ſubject is in a manner, a continuation of the foregoing. I ſhall therefore wave any prefatory introduction of it. I find neceſſary, however, to premiſe that I am not led by deſire of innovation, or by the impulſe of faſtidious criticiſm, to differ from our worthy, and learned tranſlators, in the inſtances marked in this ſubject. My readers will do me, and themſelves, the juſtice to reflect, that our tranſlators, worthy and learned as they were, were neither *ſea men*, nor *ſhip-builders*; where then is the wonder, if they ſometimes erred, in tranſlating terms peculiar to that branch of buſineſs? and though I believe that the following remarks may come nearer the truth in relation to ancient ſhips, by reaſon of ſome advantages which are now well known to be in my favour, yet, I by no means preſume to think, that a *profeſſional* man in this branch of Britiſh induſtry, would be incapable of diſcovering *profeſſional* incorrectneſs, or miſtake, in ſome part or other of what is now offered to the reader.

Among the moſt complete deſcriptions of ancient ſhips, is that of the prophet *Ezekiel*, when comparing the commercial city of Tyre to one of thoſe magnificent conſtructions, by means of which ſhe carried on her commerce: the reader will peruſe the twenty-ſeventh chapter of this prophet, and compare our public tranſlation with the following attempted verſion.

The

THE SHIP'S CONSTRUCTION DESCRIBED.

	Thus ſaith Adoni, JEHOVAH:
יפי IPI	TZUR, thou ſayeſt I am perfectly ornamented: (1) *decorated*:
גבולי GeBULI	In (2) the heart of the ſea *deeply bends* thy curved (3) KEEL.
יפי IPI	Thy builders have highly finiſhed thine (4) ornaments:
חתים CHuTIM	Of fir from Shenir, they have conſtructed even all thy very (5) CARVINGS:
תרן TaRaN	The cedar from Lebanon, they took to make a MAST upon thee;
משוטי MeSHUTHI	The oaks of Baſhan, they made thine OARS;
קדש KeDeSH	Thy (6) SHRINE they made of ivory;
קרש KeReSH	*For the deity* (7) the daughter of Aſſyria, *brought* from the iſles of Chittim. (*Or, The Aſſyrian Venus, of excellent Greek ſculpture.*)
שש SHeSH	Fine linen (*Cambric*) embroidered, from Egypt, was thy SAIL:
מפרש MePeReSH	(*Or*, (8) *Muſlin, tamboured and ſprigged*,)
נס Nes	And of the ſame material was made thy (9) BANNER:
כס Cas	Blue and purple from the iſles of Eliſha was thine (10) AWNING.

THE SHIP'S COMPANY.

שטים SHeTHIM	The inhabitants of Sidon, and *of* Arvad, were thy ROWERS.
חבלי CHeBeLI	Thy own wiſe-men, TZUR, who were in thee, were thy (11) REYS: *commanders, captains.*
חזי ברק CHetzI BeRaK	The elders of Gebal, and its ſages, were in thee (12) PILOTS FOR SHOALS; (*channel pilots—literally, haveners for narrow things*, or *narrow paſſages.*)
אניות ANIUTH	All (13) able ſeamen, and navigators, *literally, ſalt-water men*, compoſed thy equipage, *literally, to crew thy crew.*
	Paras, and Lud, and Put, compoſed thy (14) *warlike* STRENGTH;
מלחמת MeLaCHeMeT	They were thy FIGHTING MEN.
	The ſhield, and the helmet, they hung up about thee;
הדר HEDeR	Thus did they give thee complete decoration. (15)
חומותי CHUMUTHI	The ſons of Arvad were thy (16) ſtrength, upon thy (17) FIGHTING STAGES, (*literally, places for ſlaughter*) and around them;
	And in thy towers, were the (18) Gamadim:
	Their ſhields they hung upon, and around, thy fighting ſtages: *thy places for ſlaughter*:
	Thus did they give thee complete decoration. (19)

MERCANTILE CONNECTIONS BEYOND SEA.

סחרת SeCHaRuTH	Tarſhiſh was thy (20) commiſſioned agent, for thy great and general aſſortment,
רכלי ReCaLI	Juvan, Tubal, Meſhech, theſe were thy (21) dealers, in perſons of men, and vaſes, and braſs, which they furniſhed to thy (21) magazines,
פרשים PeReSHIM	From the houſe of Togarmah, horſes and (22) high mettled ſteeds, and mules, they furniſhed to thy fairs.
RECALI	The ſons of Dedan were (23) conſignees to thee; *factors for thee;*
סחרת: SeCHaRuTH	Many iſlands (24) committed their conſignments to thy hands: *were female dealers to thee.*
אשכר ASHeCaR	Horns of teeth, and ebony, they furniſhed to thy (25) ſtore—*hold.*

MERCANTILE CONNECTIONS BY LAND.

סחרת SeCHaRuTH	Aram (*Syria*) was thy (26) *female* dealer;
	Eſpecially in thy very numerous manufactures:
	In carbuncle, corals and rubies:
עזבוני OTZeBUNI	And purple, and brocade; embroidery and fine linen, furniſhed in thy (27) fairs.
רכלי ReCaLI	Judah, and the land of Iſrael, they were thy dealers, *cuſtomers, factors,*
	In corn, minnith, pannag, honey, oil, and gums;
ערב OReB	furniſhed thy (28) markets.

סחרת SeCHaRuTH Damaſcus was thy *female* dealer, eſpecially in thy numerous manufactures:
Becauſe of thy great, and general aſſortment:
In wine, chelbon, and white wool.
מעצבוני MeOTZeBUNI Dan alſo, and Juan, mautzel, [Eng. tranſ. *going to and fro*] in thy fairs
Furniſhed bright iron, caſſia, and calamus:
מערב MeOReB Theſe were *expoſed* in thy markets.
רכלת ReCaLuTH Dedan was thy (29) *female* dealer in very curious hangings for chariots:
Oreb, and all the chief of Kedar, they were factors to thy hand,
With lambs, and kids, and goats;
סחרי SeCHaRI In theſe were they conſignees to thee.
The merchants of Sheba and Ramah, theſe were merchants to thee:
In the head (*prime*) of all aromatics, ſpices,
עזבוני OTZeBUNI In all precious ſtones, and gold, they furniſhed thy fairs:
רכלי ReCaLI Sharan, and Canneh, and Heden, *were thy* merchants: *factors*:
Sheba, Aſpur, Chilmad, thy female dealer;
Theſe *were* thy dealers *generally*, in all things;
In blue coverings, and embroideries,
And in (30) cabinets, of rich inlayings,
In (31) *ornamental* net-work, in *ornamental* bindings, and cedar wood *works* in thy merchandizes;
The *great* ſhips [*men*] of Tarſhiſh were (32) chiefs in thy markets;
And thou art full; and haſt glorified thyſelf greatly, in the heart of the ſea.

TYRE'S SHIP FOUNDERS.

Into great waters, *rolling billows*, *a heavy ſea*, have thy rowers brought thee;
The Eaſt wind has broke thee, in the heart of the ſea.
Thy ſtores, thy cargo, and thy fair goods;
Thy crew, thy ſalt-water men, thy Reys, *captains*;
Thy pilots for ſhallows, thy ſuper-cargoes, and all thy fighting-men, who were in thee,
And in all thy aſſembly, *every ſoul on board thee*, who were in the midſt of thee;
Founder, ſink in the heart of the ſea, in the day of thy *wreck*, ruin.

To the ſound of the clamour of thy deck-men (*officers*) the ſuburbs ruſh together:
And down come from their *great* ſhips all who handle the oar,
All hardy ſailors, all deck-men, (*officers*,) to the ſhore, and *there they* ſtand;
And cauſe their voice to be heard reſpecting thee, and they cry bitterly;
And throw up duſt on their heads, and roll themſelves in aſhes;
And tearing off their hair on thy *account*, they ſtrip *their heads* to baldneſs;
And they clothe themſelves in ſackcloth, and weep over thee;
In bitterneſs of heart, and in bitter lamentation;
And they take up their wailings, and lament a lamentation over thee;
" Who equalled TZUR! ſo level in the midſt of the ſea! *ſuch good landing!* &c.
" In the emptying of thy warehouſes, by the ſea, thou didſt fill many peoples!
" In the great aſſortment of thy commodities, and in thy ſtores, thou did enrich the kings of the earth!"
Such ſhall be their lamentations,
In the time of thy ſufferings, in the ſea, in deep waters:
When they ſee thy fair *goods*, and all thy equipage in the midſt of thee, ſink;
All the inhabitants of the iſles, are aſtoniſhed at thee:
And their kings—their hair ſtands on end with horror, their faces are disfigured *by exceſſive agitation*.
The dealers among the people ſhriek over thee;
Thou ſhalt be *quoted as an inſtance of* terror, and ſhalt ceaſe, to *endleſs* diſtance of time.

The general import of this allegory is ſufficiently clear: but, as the reader will perceive a conſiderable number of variations from our public tranſlation, I ſhall proceed to conſider ſuch of them as may be illuſtrated by the plates which accompany this article; which I deſire him to inſpect as we go along.

We muſt conſider the prophet as deſcribing, in the firſt place, the EXTERNAL appearance, and parts, of this veſſel: of this he gives a general character, and then proceeds to the particular parts.

1. "I am perfectly *ornamented.*" By comparing this word with 4. where it again occurs, it appears to mean, the embelliſhments with which ſhip-builders decorate their veſſels: ſuch as—the handſome head—or ſtern, &c. marked on our Plates B B B.

2. "*In the heart of the ſea,*" we are prepared to conſider this phraſe as importing, not any prodigious *unfathomable* depth at ſea; but, any depth below the ſurface of the water: ſo we have ſeen the phraſe in Solomon, imply the hold of a veſſel, *internally* taken: the ſame it denotes in this paſſage; only, it is *externally* taken; or, at leaſt, ſo taken as to denote the ſituation of the keel of a ſhip. This paſſage, then, aſſiſts in corroboration of what we have ſuggeſted, that the phraſe *heart of the ſea* in Jonah, need not imply any greater depth below the water than the hold, or the keel, of a veſſel.

3. "*Curved* KEEL": the original word GEBUL, ſignifies, whatever *bends,* or rolls round, or is *circular* in any manner, *i. e.* CURVED: and as the keel of a ſhip is certainly that part whoſe general form, gives the idea of a curve, and as the keel was anciently reckoned to riſe at the extremities of the veſſel, head and ſtern; and as the prophet ſays, "it was in the heart of the ſea," the keel appears to be the only part of the veſſel to which his deſcription is applicable; and certainly it is the moſt natural part, with which to begin his deſcription. The keel is marked on our Plates A A A.

4. "Ornaments." ſee 1. the ſame word, and uſed in the ſame ſenſe; but, probably, means, in this place, ſome certain kind of external ornament; and is not taken in ſo general a ſenſe as before, perhaps C B on our Plates.

5. "Carvings": CHUTIM: this word is uſed to denote the engravings on a ſeal (*Vide* the FRAGMENT "of Seals" No. .) Whether it may here ſignify carvings in general, or whether it may expreſs ſome peculiar kind of carving, I am not certain.

6. "SHRINE." This rendering will probably ſtartle the reader; as it is extremely different from any thought which has yet appeared on the paſſage. Under the article IVORY, in the *Dictionary,* may be ſeen to what degree this verſe has embarraſſed the learned. Some have ſaid, "Ivory the daughter of ſteps"; others, "ivory well trodden"; others, "ivory ſet in box": &c. &c. But why ſhould ivory, in all ages a very coſtly material, be employed to make benches for the rowers to ſit on? why not place it in the carvings, or other ornaments? why in ſuch laborious ſtations? where a great quantity would be conſumed; where more ſtrength is wanted than the material can furniſh; where it muſt be inlaid; where it would be kicked, and damaged; and where it could never be ſeen as ornament: becauſe, the rowers were placed out of ſight; and conſequently ſo were the benches on which they ſat. Beſide which, the prophet is deſcribing the parts on the OUTSIDE of the veſſel; and he has not yet finiſhed this deſcription: he would not, therefore, ſo ſuddenly ſtart from the outſide, where he left us in the verſe before, and to which he returns in the following verſe. The word as it ſtands in the original is קרש *kereſh,* now *kereſh* means a board, a thing faſtened, or a faſtening, a *uniter, compactor;* and it is only by *metalepſis* taken to ſignify, the board on which the rowers ſat: for nothing is ſaid about rowers in the original: it is ſimply "thy *kereſh*"

and if we take this *kereſh* to denote—the place of faſtening, of meeting, of junction, contignation, or unity, then it will deſcribe that part of the poop of the veſſel where the planks from both ſides *met* in the center, and where they *united* themſelves to each other; or at leaſt to the riſing part of the keel, into which they were inſerted and nailed. It is not, however, credible, that the Tyrians ſhould overlay this part of the keel with ivory; but, we have on our Plate, a handſome projection, ornamented with carvings, and which *might* be ornamented with ivory; at the end of which was the place for the tutelary deity. Now, it is extremely likely, that the place for the tutelary deity ſhould be ornamented in the moſt coſtly manner, and with the moſt precious materials; ſuch as ivory. We have only to look back to page 57, and we ſhall find Apollo blazing in gold, on the poop of a veſſel; and other deities, alſo, who were there noticed for our preſent advantage.

This repreſentation may be admitted on the preſent reading of the paſſage, and accepting the word *kereſh* קרש: but, what if קדש *kedeſh*, was the original word, uſed by the prophet? The ſimilarity between theſe letters, ד and ר, has occaſioned a great many miſtakes; as is well known; and the reader will perceive, that if the difference were not expreſsly pointed out to him, he would not have diſcerned it, in the words placed in the margin. [See ſeveral ſuch errors, in the courſe of R, in the *Dictionary.*]

Moreover, how can *kereſh* connect with the following verſe?—here the moſt learned have hitherto failed. *Kereſh, may* alſo be referred to the joinings of the planks at the head of the veſſel, (ſince the planks may be ſaid to join, both at head and ſtern, where they meet the keel) but ſtill our difficulty remains, how to unite this verſe with the following: unleſs we ſay the deity is the head of the ſhip, *i. e.* in front: which would be contrary to our extracts on that ſubject, and after all would lead us to the notion of a *tutela*, or ſhrine.

If we adopt *kedeſh*, it brings us directly, and explicitly, to the ſame ſenſe as we have endeavoured to ſhew *may* be implied, but is not eaſily, or readily apparent in the word *kereſh*. *Kedeſh* will ſignify the holy place, the chapel, the *tutela*, the ſtation for the deity, (or the deity itſelf) and we have choſen the word SHRINE, as expreſſing this ſenſe with equal propriety to any other word in our language, that has occurred to us, while it keeps clear of the meaning of our words chapel, holy place, &c. Neither would it be proper to accept the word meeting-place—(to which, as we have hinted, *kedeſh may* refer)—for perſons; becauſe, this being at the very extremity of the poop, it was impoſſible to employ it as a convenient ſtation for ſuch an aſſemblage.

Now, this word *kedeſh*, or SHRINE, connects perfectly with the following verſe; becauſe, this ſhrine contained a ſculptured image of "the daughter of Aſſyria," "the Aſſyrian young woman:" that is to ſay, *Venus*, the BENOTH of No. CCXIII. which we have ſeen was brought from Aſſyria, by the men of Cuth, as their tutelary goddeſs; and was worſhipped throughout Syria. Venus riſing from the ſea, was certainly a fit deity for a marine, and extravagant people, bedecked with decorations: and, this figure, ſays the prophet, was brought "from the iſles of Chittim," *i. e.* from Greece. It would be miſpending time, and patience, to prove that the Greeks excelled all nations in ſculpture: and we need but look into *Pauſanias*, to be aſſured that their capital ſtatues of deities were occaſionally made of ivory; if we ſhould chuſe to refer this ivory to the deity itſelf, rather than to her *ſacrum*—holy place, which would be ſufficiently correct.

On this ſubject, accept the following from *Pauſanias* (*Attic.* chap. xiv. &c.) "[in Athens] is the temple of celeſtial Venus, WHO WAS FIRST WORSHIPPED BY THE ASSYRIANS [in the language of the prophet "the daughter of the Aſſyrians,"] and after theſe by the Paphians, at Cyprus, *and the Phœnicians who inhabited the city of Aſcalon in Paleſtine* [near enough this to Tyre.] The Cythereans venerated this goddeſs, in conſequence of having learned her ſacred rites from the Phœnicians" [—among whom the Tyrians were always included.]

Such is the tranſlation of Mr. TAYLOR: but the words of *Pauſanias* ſeem, to me, to be ſtill ſtronger, πρωτοις ανθρωπων, "the firſt of men, the Aſſyrians, adored the celeſtial Venus, &c." Now this agrees with the fact: Venus riſing from the ſea, Succoth-Benoth, &c. was worſhipped, in Eaſtern Aſia, in the earlieſt ages; and her worſhip was brought from thence into Phœnicia. *Herodotus* ſays, lib. i. 105, "the moſt ancient temple of Venus [in Phœnicia] was at Aſkalon:" now, at Aſkalon were ſtruck the two medals Nos. 4, 5. in our Plate of Succoth Benoth: one of which has the head of Venus, the reverſe a dove; the other has the head of Janus [Noah] reverſe a dove, alſo. [*Vide* ASKELON in the *Dictionary*, and obſerve the fiſh, and the pigeons—doves, ſacred to *Derketos*.] Pauſanias tells us, alſo, in the ſame chapter, that the coloſſal "ſtatue of Minerva [at Athens] was formed of *ivory* and gold; the ſtatue is erect, with a garment reaching to her feet." In fact, deities in ivory occur ſo frequently in the cabinets of Antiquities collected by the curious, that we paſs this article without further comment. [*Vide* FRAGMENT "Of Aſhtaroth" No. .]

We may now diſmiſs all renderings of *ivory the daughter of ſteps*, or any other perplexities; the above are deciſive authorities for Venus "the daughter [the girl, the young woman, the nymph] of the Aſſyrians;" and for a ſculpture, of ſome kind, made in *Chittim*, i. e. Greece, and in which the Greek artiſt had ſhewn his ſkill. This acceptation, moreover, reaſons backward on the foregoing hints, for, if this veſſel had a tutelary deity, as others had, as was cuſtomary, I might ſay, *indiſpenſable*, and if it was of prime Greek workmanſhip, no doubt but a proper ſituation was conſtructed for ſuch a figure, and this was at the extremity of the poop of the veſſel: and no doubt, alſo, but ſuch a ſituation being ſacred, was ornamented in the higheſt poſſible ſtyle of elegance; that is to ſay, with ivory, &c. which is much more ſuitably employed in this ſervice, than in conſtructing benches for rowers to ſit upon, and to deface, below deck. This train of reaſoning leads us, on the whole, to read *kedeſh*,—holy-place—SHRINE, rather than *kereſh*, meeting-place, and ſo by inference—ſhrine: but this is ſubmitted to better judgment. The ſhrine is marked on our Plates C, 4 B.

8 *Muſlin*. Though we, in the preſent day, diſtinguiſh between linen, and muſlin, yet, I am not certain, whether this diſtinction was always maintained (ſtrictly) in early ages. I ſuſpect that muſlin wrought with flowers, and ſprigs, like what we now ſee brought from India, is the material the prophet allots to the ſail of this veſſel. That this was a coſtly material, is no objection; neither is it of conſequence, whether fine linen, ſuch as what we call *cambric*, ſprigged and ſpotted, be the article meant, or muſlin, but, I believe, 1. no inſtance of linen thus ornamented has hitherto been found in Egypt. 2. The fineſt linen yet diſcovered in Egypt is but coarſe. 3. Fine muſlin, as fine as any now procurable, was always an article of exportation from India to Egypt, and would, no doubt, be ſought after, in foreign countries; and if poſſible, would be imitated in Egypt. 4. The figures on the Etruſcan vaſes, which are the neareſt authorities on this ſubject, are, very probably, dreſſed in muſlin, rather than linen; and the patterns of their ornaments agree with this obſervation.

9 "Thy BANNER, made of muſlin alſo." This is the ſtrict ſignification of the original word NES: and, as it would have been a great impropriety to have omitted a mention of the flag, or banner, of this veſſel, I think, we may, without heſitation, adopt

this word, in this place, *q. d.* "Thy *flowing* ſail, and thy diſtinguiſhing flag, were both made of worked muſlin."

10. "Thy AWNING." This was a covering of the nature of a tent, which ſhaded and ſheltered the quarter-deck; in which perſons of dignity reſided. We have many medals on which emperors are repreſented, ſitting in a kind of ſtate, under this conveniency; accordingly, the prophet deſcribes it, as being handſomely decorated, with blue and purple (ſtripes, I ſuppoſe) from the iſles of Eliſha—*i. e.* the Archipelago. Our Plate ſhews this awning better than it can be explained to the reader by any deſcription. H. H.

The prophet having thus metaphorically deſcribed the *external* appearance of this veſſel, in a number of particulars, now proceeds to mention who were its officers, and who compoſed its equipage.

11 "Thy REYS, *commanders*, *captains*." It was natural to ſuppoſe that the ſages of Tyre ſhould be commanders of their own ſhip: this, therefore, may be taken as a proof, that *chebeli* ſignifies ſuperior officers; and as the ſtation of theſe was, no doubt, on the ſuperior deck, and in the moſt honourable place, this proves too, that *chebel* means the upper, or prime deck; the chief ſituation in the veſſel; in which ſenſe we have taken it, and rendered it, according to Eaſtern phraſeology, *Reys*: meaning, commander, governor, or captain. Suppoſe, the perſon marked I. on our Plate.

[This gives a diſtinct ſenſe to the proverb of Solomon, "As he who lies on the *chebel*, i. e. the ſuperior officer, the captain; or as he who lieth in the hold of a ſhip, *i. e.* the loweſt perſon on board, the meaneſt ſlave whoſe lot is *deep* in the interior of a veſſel.]

12 "CHANNEL PILOTS": the original word CHETZI means, thoſe who appertain to a haven, or port; and BERAK means, a narrow paſſage, or ſtrait; as at the mouth of the river Thames, and of all rivers, the paſſages for ſhips lie between the ſands which are there accumulated; theſe paſſages are called *channels*, and this ſeems to be ſufficiently well expreſſed by the words we have adopted "pilots *for ſhoals*": thoſe who conduct the veſſel ſafely into port, through the *narrows*—channels—formed by ſandbanks, &c. Suppoſe the ſteerſman marked K on our Plate.

13 "Able ſeamen," literally *ſhips*: but this can only mean ſhip-*men*—*i. e.* not thoſe who have been accuſtomed to ſmall craft, and who have hitherto kept cloſe in ſhore only, but, ſuch as are competetent to the management of large ſea-veſſels—*Aniuths*. I appeal to any ſailor, if he does not at once feel this diſtinction: and we have an inſtance of it in the caſe of Solomon, who had ſervants ſufficiently ſkilled in navigating leſſer veſſels; but who was obliged to apply to Hiram king of Tyre, for a number of able ſea-men, to conduct his Ophir-fleet, which was deſtined to encounter the difficulties, the roughneſſes of the ſkill-trying ocean.

[This clears up a confuſion 2 Chron. viii. 18. "Huram ſent to Solomon—*ſhips*, and ſervants who had knowledge of the ſea—to Eloth." Now he could not poſſibly ſend ſhips *overland*, from the Mediterranean to the Red Sea: he might ſend *timber*; but that Solomon did not want: or, he might, as Joſephus ſays, ſend *models* of ſhips; but the *ſhips* were already conſtructed: take therefore *Aniuth* in the ſame ſenſe as here—ſhip-*men*, "able ſeamen, and men who underſtood navigation:" which agrees with the ſcope of the paſſage.]

14 "Warlike ſtrength." Our tranſlators have rendered this "army," which is certainly the import of the word, but it ſeems hardly adviſeable to ſtation an army on board of a ſingle ſhip. This body anſwered, in ſome reſpects, to the corps of *marines* on board our veſſels of war; but then, it muſt be remembered, that the ancient ſhips came to cloſe quarters, and did not truſt to any execution done at a diſtance, as we do, to cannon balls. Theſe *fighting-men*, were thoſe, who when

this veſſel attacked another, would themſelves form the attacking party—the boarders, if opportunity offered for that ſervice: or, if this veſſel was attacked by being boarded, would defend it, and oppoſe its aſſailants to the utmoſt of their power. We find that they hung their ſhields and helmets in parts of this ſhip; no doubt where their ſtation was; and they thought the military air theſe martial defences gave to this ſhip, wonderfully embelliſhed its general appearance: an idea truly military! and extremely probable.

15 " Complete *decoration.*" This is not the ſame word as is uſed before in verſes 1, 4, for " ornament:" but ſeems to be taken more ſtrongly for decoration.

16 " Strength:" this is the ſame word as that rendered " *warlike* ſtrength," in the verſe before it; but the prefix is different: in that it was (ב) *beth*, q. d. *among* thy warlike ſtrength were *Paras*, Perſia; and *Lud*, Lydia, &c. in this verſe it is (ו) *vau*, q. d. " *And* thy ſtrength, is the Gamadim:" whether does this diſtinction refer to a difference, as among us, of regiments? or of corps? as marines, and ſoldiers; or were the former parties hired, taken into pay, while the latter were ſlaves, the property of the ſtate, or of the officers, &c. and formed into a body?

17 " FIGHTING STAGES:" I conceive that this word חמותי CHUMUTHI, is from the root MUTH, which ſignifies DEATH: and means, the places, where if an enemy attacks us, he will meet his death; or, from whence if we attack an enemy, death will iſſue from us to him. To ſpeak of the *walls* of a ſhip, as in our public tranſlation, is ſurely out of character; yet that theſe defended a ſhip, as walls defend a city, is certain: what theſe places really were, our plates will ſhew better than any deſcription. They are marked N N.

18 " GAMADIM." Who theſe were, *vide* the *Dictionary:* where we find the word imports *cubit-high* men, pigmies; with a doubt whether this people ever exiſted. As we have conſidered this queſtion, with a Plate, in another FRAGMENT, (*vide* CONTINUATION, No. ,) we ſhall only obſerve here, that this appellation agrees perfectly with the prophet *Iſaiah*, who deſcribes them as " contracted—ſhrunk;" and, as the Ethiopians to whom we refer this deſcription, were always eſteemed fighting-men, indeed extremely pugnacious, and excellent *archers*, we ſee the propriety of ſtationing theſe in the towers, or front parts of the veſſel (as our own *forecaſtle* is always placed; which anſwers to the ancient towers) from whence they might ſhoot their arrows: and annoy the approaching enemy; before the veſſels came near enough to engage hand to hand. Such, I take to be, the meaning of this paſſage, and, as this preſerves diſtinct ſtations for diſtinct kinds of troops, I preſume ſome ſuch idea is pretty near the truth. We find, however, that theſe *Gamadim* hung up their ſhields, &c. on the fighting ſtages; probably thoſe where themſelves ſtood; or nearly ſo: this, no doubt, was regulated by convenience, and may eaſily be admitted; but obſerve, that theſe troops alſo were as proud of their military ornaments as the former, nor did they think the ſhip was completely decorated, till they had hung their ſhields upon her.

We have now gone over the outſide of this Tyrian veſſel, and have ſeen its general ornaments; and thoſe of its particular parts, its company, and conductors, its defenders, and their ſtations. The prophet next proceeds to deſcribe the purpoſes of all this, *i. e.* to protect, &c. the Tyrian traffic: as our Plates afford no aſſiſtance on this ſubject, we have merely marked the words whoſe rendering we have varied; and muſt defer our reaſonings on ſuch variations. We have, however, upon reflection, printed the whole of this ode together, that the reader may perceive the beauty of it; for indeed it is extremely poetical, and beautiful.

EXPLANATION OF THE PLATES OF ANCIENT SHIPS, Plate III.

A. A. A. The keel of the veſſel, in the heart of the ſea.

B. Ornaments. 1. B. the riſing of the keel, at the head of the veſſel; where is the roſtrum, the figure, &c. 2. B. the gooſe head, another ornament: 3 B. an ornament called the *acroſtolium*. 4 B. the ornaments, and carvings, around the poop of the veſſel. 5 B. the riſing of the keel, at the poop. All theſe are, probably, included in the general word which we have rendered "Ornaments."

C. The place of the *tutela*, when carved in baſſo-relievo. I think it likely, however, that when the tutela was an image, it had a little chapel, or ſhrine, erected for it, in the ſtation 4 B; where it was occaſionally addreſſed, as an object of worſhip, &c.

D. The maſt. As the head of this maſt is formed only by a block and pully, with the rope run through it, and has no round tops, as our ſhips have, it is clear, that it affords no poſſibility for a perſon to lie down on it; the word *chebel* therefore cannot mean a maſt: which part is alſo denoted by its proper name TARAN, in this Ode.

E. E. The oars: theſe need no explanation.

F. The ſail. I do not perceive that the prophet hints at more than one ſail, for his Tyrian veſſel: no doubt he means the main ſail: but does he omit the foreſail?

G. The banner, or flag. The prophet deſcribes as being made of the ſame material as the main ſail, a part which he calls—NES. This word uſually imports a banner: but it has hitherto been taken in this paſſage for the foreſail. As there is no other word to which the import of either of theſe *flowing* ſubjects can be referred, it will follow, that if the prophet by this word NES, means the foreſail, he has omitted the banner; or, if he means the banner by this word, then he has omitted the foreſail. The reader will conſider this, as he pleaſes. The word ſignifies, a ſomething which *flows*.

H. An honourable kind of cabin, wherein upon medals we often ſee emperors, and other great men voyaging: it was, indeed appropriated to the uſe of thoſe ſuperior officers; and this is what the prophet deſcribes as a handſomely ornamented AWNING, wherein, no doubt, we are to conſider the great—the rulers of the Tyrian intereſts, as reſiding, and preſiding, during their voyage.

I. The Reys, commander, captain, or governor of the ſhip: ſtationed on the upper deck, the *chebel:* this officer iſſues his orders, and is obeyed throughout the veſſel; the prophet fitly compares to him the wiſe men of Tyre.

K. The pilot; he who guides the rudder, on this ſide of the ſhip: who receives his orders immediately from the *Reys*, and acts accordingly. The duty of ſuch a pilot, when in charge of a ſhip, in ſome particular *channel*, the prophet ſays, was performed for the Tyrian veſſel, by the ſages of Gebal. [Were theſe Gebalites famous for *wiſdom?*]

L. Soldiers, walking on the deck; or acting as centinels, on the fighting ſtages: part of the corps which compoſe the fighting ſtrength of the ſhip.

M. M. M. Shields, hung by the ſoldiers on the netting, which baluſtrades the fighting ſtages: to what degree they may be conſidered as military ornaments, and as completing the decorations of a veſſel, may eaſily be underſtood from their general appearance.

N. N. N. The fighting ſtage itſelf. This we ſhall ſee to greater advantage in the following Plates.

[As Iſaiah and other prophets allude to the Tyrian navy, many of theſe explications ſerve for them alſo.]

Plate IV. THREE REPRESENTATIONS OF AN ANCIENT SHIP.

No. 1. SECTION OF AN ANCIENT SHIP; SEEN FROM THE HEAD, LOOKING TOWARD THE CABIN.

A. The keel.

N. N. The fighting ſtages, with their baluſtrades, whereon hang the ſhields. This figure ſhews theſe ſtages very diſtinctly: and in what manner they projected beyond the ſides of the veſſel, for the readier coming to blows of the fighters. Theſe evidently appear to be the proper ſtations for the ſoldiery; and the reader will perceive their nature, and the propriety of accepting theſe as the *killing-places* of the prophet, much better, from conſidering the print, than from any deſcription which might be added to what we have ſaid reſpecting them.

O. The deck. Obſerve, how much lower than the deck were the ſeats of the rowers: why compoſe their benches of *ivory?*

No. 2. VIEW OF THE VESSEL AT THE HEAD.

A. The keel.

B. The chœnix, or gooſe-head.

N. N. The fighting ſtages.

Obſerve the large eyes on this veſſel: we have ſeen ſimilar in Plate I. No. 6.

Obſerve, the ſphinx between theſe eyes: which ſphinx in this inſtance is the *paraſemon*, or *ſign*, of the ſhip: and would give name to the veſſel "the Sphinx."

This part of the veſſel, I apprehend, ſhews the towers, the *forecaſtle*, where the *Gamadim* were ſtationed; who ſhot their arrows from over where the ſerpents are carved: but our ſubject does not particularize theſe towers. *Vide* PLATE II. No. 6.

No. 3. VIEW OF THE VESSEL AT THE POOP.

4 B. 4 B. The carved ornaments, as before.

C. The *tutela*, or image of the deity: this being a baſſo-relievo is placed at the extremity of the poop.

N. The fighting ſtages.

Plate V. SECTION OF AN ANCIENT SHIP.

A. A. A. The keel, as before.

4 B. C. The ſhrine.

H. The ſuperior cabin, or accommodation-room: diveſted of its AWNING.

This Plate ſhews the room for ſtowage, &c. of goods; the diſtinct places for various kinds of merchandize; which were laid in an orderly manner on board: to which I doubt not the prophet refers, in his following deſcription; but which we ſhall not inveſtigate at preſent.

……

Theſe plates of ancient ſhips accompany a very learned and curious diſſertation, in the fifth volume of the "Antiquities of Herculaneum;" conſequently, they may be depended on in point of authenticity; and if any information on this ſubject ever can be procured, it muſt be from the labours of the learned in that part of Europe, and under ſuch direction, and aſſiſtance. We have taken but little from the original eſſay, becauſe our plan is reſtricted to elucidation of Scripture: to which we have directed all our endeavours; but which formed no part of the deſign of the learned diſſertators; who have alſo been our authority for ſome preceding obſervations.

MEDALS.

In order to ſhew the appropriate application of the prophet's metaphorical deſcription, to the city of Tyre, we have taken the opportunity afforded us by this Plate, of ſubmitting ſome Tyrian medals to our readers: theſe not only ſhew that a ſhip was the cuſtomary, adopted, and no doubt the boaſted, *inſignia* of Tyre, but they juſtify our prints, inaſmuch as moſt, or all, of the various parts, which we have explained, appear upon them.

No. 1. A medal of the city of SIDON, inſcribed ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΣΙΔΩΝΙΩΝ: "Antiochus, king of the Sidonians." Its date muſt therefore be about the year 174 of the æra of the Seleucidæ. Obſerve its oars, and its fighting-ſtage. Phœnician characters at bottom of the field.

No. 2. A medal of Sidon: its date, ΘΝΡ. *i. e.* 159 of the Seleucidæ: under Demetrius I. This ſhews the fighting ſtages clearly. Sidon is thought to have derived its name from *ſit, ſid,* or *ſaid,* ſuppoſed to have ſignified a fiſh; but more probably, from *Siton,* the god of corn, or of fiſh, *i. e.* the fiſh-god; *vide Dagaun,* FRAGMENT, No. CXLV. page 101. Tyre and Sidon are frequently aſſociated in Scripture, almoſt as if they compoſed but one town; and we ſee the very ſame aſſociation, &c. on their medals: which the reader will not be diſpleaſed to find in company on this Plate.

No. 3. A medal of Demetrius I. its date, ΔΝΡ, *i. e.* 154 of the Seleucidæ: underneath the ſhip the name of the city of Tyre: ΤΥΡΙΩΝ. Obſerve the fighting ſtages, and their railing: the *acroſtolium,* rudder, &c.

No. 4. A medal of Antiochus VII. its date, ΗΟΡ, *i. e.* 178 of the Seleucidæ: the city of Tyre marked in a monogram ΤΥΡ. Obſerve the flag or banner, adjacent to the awning or ſhelter; the fighting ſtages, the rudder, &c.

No. 5. A medal of Antiochus III. its date, ΡΙΖ *i. e.* 117 of the æra of the Seleucidæ. Obſerve the ſtate cabin-AWNING on the upper deck. Obſerve the trident-like form of the rudder: is not this the origin of the trident of Neptune?

No. 6. A medal of Demetrius II. its date about 168 of the Seleucidæ. It repreſents a ſhip; and on this ſhip a female figure, or goddeſs, ſtanding, and giving directions, with her right hand and arm extended; in her left hand ſhe holds a croſs, with a long ſtem to it; ſhe is cloathed from head to foot; and on ſome medals of this ſame king, ſhe has the ſacred *Calathus* on her head: in ſhort, this is the Tyrian and Sidonian Venus; Aſtarte; of whom Cicero ſpeaks, *De Nat. Deor.* "There are," ſays he, "four Venus's; the fourth is that of the Tyrians in Syria, to whom Adonis was ſaid to be conſort" [under favour of Cicero, he might have given to this Tyrian Venus the very firſt place in priority of time]. Solomon is ſaid to have worſhipped "Aſhtoreth, goddeſs of the Zidonians," 1 Kings xi. 33. This goddeſs is that Aſhtaroth; and this is a Sidonian medal. It ſtrongly corroborates our propoſed reference to the *ſhrine* of the Tyrian veſſel: ſuch a *ſhrine* a complete veſſel could hardly be without. The Phœnician characters on this medal may be the name of this goddeſs, which they pronounced, Haſtaroth.

. . . .

Upon the whole, I think we have gained information from our examination of the ſubject of ancient ſhips; and from the accompanying Plates. It is not to be ſuppoſed that a ſubject ſo obſcure, a ſubject altogether technical, a ſubject branching out into ſo great a variety of kinds, ſhould be wholly, and *perfectly*, exhibited to us, at a firſt attempt. We have opened the way for further acquiſition, we have ſteered a right courſe for attaining the deſired knowledge of this ſubject: our enquiry has not been uſeleſs: neither is it complete: we ſhall wait the public opinion on what we have ſuggeſted, and in the mean time direct our inveſtigation to other articles: not without hope that the public favour will induce us to reſume what we quit for the preſent.

No. CCXVIII. THOUGHTS UPON ANCIENT ARMOUR. With a Plate.

WE have in Scripture, not only hiſtories wherein armour, and ſome of its parts, are deſcribed, but alſo, alluſions to complete ſuits of armour, and to the pieces which compoſed them. Without pretending to expoſe the errors of thoſe whoſe information on this article might have been improved by greater accuracy, I ſhall ſuggeſt a few hints for our better acquaintance with this ſubject.

No. 1. **Goliah**, from **Calmet**: This is the figure uſually offered, by way of illuſtrating the armour of this famous champion. As it is drawn from the deſcription given of it, and according to the ſignification of the words uſed for each part, it *may* be ſomething like the original. Obſerve, however, 1. That ſwords ſo long as this are not found in antiquity; and that had it been ſo long as here repreſented, David would have found it cumberſome to uſe afterwards, conſtantly, as we find he did. 2. That this figure is compoſed on the principle, that the armour was worn without any other dreſs; which I think may be queſtioned, and is not eaſily determined. 3. That the forms of Roman, or Greek armour, is not decidedly applicable to this Paleſtine hiſtory: yet the armour of theſe countries has been ſtudied for this figure.

No. 2. Is a ſoldier in armour; from the column uſually called of *Antoninus*: but perhaps ſhould properly be referred to *Aurelius*.

The apoſtle, Epheſ. vi. 13. adviſes believers "to take unto themſelves the whole armour of God;" and he ſeparates this *panoply* into its parts: "your loins" ſays he, "girt about with truth;" now, this figure has a very ſtrong compoſition of cinctures round his waiſt, (loins) and if we ſuppoſe them to be of ſteel, as they appear to be, the defence they form to his perſon is very great: ſuch a defence to the mind is Truth. Undoubtedly there were, as we ſhall ſee, other kinds of girdles; but none that could be more thoroughly defenſive than that of this ſoldier. Moreover, theſe cinctures ſurround the perſon, and go over the back alſo; 1. ſo Truth defends on all ſides. 2. The remark that "St. Paul names no armour for the back," is ſomewhat impaired; becauſe, if this part of the dreſs was what he referred to by περιζωσαμενοι, "girded *round about*," then, its paſſing round the back, pretty high up, at leaſt, was implied.

The apoſtle proceeds to adviſe, "having on the breaſt-plate of righteouſneſs," to defend the vital parts: as our figure has on a breaſt plate: and as No. 4 has a covering made in one piece for the whole upper part of his body. "Having the feet ſhod with the *preparation* of the goſpel of peace:" not iron, not ſteel; but patient inveſtigation, calm enquiry, aſſiduous, laborious, laſting; if not rather, with *firm footing* in the goſpel of peace. Whether the apoſtle here means ſtout, well-tanned leather, leather well prepared, by his "preparation of the goſpel *of peace*," or ſhoes which had ſpikes in them, which running into the ground gave a ſtedfaſtneſs to the ſoldier who wore them, may, perhaps, come under remark on a future occaſion. I ſhall only add, that Moſes ſeems, at leaſt according to our rendering, to have had ſome alluſion to ſhoes, either plated, or ſpiked, on the ſoal, when he ſays, Deut. xxxiii. 25. "Thy ſhoes ſhall be iron and braſs, and as thy days ſhall thy ſtrength be." Further, ſays the Apoſtle, "Above all taking the ſhield of faith:" not *above all* in point of value; but of ſituation; *over all* —*before* all; as our ſoldier holds his ſhield: for his protection. Faith may be a prime grace, but if raiſed too high, like a ſhield over elevated, the parts it ſhould defend may become expoſed to the enemy. "Take the helmet of ſalvation:" ſecurity—ſafety. So far our figure applies; however, it has no ſword: it had originally a ſpear, but that weapon has been deſtroyed by time. "Praying," ſays the apoſtle, "and watching theſe are duties of ſoldiers; and eſpecially of Chriſtian ſoldiers: but they are not of a nature to be explained by this figure; however, we very frequently meet with them in monuments of antiquity: nothing is more common than ſacrifices, &c. in camps, and the very firſt ſoldiers in the Antonine pillar are *centinels*.

It may be remarked, that our ſoldier has no armour for his legs, or thighs, or arms: they are merely ſheltered by clothing, but are not defended by armour. I do not find that the apoſtle alludes to any pieces of defence for the legs or thighs of his Chriſtian warrior.

No. 3. ſhews the parts of armour ſeparately; from an ancient gem: as, 1. the leg-pieces, which not only cover the legs pretty low down, but alſo the thighs, up above the knee: 2. the ſpear, ſtuck in the ground: 3. the ſword, in this inſtance, in its ſheath: 4. the cuiraſs, or defence of the body: this appears to be made of leather, or ſome pliant material, capable of taking the form of the parts: 5. the ſhield; upon which, in our gem, is placed, 6. the helmet, with its flowing creſt: for which ſee No. 5.

No. 4. This is among the moſt curious ſtatues of antiquity remaining, being a portrait of Alexander the Great, fighting on horſeback; and probably, alſo, a portrait of his famous horſe Bucephalus. This figure has a girdle round his waiſt; wherein it is ſomewhat ſingular: as I have looked over ſome thouſands of figures, without finding another ſuch: and cloſe to this girdle falls the ſheath for his ſword; his loins are girt about with a uniform ſingle piece of armour; which is buckled at the ſides; and which anſwers the purpoſes of a breaſt plate, by covering high up on the thorax: his feet are not only ſhod, but ornamented with ſtraps, &c. a conſiderable way up the leg. He has neither ſhield, nor helmet; and I cannot help remarking, that I have not been able to find a commanding officer—a general—with a helmet on: neither during his actual engagement in fighting, as this figure; nor when addreſſing his ſoldiers, &c. nevertheleſs, this could hardly be the fact. The form and ſize, &c. of the ſword deſerves notice: it is very different from the ideal one of *Goliath*, No. 1. That girdles were of ſeveral kinds we need not doubt; if we did, the entire difference between that of this Number, and that of Number 2, would juſtify the aſſertion. Now in the girdle of No. 2, there is no room for concealing, or for carrying, any thing, but we know that one uſe of the girdle in the Eaſt was, and ſtill is, to carry various articles; ſo we read 2 Sam. xx. 8. that "Joab's garment that he had put on, was girded (cloſe) unto him, and upon it a ſword-girdle (or belt) *i. e.* a girdle of a military nature, fit for holding, and wrapping up a ſword; and in this girdle was a ſword within its ſheath"—then our tranſlation (and others) ſays, "as he went forth IT fell out."—But query, whether the narration is not to this effect? "HE [*Joab*] *went forth* in a ceremonious manner to meet Amaſa, now commander in chief, in order to ſeem to do him whom he conſidered as uſurping his poſt, a moſt conſpicuous honour, or rather homage, but really deſigning to approach his perſon and to ſlay him, ſo HE went forth, *and* ſupplicated, *humbly intreated*, as it were; then, after this homage, he kiſſed Amaſa's beard, and ſlew him. Obſerve, this *intreaty* is the regular meaning of the word תפל TEPEL, ſee 1 Kings viii. 28, 29, 33, 35. Gen. xx. 7, 17. Numb. xi. 2. 1 Sam. i. 10. ii. 25, &c. We ſaw in FRAGMENT, No. XCIII, page 153, a great degree of hypocritical baſeneſs in Joab's behaviour, with which this view of theſe events is in perfect coincidence. We ought, however, to obſerve, that a ſword *might* fall out of the girdle which contained it, for ſo we are told by Herodotus, that the ſword of Cambyſes fell out of his girdle, and wounded him in the thigh, of which wounds he died: but if Joab's ſword had fallen out of his girdle, how was it poſſible it ſhould eſcape the notice of Amaſa? Such an incident was the very thing to make him, and all other ſpectators, obſerve more particularly what became of this ſword, and where Joab ſhould place it, after he had picked it up off the ground.

I am aware, that although the text reads TEPEL, *to ſupplicate*, the keri has נפל NEPEL, *to fall;* nevertheleſs, this reading, if it be adopted, may refer to the humble poſture aſſumed by Joab, who certainly on this occaſion played the hypocrite in the ſupreme degree; and may be underſtood, as if Joab himſelf, not his ſword, fell *proſtrate* before Amaſa. The reader will excuſe this digreſſion from our immediate ſubject.

We read of ſwords as having two edges: and of the great execution expected to be done by them, Pſ. cxlix. 6. and Prov. v. 4. That a ſword ſo ſhort as that of No. 4 might have two edges, ſeems probable enough, while that of Goliath would be both the weaker and the worſe for ſuch a form, though intended as an improvement. The ſharp ſword iſſuing out of the mouth of our Lord, Rev. ii. 12, may receive notice another time: we only obſerve, that to imagine a *long* ſword iſſuing out of the mouth of a perſon, ſuggeſts to the mind, a very awkward idea, to ſay the leaſt: and which hardly could have its prototype in nature.

No. 5. We have ſeen a helmet on the ſoldier, No. 2, but that is ſmall, ſhort, and fixed; *i. e.* a Roman helmet: the Greek helmet differed, in being larger, and alſo moveable, ſo that the front of it, which uſually was worn level, being pulled over the face during the time of combat, it became a defence to the face; the wearer being able to ſee through holes formed in it, accommodated to the ſituation, &c. of his eyes. Theſe orifices are apparent in the two helmets of this Number: one of which has a creſt on it, the other is plain. I pretend not accurately to aſcertain the ſhape, &c. of Hebrew helmets. It is clear in general, that this piece of armour was juſtly conſidered as of the utmoſt importance, and as a principal mean of perſonal ſafety.

No. 6. After victory, it was natural for the victor to erect, in honour of his troops, ſome trophy of his ſucceſs; this figure holds ſuch a trophy: being the ſtandard of the legion whoſe valour had procured peace; which is ſignified by the caduceus. This appears to be only the uſual legionary ſtandard, ſomewhat, perhaps, more ornamented: as it might be borne in a public proceſſion.

No. 7. A trophy, as a laſting memorial of valour, or of good fortune, cloſes the triumph of the day of battle: this Number repreſents a general himſelf (an emperor) in his military dreſs, aſſiſting to form ſuch a monument of his fame. Victory is inſcribing on a ſhield, the particulars of time, and place, for the information of future readers; the captives are in confinement at the foot of the erection, which is compoſed of their armour, &c. and in order to identify the event, the name of the country vanquiſhed is added in the exergue below.

Among the moſt perplexing paſſages of Scripture, is that Exod. xvii. 15, 16: "*And Moſes built an altar*—rather, conſecrated a piece of ground for a ſacrificatory—*and called its name*, JEHOVAH NISSI: the Lord exalteth me—or, Jehovah my banner—or ſtreamer—or ſignal—[or ſuppoſe, perhaps, "To Jehovah of lifting up"—*i. e.* he to whom I lifted up my hands, in prayer againſt Amalek] *And he ſaid, Becauſe the Lord hath ſworn war with Amalek*—ſays our tranſlation; but the Hebrew is—"becauſe of the HAND על upon—above—over againſt—the throne of JEHOVAH, war againſt Amalek." The words are very difficult to tranſlate ſatisfactorily; as appears by the variations in the verſions. I have been inclined to render them—"like as, in like manner as, when my hand was raiſed up toward the throne of JEHOVAH, (*i. e.* prevailingly, to the diſcomfiture of our enemies,) ſo will JEHOVAH have war with Amalek." Nevertheleſs, I cannot refrain from *querying*, whether this HAND raiſed towards—over againſt—the throne of the Lord, might not be ſome kind of military trophy? in which caſe, the ſenſe might be this: Moſes conſecrated, in the place where he had ſat, a portion of ground; in part of which he erected an altar, adjacent to which he placed (a ſomewhat raiſed up, from the ſenſe of the root, *naſas*) *i. e.* a trophy of his victory: and he called it "the Lord of the trophy:" or, he dedicated it "to Jehovah of the trophy:" and he ſaid, "Inſomuch as this trophy—HAND—is a ſtanding—laſting—memorial of a paſt victory over Amalek, ſo it ſhall be alſo of future wars of the Lord againſt Amalek: and to this purpoſe it ſtands over againſt the ſeat of God: *i. e.* the ſeat where I ſat when I invoked God." Or thus, "This trophy is a memorial, to remind [the king who ſhall one day ſit on] the throne of the Lord in Iſrael, of the Lord's perpetual war againſt Amalek from generation to generation." And this is the import of the word, 1 Sam. xv. 2. "Thus ſaith the Lord of Hoſts, *I am* REMINDED of what Amalek did to Iſrael:"—was it by this HAND of Moſes, ſtill remaining, ſtill ſtanding?

Upon either of the renderings ſuggeſted above, there were two memorials of the vengeance to be taken upon Amalek. 1. The writing in the book [of the law, which the king was to copy out for himſelf, for his own peruſal] mentioned in the foregoing verſe; 2. A conſecrated trophy, or erection of ſome kind, to record this battle fought under Moſes, and to mark the future puniſhment of Amalek.

The hands which are upon the tops of Nos. 9, 10, ſuggeſt a queſtion, whether ſomewhat like theſe (banners) in form might be the "HANDS," which Saul (1 Sam. xv. 12) and Abſalom, 2 Sam. xviii. 18. [alſo Moſes, as above ſtated] raiſed in honour of their exploits, or to preſerve their memories to future ages? Let us ſomewhat examine this.

In the Chaldee dialect the word *hand* not only denotes a hand, but a *handle*, to any thing: and I ſuppoſe it denotes the ſame in the Hebrew. "Saul ſet him up a place," ſays our verſion; rather "he has conſtructed to himſelf—to his own honour—glory, &c.—a HAND:"—a trophy of his victory over Amalek; and a token of his own complacency in his ſucceſs. [Was not this erection of a trophy a vain-glorious diſobedience in Saul? Moſes erected his *hand* to God: Saul erected his *hand* to himſelf: from the manner of hinting at it, and from the ſubſequent hiſtory, it ſhould ſeem that Saul's pride had overcome his duty in this inſtance, as in others; and it deſerves notice, how very ſpeedily his pride was puniſhed, by *predicted* loſs of his kingdom. *Query*, Did Saul *vie* with Moſes in this trophy?] I think it probable, that herein Saul had ſome reference to the *hand* (as above ſuggeſted) erected by Moſes: which would confirm the idea, that the *hand* of Moſes was of a durable nature, and would lead us to conclude that as the firſt defeat of Amalek was commemorated by the *hand*—trophy—of Moſes, the firſt leader of Iſrael; ſo the laſt defeat of that people was commemorated by the hand—trophy—of Saul, the firſt king of Iſrael: he who firſt ſat on the throne of the Lord, in Iſrael.

N. B. This opens freſh rudiments for anſwers to ſeveral captious queries on this hiſtory.

As to the *hand* of Abſalom, unleſs it had been of durable materials, it could not have anſwered the purpoſe of prolonging his memory: nor could it have been called "Abſalom's hand,—*to this day*," which implies ſome diſtance of time after its erection.

It is not eaſy to aſcertain the forms of theſe ancient monuments: but, if Moſes calls his *hand*, a *trophy* or *banner*, (meaning, nearly or altogether, the ſame thing, by the two words) if Saul, in erecting a hand, could find no better figure for it than that of the banner, under which ſign he had conquered ("*ſub hoc ſigno vinces*," as was ſaid long after) *Vide* No. 6.—then I think we may conclude, that Abſalom's *hand* was a ſlender, and taper erection, at leaſt: perhaps, ſomewhat like the croſſes (Coventry croſs, &c.) erected in England: or, had Abſalom really been a man of valour, and *diſtinguiſhed* as ſuch, in the battles of his father David? and therefore he erected a *military* token of triumph, to perpetuate his exploits; as he then had no ſon to perpetuate his name.

I ſuppoſe that both Saul and Abſalom would have thought the land profaned, by the erection of a trophy, which reſembled a figure of the enemies they had conquered, as the emperor in No. 7. is doing: whereas, they could not but think honourably of a Jewiſh banner, which had led them on to victory, and by victory to military renown, and *glory*. This is perfectly in coincidence with the import of No. 6.

I find, exactly ſuch a building in taper-height, as our croſſes to which I have referred, is known in India by the name of "the STAFF of Firuz Shah:" may not the name "*hand*, or *handle*, of Abſalom," be equally applicable as *ſtaff?* Our own monument of the Fire of London, is a pillar; and Dr. HALIFAX in his account of Palmyra, notices ſeveral pillars with inſcriptions upon them, for the moſt part erected by the Senate and people; but ſome erected by friends, to the honour of thoſe whom they thus wiſhed to diſtinguiſh; ſome by huſbands to their wives; and ſays he, "by this too we find that they did not wait for the deaths of thoſe whom they thus honoured, before they provided for the preſervation of their memories: but famous men were thus regiſtered for after ages, even while they were alive:" The very ſpirit which animated Abſalom: and I ſuppoſe Saul, alſo. N. B. The Palmyrenians in many of their cuſtoms coincided with the Jews: Palmyra is Tadmor; built by Solomon, 2 Chron. viii. 4.

Nos. 8, 9, 10, 11. are ſtandards, or enſigns, of the Roman legion: we ſee by them, how the Jews might eſteem them idolatrous, not only as they had been conſecrated to idols, and by heathen prieſts, but, as Nos. 8 and 11 have images upon them, which, if they might be thoſe of the emperor, *might* alſo be thoſe of idol deities. *Vide* in *Dictionary*, AGRIPPA, PILATE, &c.

No. CCXIX. FURTHER CONSIDERATIONS ON ANCIENT ARMOUR: ILLUSTRATED BY ARMOUR, PLATE II.

THERE is a paſſage, 2 Sam. i. 9, which has divided interpreters: "Slay me," ſays Saul, "for anguiſh is come upon me," ſo reads our tranſlation, with the Vulgate: the LXX. and Syriac read, "deep darkneſs ſurrounds me;" the Chaldee paraphraſt, "I am wholly terrified;" and ſome Rabbins, "I have the cramp." The Hebrew word (השבץ HESSHEBETJ) ſignifies, to ſurround—incloſe—ſtraiten: it occurs ſeveral times as deſcriptive of a coat, or covering; as Exod. xxviii. 4, 39, "And thou ſhalt make an *embroidered* coat:" a *cloſe coat*, ſay the Vulgate, Aquila, Symmachus, and Theodotion; the LXX. to the ſame effect, κοσυμβωτοι: and elſewhere. [But, perhaps, a coat wrought with eye-let (*oilet* Fr.) holes: whence the word ſignifies, the holes in which jewels are ſet.] Since then this word, or its derivatives, in more than a dozen places deſcribes a *bodily* veſture, and of a particular kind, ſhould it in this paſſage ſignify *mental* ſufferings? Should it not rather ſay ſome (as Rabbi Levi Ben Gerſhon, and M. Saurin) be rendered in this place, alſo, a cloſe coat, made of rings (*oilets*) in the nature of a coat of mail, worn by Saul, for his perſonal ſecurity, and defence in battle? We have among our ancient armoury ſome of theſe cloſe coats; and they appear to be made of ſmall ſteel rings, connected into each other; thereby permitting a free motion of the body on all ſides.

It is difficult to determine this queſtion: it cannot be denied that the ancient Hebrews *might* uſe ſuch coats; but we cannot *prove* it. It is poſſible the word may refer

1. to mental ſufferings, "I am in agony" 2. to his enemies, I am ſurrounded, *i. e.* by the Philiſtines; or, 3. rather, if the word may ſignify *piercing*, as embroidery, quiltings, or eye-let holes imply, "I am ſurrounded by piercings," *i. e.* wounded all round by arrows: which agrees with what had been obſerved of the archers, who, we learn from a former part of the hiſtory, had wounded him very ſeverely, and perhaps mortally: *q. d.* "the enemy may come and abuſe me while I yet continue alive,—rather than that, kill me at once." 4. To his military dreſs, "I am ſo encloſed by this coat of defence, that I cannot entirely kill myſelf: but am dying by inches:—kill me therefore ſpeedily by ſome other mean." This ſenſe we propoſe to examine.

We ought previouſly to remark, 1. That the *he* (ה) *he-ſhebetz*, ſeems to import clearly *this* cauſe of ſuffering, whatever it might be. 2. That the word (אחז *achatz*) rendered "is come upon me," ſignifies to ſeize—to ſurround—to catch. Is this the idea of the paſſage?—Saul was wounded by the archers in various parts of his perſon; yet his blood flowed but ſlowly through thoſe wounds, which were but of ſmall orifice, although they were mortal: he then threw himſelf on his ſword to make a larger inciſion, for readier diſpatch, but his ſword *hitching* in the *oilets* of his armour, ſo that it could not ſtrike a vital organ, his pains—the pains of death—ſtill continued to agonize him; and though he was dying, yet he was not dead: therefore, ſays he, "ſlay me ſpeedily."

Having thus ſtated the nature of the embarraſſments ariſing from this hiſtory, I ſhall refer the reader to No. 1. of this Plate, which repreſents a combat, between a perſon on horſeback, and another on foot: it is from MONTFAUCON, (Supplement, Vol. III. page 397.) who thus remarks on it:

"The horſeman repreſented on an Etruſcan vaſe, of cardinal *Gualtieri*, is armed in ſuch a ſingular manner, that I thought it neceſſary to give the figure here. This horſeman is mounted on a naked horſe with only a bridle; though the horſe ſeems to have ſomething on his neck, which paſſes between his two ears, but it is impoſſible to diſtinguiſh what it is.

II. The armour alſo of this horſeman is as extraordinary as that of the Sarmatian horſemen on Trajan's pillar. His military habit is VERY CLOSE, AND FITTED TO HIS BODY, AND COVERS HIM EVEN TO HIS WRIST, AND BELOW HIS ANCLES, ſo that his feet remain naked; which is very extraordinary. For, I think, both in the ancient and modern cavalry, the feet were a principal part which they guarded; excepting only the Mooriſh horſe, who have for their whole dreſs only a ſhort tunick, which reaches to the middle of their thigh; and the Numidians, who ride quite naked, upon a naked horſe, except a ſhort cloak which they have, faſtened to their neck, and hanging looſe behind them, in warm weather, and which they wrap about themſelves in cold weather. Our Hetruſcan horſeman here hath his feet naked; but he hath his head well covered with a cap folded about it, and large ſlips of ſtuff hanging down from it. He wears a collar of round ſtones. The CLOSE BODIED COAT he wears, is wrought all over with zigzags, and large points, down to the girdle; which is broad, and tied round the middle of his body; the ſame flouriſhing is continued lower down his habit, quite to his ancle, and all over his arms, to his wriſt. He brandiſhes his ſpear againſt his adverſary, who is a naked man on foot, who hath only a helmet on, and holds a large oval ſhield in his left hand, and a ſpear in his right, which he darts at his enemy, without being frighted at his being ſo well equipped. The horſeman, beſides his ſpear, hath a ſword faſtened to his belt, or broad girdle. The hilt of his ſword terminates in a bird's head. Behind the man on foot, is a man well-dreſſed with his hat (which is like the modern ones)

ones) falling from his head. He is the Eſquire of the horſeman; and holds a ſpear ready for him, which he may take if he happen to break his own."

I think this may aſſiſt us, in our enquiries reſpecting the cloſe coat of Saul's armour. 1. This being an Hetruſcan vaſe is, probably, of pretty deep antiquity: as vaſes of this kind were not manufactured in later ages. 2. Theſe vaſes have, very often, hiſtories upon them, referring to Eaſtern nations: they have events, deites, fables; &c. as well as dreſſes, derived from Aſia; from whence the Hetruſcans were a colony. We riſque little, therefore, in ſuppoſing, that our ſubject is ancient, even advancing toward the time of king Saul; and that it is Aſiatic.

Our next enquiry is, what it repreſents?—certainly, I think, the perſon on horſeback is no common cavalier; he is an officer, at leaſt; but I think he may be taken for a general; and indeed for a king: in which caſe, we have here the very common ſubject of a king vanquiſhing an enemy, a ſubject which occurs in numerous inſtances upon gems, medals, &c. as is well known to antiquaries.

But the peculiarities of his dreſs, are the ſubjects of our particular attention. 1. His coat is ſo cloſe as to cover his whole perſon. 2. It ſeems to have marks, which though they *may* be ornaments, yet are analogous to *quiltings*, and give that idea pretty ſtrongly. Now imagine that under theſe quiltings is a connected chain of iron rings, extending throughout the whole, and we have a dreſs which was actually uſed in later ages, and which we ſee by this example, was uſed in times of remote antiquity: and which agrees with the words uſed to deſcribe Saul's *ſhebetj*, as already noticed.

No. 2. In order further to juſtify our conjectures, on the nature of the defence afforded by the coat of mail of king Saul, we have copied one of the Sarmatian horſemen, from the Trajan pillar. This dreſs is wholly compoſed of ſcales, and fits the perſon, to the very extremity of accuracy; even his feet, and his hands, are ſcaled: and though his dreſs be divided into two parts, one for his body, the other for his legs (like that of the foregoing No.) yet the whole ſhews not only his ſhape, but alſo every muſcle of his body. This dreſs was made of horny ſubſtances, ſuch as horſes' hoofs, ſays Pauſanias, *Attic, chap.* 21. or other materials of equal toughneſs: but, ſcaly coats of mail were frequently made of iron, and, very commonly, we find parts of armour of defence, *imbricated* in this manner.

The peculiarity of the head dreſs, or *tiara*, of the horſeman, No. 1. induced me to examine, whether it might not aſcertain the country to which he belongs. I find nothing more nearly approaching its general form, and appearance, than that of No. 3. which is a medal of Tigranes, king of Armenia, &c. not very long before A. D. This royal *tiara*, or cap of ſtate, riſes more than that of our horſeman, and it does not ſeem to ſurround the breaſt ſo much, but, in its general idea, as falling down, and ſpreading on the ſhoulders, and as covering the neck, it agrees ſufficiently; and hereby it confirms our conjecture, that this horſeman is not merely an Aſiatic, but a king: to which his attendant armour-bearer, or as MONTFAUCON calls him, his *Eſquire*, agrees: and, indeed, I think places his dignity beyond diſpute.

No. 4. Is a repreſentation of a Perſian coin, uſually underſtood to be one of the golden *darics* coined by Darius Hyſtaſpes (*Vide* ADARCONIM in the *Dictionary*.) This face of the medal, repreſents, no doubt, a Perſian horſeman, for which kind of troops, this country was famous. The reader will obſerve, how cloſely he is clothed, having on a jacket, and breeches, which fit him tightly; without any cloke, mantle, or robe, of any ſort. In this he agrees perfectly with our horſeman of No. 1.

I gueſs that the mark O behind this figure ſhould be the ſun: and that what is under his horſes' legs ſhould be a dolphin.

Upon the whole, theſe inſtances appear to juſtify the principle, that the *ſhebetj* of Saul ſhould keep its proper import in the ſtory of that king's death, as an embroidered coat, or coat wrought with *oilet* holes, a cloſe-coat, and fitting tightly to his perſon: if then this cloſe coat held in—detained—his life, ſo that he could not die, ſpeedily, though dreadfully wounded, we ſee the reaſon of his deſiring the Amalekite to finiſh him; we ſee too how the arrows of the Philiſtines might penetrate *ſome way* into his perſon, yet not deſtroy his life, immediately; we ſee how the Philiſtines might abuſe him, in tearing this coat from him, &c. while yet alive, which he feared: how they might diſtinguiſh the body of Saul by this coat, although his crown and bracelet were abſent, when they came to ſtrip the ſlain, &c. &c.

Is not the word, נזר NAZER, by which the Amalekite deſcribes the crown worn by king Saul, and which he brought to David, correctly deſcriptive of the *tiara* of Tigranes, No. 3? The word ſignifies to *ſeparate,* or a *ſeparation;* now this tiara is *ſeparated* in its lower diviſions; and ſeems to anſwer to this title. There are ſeveral words in Hebrew which denote a crown, but this ſeems derived from the *form* of the dreſs deſcribed by it, rather than from its property as ſeparating the king from his ſubjects, to which this uſe of the title *nazer* has hitherto been referred, *q.* a *ſeparator:* but now, rather THE SEPARATED—or the parted-diadem, or *tiara.*

We ſee our horſeman in No. 1. wear this mark of dignity while fighting: this was nothing unuſual in the Eaſt: and, among ourſelves, ſo did Richard III. at the battle of Boſworth, and Rapin ſays, ſo did Henry V. at the battle of Agincourt.

I ſhall add a word, on the ſtory of Saul's attempt to dreſs David in his armour, 1 Sam. xvii. 38. David was introduced into the royal preſence, in conſequence of his propoſal to meet Goliath: our tranſlation ſays, "and Saul *armed* David with HIS ARMOUR, and he put an helmet of braſs on his head, ALSO he armed him with a coat of mail." Now Saul being by head and ſhoulders the talleſt man in his dominions, if his armour conſiſted of large pieces of ſteel, covering a great ſpace by one piece, (as a breaſt-plate, for inſtance, in one ſheet of ſteel; or from the ſhoulder to the elbow, in one piece) how could Saul expect that it ſhould fit David, who was but "a ſtripling," and certainly was far enough from correſponding to the dimenſions of Saul's *inflexible* armour?

It may indeed be doubted, whether the word which our tranſlators have rendered "armour" (*madi,* or as the keri reads, *madad*) properly means armour; ſince its general ſenſe is that of "a veſtment:" and if this was *complete* armour, wherefore mention the coat of mail, *afterwards?* or, if we accept *madad* as the proper reading, we find little propriety in ſaying, as the phraſe would ſignify, "Saul put his *meaſures* upon David." Nevertheleſs, if it be thought that *armour* is certainly referred to here—read—"Saul put his quilted coat of defence upon David, which, being very flexible, was capable of being adapted to his dimenſions"—ſtill, what need of the *additional* coat of mail? obſerve, further, that had the quilted coat of defence been meant, why not call it, at once, by its proper name, *ſhebetj?* Upon the whole, whether this *madi* was not rather a robe of honour, analogous to the *caftan* of modern times, in the Eaſt, as ſeveral verſions underſtand it, muſt be left with the reader. Were not the brazen helmet, and the coat of mail, armour enough? David found them too much; and declined them, as being more cumberſome than ſerviceable: he could not exert his arms freely in them.

No. CCXX. BABYLONIAN DRESSES.

THE following ſubject, we acknowledge, has but a remote connection with that which precedes it; nevertheleſs, having found room for its illuſtration on our Plate, we may here, as well as any where elſe, find room for conſideration of the ſubject itſelf.

We have on our Plate a golden daric, one face of which, No. 4, we have already remarked, preſents a Perſian horſeman: the other face, No. 5. preſents a Perſian archer; and is clearly a foot ſoldier: that this is not merely a ſoldier, but a power, rather than a perſon, might be inferred, from the crown which he wears on his head. Nevertheleſs, if our obſervation has been correct, that the crown is worn in the Eaſt, even in battle, this may exhibit a Perſian king, in the act of drawing his bow, againſt his enemies, pretty much to the ſame purport as the action of the horſeman above. The reader will obſerve the length of this dreſs; and its general agreement with the dreſſes of Nos. 8, 9, 10. which are meant to illuſtrate the following remarks, extracted from Mr. Harmer, Vol. III. p. 316, No. LXXXVI.

"It is extremely difficult, if not impoſſible, preciſely to determine the meaning of these three words in Dan. iii. 21. which are tranſlated in our verſion, *coats*, *hoſen*, and *hats*; but thoſe words ſeem to me, in general to point out thoſe *badges of honour* that were upon theſe three Jewiſh heroes, not any parts of their common dreſs; and if ſo underſtood, greater life will be thrown into that part of the ſtory, than will otherwiſe appear there.

The words certainly may as well be underſtood to mean, they were thrown with ſuch things about them into the fire, as with their common garments; as that they were caſt into that terrible fiery furnace, with—this part of their common dreſs,—that other—a third thing, and, in one word—all their garments. Why this enumeration of particulars, according to the latter ſuppoſition? Would it not have been as well, in that caſe, to have ſaid at once, they were thrown into the fire with their clothes on?

The old Engliſh term *hoſen*, which is uſed to tranſlate the ſecond of theſe words, was deſigned by our tranſlators, there is reaſon to believe, to expreſs *drawers*, *trowſers*, or *breeches*, not *ſtockings*, for, that was the common meaning of the word in the time in which that verſion was made, and the word has been ſo underſtood by other tranſlators, particularly by Arias Montanus: not to remark, that the Eaſtern people, in common, appear not to have uſed *ſtockings*. But is it not ſtrange, that it ſhould be remarked by the hiſtorian, that they were committed to the flames with their *breeches* on? Would it not have been extremely ſtrange if it had been otherwiſe? If they had been diveſted of their upper garments before they had been thrown into the furnace, certainly ſuch a part of their dreſs as this would have been left upon them. Decency required it.

In the three other places of Holy Writ in which the word appears, it is tranſlated HAMMER, and evidently ſignifies ſome ſuch inſtrument; but it is very difficult to conceive, how the ſame word came to be made uſe of to expreſs ſuch very diſſimilar things as an HAMMER and a *pair of* BREECHES.

There will be much the ſame difficulty, in making out the connection, if we ſhould ſuppoſe this ſecond word means *the covering they wore on their heads*, as the Septuagint, and vulgar Latin tranſlations, ſeem to have done.

Nothing in ſhort, can be more indeciſive than the tranſlations that have been given of theſe words. But conſidering that theſe three Jews had been *ſet over the province of Babylon*, by king Nebuchadnezzar, at the requeſt of Daniel, their countryman; that they was a time of great ſolemnity, when it was to be ſuppoſed all officers of ſtate were to appear in their proper habiliments; that *Shadrach* and his two companions were preſent on this occaſion; I have thought nothing can be more natural, than the ſuppoſing theſe three words ſignify three particular things, ſuperadded to the garments worn by the people of that country in private ſtations.

Impreſſed with this idea, I conſulted the Plates Sir John Chardin has given us, of the carvings that are found in the ruins of *Perſepolis*; which are ſuppoſed to have been erected about the time of the prophet Daniel; in which that eminent traveller has given us a delineation of an ancient Perſian ſacred proceſſion. Among other figures I obſerved one man that had an *hammer*, or *mallet*, or ſome ſuch inſtrument, in each hand. A variety of other inſtruments appear in the hands of other perſons, which it muſt be difficult to give a ſatisfactory account of. But the *hammers* in ſo ancient a monument, erected in that country; and carried in a ſacred proceſſion there, very much ſtruck me.

Numbers of theſe figures wore, according to the ancient ſimplicity, no covering whatever on their heads; but that which nature gave them; but others had different kinds of coverings on their heads; but not one reſembling our *hats*, nor the modern Eaſtern *turbant*; conſequently, ſo far as this ancient monument will be admitted to afford illuſtration of that grand aſſembly, which was convened to conſecrate the image of gold, ſet up by Nebuchadnezzar in the plain of Dura, if one of the three words ſhould ſignify an artificial *covering of the head*, as has been commonly ſuppoſed, though ſome underſtand the ſecond of the words, and others the third, to have that meaning, ſo little are the learned agreed in determining the ſignification of theſe words; I ſay, ſuppoſing one of them ſhould ſignify *a covering of the head*, the word *hat* in our tranſlation is not proper; nor even the word *turbant*, which is put in the margin; from an apprehenſion, as it ſhould ſeem, that the name of a modern *Eaſtern coiffure* would be more agreeable here, than one known only in theſe more weſtern parts of the world.

Antiquity will not, however determine, with preciſion, what the ſhape of that ancient covering of the head was that theſe three Jews wore, if it is allowed that it probably is to be found in this ancient monument, ſince there are no fewer than four or five different ſorts of them, that appear in this delineation of an ancient ſacred proceſſion, though not one that reſembles a *hat* or a *turbant*. It cannot therefore from hence be told, which Shadrach and his companions wore upon this occaſion. *Different ranks* of people probably wore *different coiffures*, as differently made *turbants* are now[*] worn in the Eaſt, in *different countries*, and even by people of *different ranks*, in the ſame country.

All the five ſorts, however, or at leaſt almoſt all of them, may be called in our language CAPS, which perhaps may be a more proper word to be uſed in tranſlating this paſſage, than either *hat* or *turbant*.

Many of theſe figures have a ſhort ſort of cloke hanging over their ſhoulders, ſomething like one of thoſe ancient veſtments put on the ſhoulders of our Engliſh kings, in the day of their coronation. Perhaps ſomething of this kind is what is meant by the firſt of theſe three words, which our Engliſh verſion renders *coats*; but which the more modeſt tranſlators of the Septuagint would not venture to put a Greek word for, but gave the original word, or what they took for the original word, in Greek letters. The like modeſty appears in the interlineary verſion of Montanus.

The vulgar Latin, Symmachus, and a Greek ſcholiaſt, whoſe words are given by Lambert Bos in his edition of the Septuagint, ſuppoſes that the firſt of theſe three words ſignifies *breeches*, or ſomething of that kind; but the reaſon I before mentioned prevents an acquieſcence in ſuch an interpretation, and it only ſerves to ſhew how little able they were to determine the ſenſe of the words.

The ſuppoſing they were enſigns of dignity, or office, in general, appears to be the moſt natural account that can be given: the command, it ſeems, was, that they ſhould not only be thrown into the flames with their common garments, but even with all the enſigns of dignity and office which they had on when firſt ſeized. The vehemence of the king's anger being ſuch as to command *immediate* execution, without that *degradation*, (that ſtripping off *veſtments*, and taking away *enſigns of dignity*,) which the cool and determinate cruelty of the popiſh church in former times has been wont to practiſe before the offender in holy orders was committed to the flames.

If it ſhould be objected, that the *hammers* that appear on this Perſian antiquity were probably things belonging to their idolatrous worſhip, and it may be the ſacred beetles with which they knocked down their ſacrifices, and that therefore theſe faithful and zealous worſhippers of the one living and true God, would never have appeared with them in this ſolemn aſſembly: I would anſwer, that we cannot certainly tell what uſe they were put to; and if it ſhould be admitted, that they were inſtruments belonging to their idolatrous worſhip, yet other things are ſeen in the hands of many of theſe figures, or fixed about them, that plainly appear to have had no ſuch reference, as ſpears, bows, and quivers, &c. Conſequently the ſecond of theſe words may very well be underſtood to mean, *ſome enſigns of their ſecular honour* which they *carried in their hands*, or had about them, and which might bear ſome reſemblance to *hammers* of that age, and that country.

Or perhaps the word might mean thoſe large *hammer-like* hilted ſwords, which appear ſtuck by the ſide of ſeveral of the *leaders* of each diſtinct company in this grand proceſſion, and which ſeems to be the mark of dignity. The form of the hilt of theſe ſwords is really remarkable, if the drawings of CHARDIN are exact. It muſt be acknowledged, indeed, that they do not appear at all in the engravings of theſe antiquities, in the quarto edition of LE BRUYN; but then it ought to be remarked, that LE BRUYN's figures are of little more than half the ſize of thoſe of CHARDIN, and conſequently the want of any ſword in thoſe leading figures may be owing merely to the diminutive ſize in which they muſt have appeared if properly engraven.

But be this as it may, it is natural to ſuppoſe that the three things diſtinctly mentioned in this paſſage of Daniel mean, in general, habits or enſigns of dignity, with which they were thrown into the flames, as well as in their common clothes, that all might ſee no national prejudice, no ſtation of dignity, ſhould exempt them from death, that ſhould dare to refuſe a compliance with the will of their prince in religious matters. But what the things particularly were is much more uncertain: if we are at all influenced by theſe wonderful remains of Eaſtern royal magnificence, it ſhould ſeem that the ſuppoſing them to mean a ſhort garment hung on the ſhoulders, ſomething like that part of the Engliſh royal dreſs called the *dalmatica*, a large ſword with a *hammer-like* hilt, and a *cap of dignity*, may be as *probable* an interpretation as has been put upon theſe words, and more ſo than the explanation of our tranſlation, which talks of *coats*, *hoſen*, or *breeches*, and *hats*.

Enſigns of dignity began to be worn in times of the moſt remote antiquity, of which we have any account. And as crowns and ſceptres are very ancient, ſo we find a *key* worn on the ſhoulder, a mark of Jewiſh inferior dignity, in the time of their princes of the houſe of David: Iſaiah xxii. 22. 1 Kings x. 5. The ſplendor of Nebuchadnezzar's court leads us to ſuppoſe they were of ſeveral kinds there, and I would hope the illuſtration I have given from this celebrated Perſian monument may appear not improbable; at leaſt not diſagreeable to be propoſed for examination."

Such are the difficulties of this ſubject; Mr. H. has ſtated them fairly: let us now endeavour to remove them. I do not approve the notion of deſponding, on any ſubject connected with Holy Writ; and, after having proteſted againſt ſuch words as "impoſſible" &c. my opinion is, that we ought to wait with patience, but with expectation, that providence will bring out from ſome, (perhaps obſcure) concealment, many and many illuſtrations, of which at this moment we have little apprehenſion.

Theſe *deſperate* words in this narration are the following: "Then theſe men are tied up in their

1. SARABALLI; their
2. PETHESHIA, and their
3. CARABALUTH, and their
4. LEBUSHI,—and are caſt into the furnace of fire."

Obſerve firſt, how the conjunctives in this paſſage are placed, *and*—this is placed *before* their *carbaluth*, and their *lebuſhi*; but not before their *petheſhia*: which, I think, indicates a diſtinction: for, had their *ſaraballi* been of the ſame nature as the following, why not inſert the conjunctive, *and?* but if their *ſaraballi* refer to ſomewhat different from the following, the omiſſion of the *and* is perfectly correct, and natural.

Under this notion, let us firſt enquire what can be meant by *ſaraballi?* This is rendered in our tranſlation "coats." *Sarabal* is a Chaldee word, which in the Targum ſignifies, *to clothe*—particularly, *to clothe with an outer garment*: ſo, Nahum ii. 3. "The valiant men are in ſcarlet." Targum, *me ſaraballin, clothed* in various colours. So, Ezek. xvi. 21. "The Egyptians, great of fleſh." Targum, *me ſaraballi*: "*ſurrounded* with fleſh." Here, it is clear, the idea of what goes all over the perſon, is included, as fat forms an entire *ſurtout—envelope—covering*, to a perſon: and in reference to dreſs, the idea is the ſame in Nahum: a dreſs, which either in whole, or in its parts, *covers* the entire perſon: "The valiant men are CLAD—wholly dreſſed—in ſcarlet:"—as we know the officers, &c. of our own army are. Let us then accept this as the meaning of the word *ſaraballi*, in this paſſage of Daniel; "their whole official dreſs;" what we ſhould call, in an officer of the army, his *regimentals*, or full *uniform*; in a clergyman, his full *canonicals*, &c.

Theſe men then, were thrown into the fire, in the full official dreſs of their *magiſterial*, or, &c. ſtation:—[We ſee now the reaſon for the omiſſion of the conjunction, *and*]—But their general dreſs conſiſted of the following parts, 1. *Petheſhia*.—The Lexicons agree in ſaying *petheſh* ſignifies a *hammer*: ſtrange! very ſtrange, this! how can men of great knowledge, be ſo ignorant of the common arts of life! Let us examine the places, where this word occurs: they are but three. Iſaiah xli. 7. "So the carpenter (in making an idol, ſuppoſe) encouraged the goldſmith, and *he that* SMOOTHENETH *with the* HAMMER, him that ſmote the anvil, ſaying, it is ready for the ſoldering: and he faſtened it with nails, that it ſhould not be moved." [I ſay nothing on the diſlocation of verſes 6, 7, from after verſe 20, of the former chapter; but let the reader peruſe them in connection, and then judge. Read chap. xl. verſe 20, then verſes 6, 7. of chap. xli: read alſo chap. xli, verſes 5, 8. in connection. But this by the bye.]

Remark, how is a *hammer* a fit inſtrument for *ſmoothening* an image, or any part of a carving, into its proper form? if the image be of marble, the chiſſel may cut it, but the hammer muſt fracture it to pieces; if the image be of wood, to talk of *ſmoothening* projections by blows of a hammer, is contrary to every procedure of ſenſe, no leſs than of art: it may knock it down, or break it, but ſmoothen it—it cannot. If this image be of braſs, or caſt metal, as the preparation for ſoldering ſeems to indicate, what need of the *carpenter?* there muſt be ſome error here, but that is not connected with our preſent enquiry: a brazen ſtatue might be raſped, or ſcraped, or filed, into its proper forms: or it might be correctly *finiſhed*, by raſping, &c. but, to do this a hammer is not the proper tool.

The ſecond paſſage is Jeremiah xxiii. 29. "Is not my word like a fire"—to melt, and liquefy—" or, like a *hammer* that breaketh the rock in pieces." This ſeems to be the paſſage that has miſled tranſlators: I ſhall therefore conſider the meaning of the word rendered "to break in pieces," which is attributed to this ſuppoſed hammer: (יפצץ IPUTJETJ). The root of this word, I imagine, is *petjeh;* and that it is here in the duplicate form, denoting intenſity, *petjetj:* which ſignifies *to open*, *to burſt open*, *to rend aſunder*, *to* RIVE, *to* SPLIT, to ſeparate by a depth, or diſtance:—now this can never be accompliſhed by a hammer; *that* inſtrument may knock off fragments from a rock, but it cannot ſplit a rock: a wedge indeed may *ſplit*, or *rive*, may open a fiſſure, by ſeparating its ſides, or, being driven into a rock, may burſt it, but a hammer cannot do this: a hammer then is not the inſtrument deſigned by the prophet.

The third, and laſt, place, where this word occurs, is Jeremiah l. 23. "How is the HAMMER *of the whole earth* cut aſunder, and broken!" here is evidently an *antitheſis* intended: 1. that which formerly uſed to cut aſunder others, is himſelf now cut aſunder: 2. that which uſed to break others, is himſelf broken. 1. The word, נגדע NEGADO, rendered, "to cut aſunder," may, I conceive, be derived from GAD,—to divide; ſo cuttings in the fleſh, are diviſions, 1 Kings xviii. 18. Jer. xli. 5: ſo furrows in the field, are diviſions, Pſalm lxv. 11. and obſerve, theſe are long hollows *cut* into their ſubject. 2. The word ישבר ISHEBER, rendered to break, ſignifies, to break into bits—to ſeparate into ſmall portions—all to ſhatters—all to SHIVERS.

We now want ſome inſtrument, &c. capable 1, of cutting grooves—hollow channels—furrows; 2. of ſeparating into ſhivers, in order to correſpond to the *antithetical* deſcription of this *pethiſh;* which tranſlators have rendered *hammer*. I take it, for certain, that the reader is ſatisfied, a hammer cannot be the proper inſtrument for cutting grooves, furrows, long hollow channels, &c.

Should we viſit a ſculptor's work ſhop, we ſhould find, that he firſt cuts away the larger maſſes of marble, &c. from the block which is to form his figure, with great chiſſels,—then, with ſmaller chiſſels, as he gets nearer to the true dimenſions of the parts; after this, he proceeds to SMOOTHEN the rough protuberances left by the chiſſel, with a RASP: firſt with a coarſe *raſp*, whoſe deep inciſions,—furrows,—he removes by a finer *raſp*, or ſcraper, the ſcratches of which he obliterates by files of gradual fineneſſes, &c. till the whole be fit for poliſhing. Let us try the idea of this *raſp*, on our paſſages. [N. B. I uſe this term, as moſt likely to be an inſtrument beſt known to the reader; who can eaſily conceive of the numerous diſtinctions of coarſeneſſes, among different inſtruments of the ſame kind; from the bread-*raſp*, of ſtrongly projecting points, to thoſe of finer powers, and more delicate operation.] "The carver encourageth the goldſmith, and he who *with a* RASP ſmootheneth the rough protuberances left by the chiſſel, or, &c. encourageth him who ſmiteth the anvil, ſaying, it is ready."—This is common ſenſe; and agrees with matter of fact. "Is not my word like fire, which diſſolves its ſubject into minute portions, during the proceſs of liquefaction? or, like a RASP that ſplits, that ſhatters, that *raſps out*—*raſps away*—particles of various fineneſſes, from the ſolid rock?" that SHIVERS its ſurface, by forcing out of their places its conſtituent parts. "O thou inſtrument, which uſed formerly to cut, and gaſh, and *furrow*, others, thou art now cut, and gaſhed, and furrowed thyſelf! thou who didſt *ſhatter* others, didſt *ſhiver* them into atoms, thou art now *ſhivered, ſhattered*, to atoms, thyſelf! thou great ROUGH RASP, of the whole earth! thou art now raſped, roughly raſped, wholly deſtroyed."

Diſmiſſing all thoughts of a *hammer*, let us return to the conſideration of our original word, *petheſhia*: we ſee that *petheſh* includes the idea of furrows, grooves, hollow-channels, *q.* the FURROWER:—turn now to our Plate, Nos. 7, 8, 10. the CAPS of theſe figures reſemble the general form of the caps of our yeomen of his Majeſty's guard; but they are, as it were *fluted*, FURROWED, grooved, channelled downward: the very *petheſhia* we have been ſeeking for! Inaſmuch then, as it is natural to begin the deſcription of a perſon's dreſs (full dreſs) by that of his head, ſo does our author, by telling us, that theſe men were bound in their caps of ſtate, called *petheſhia*, *q.* the FURROWED-caps; from the ornament with which they were marked, and which formed their diſtinction, and that of their wearer.

By way of corroboration Nos. 11, 12. ſhew the *furrowed*, or grooved, caps, worn in the Eaſt, at this day. The firſt is, a kind of cap worn among the Turks, by the *ſherifes*, by perſons of conſideration: but we ought to obſerve, that in ſtrictneſs of language it is rather *reeded*, than fluted: [a cabinet-maker, or joiner, underſtands me] *i. e.* that the ornament is formed rather by *riſings* of its ſurface, into convexities, than by hollows ſunk into it, by *groovings*. The general form, and appearance, of theſe caps, eſpecially of No. 12. which is the cap worn by the famous *Murad Bey*, who has ſo long oppoſed the French in their invaſion of Egypt, ſufficiently reſembles thoſe of the Perſepolitan officers, to juſtify our principles: and twenty ſuch caps, though of ſundry variations may be found in the Eaſt. *Vide* NIEBUHR, Plates XIX. XX. XXI. XXII. XXIII. who gives nearly *fifty* different kinds of caps: and yet we know there are many others: for, as the cap is the diſtinguiſhing token of rank throughout the Eaſt, the greateſt ingenuity is diſplayed in contriving different forms for it.

Having ſucceeded ſo far, let us conſider the ſecond part of the dreſs of theſe men, their *carabaluth*: the root *car* ſignifies to ſurround: and *carabal* ſignifies—to clothe, honourably, I preſume, and even *officially*, for I ſuſpect that *carabal* is related to *ſaraballi*; the c in the Chaldee dialect being ſoftened to ç *ceril*, whereby it becomes an s, 1 Chron. xv. 27. "David was clad—CARABALLED—DRESSED—in a MOIL of linen;" what part of the dreſs this *moil* was, appears from other paſſages: an upper garment; an upper robe; rendered *mantle*, 1 Sam. xv. 27. elſewhere *robe*, &c. frequently. As this is admitted, we ſhall only refer to "Arabian Dreſſes," Plate I. p. 110. where the *moil* is clearly the upper robe. Now this gives the preciſe meaning of *caraball*, alſo; for, if the *moil* was worn on the upper part of David's perſon, then this *caraballing* refers to the placing of his *moil* on that part of him: and ſo we accept it here: *i. e.* the upper, and outer, veſt, that which clothed from the ſhoulders downward, below the waiſt, to the thighs, or knees. Obſerve how naturally in order this follows the notice of the head-dreſs, to be the next adverted to.

The laſt word in this enquiry is *lebuſhi*: now this, I think, can ſignify only an inner veſt, a clothing to the lower parts of the perſon: that is to ſay, from the waiſt downwards, for ſo the order of the deſcription requires. And ſo we find it, Gen. xlix. 11. Judah, "binding his ſole to the vine, his aſs's colt to the choice vine; he waſhed his *lebuſh* in wine, his *caſut* [*keri*] in the blood of grapes;" *i. e.* he trod the wine preſs; and while ſo engaged, he *ſoaked his under garments*, thoſe neareſt to his feet, thoſe which ſurrounded his legs, his *lebuſh*, *in the wine* which he trod; and to ſhew the great plenty of this liquor, the patriarch adds, "his *wrapper* in the blood of grapes." So Iſaiah lix. 17. "He put on the garments of vengeance, for *lebuſh*—under garments—lower veſtments." This is clearly the import; becauſe, "he was clad with zeal as a *moil*,

upper

upper robe, outer veſtment, a cloke." *Lebuſh* then, refers to the clothing of the parts of the perſon from the waiſt downwards, as *moil* refers to the clothing of the parts of the perſon from the waiſt upwards.

To apply theſe reaſonings to our immediate ſubject, I perfectly agree with Mr. H. that if any explanation of theſe dreſſes may be hoped for, it muſt be from the proceſſion ſculptured, in baſſo relievo, on the walls of the palace of Perſepolis: for, as to any of the productions of ancient art in Babylon, none, that I know of, are come down to us. I do not even know of a ſingle well-authenticated inſtance of Babylonian workmanſhip: in ſtatuary, coin, or decoration. But, we may, I think, accept the Perſepolitan repreſentations, not only as the neareſt to the Babylonian now in our power to inſpect, but alſo as identically the ſame, to every purpoſe of information, to every uſe that we can expect, or indeed that we ought to deſire.

Let us now inſpect our Plates: we have, perhaps unadviſedly, anticipated what we might ſay on the CAPS of Nos. 7, 8, 10. theſe evidently appear to be the *petheſhia* of Daniel: but we find theſe caps are worn by different characters of perſons, ſculptured in our baſſo relievos: and as the proceſſion on the walls of the palace at Perſepolis, contains many hundreds of figures, we are under the neceſſity of ſelecting from among them, ſuch as may apply to the ſtation of Shadrach and his companions.

We may divide this proceſſion into three chief claſſes. 1. Prieſts, religious officers. 2. Soldiers, military officers. 3. Magiſtrates, civil officers. As theſe prieſts were idolaters, the whole of the hiſtory ſhews that, we cannot ſuppoſe theſe ſervants of Jehovah to be prieſts: we muſt therefore diſmiſs all habits worn by the prieſts in this proceſſion, from our inveſtigation of thoſe worn by theſe Jewiſh worthies.

I ſhould hardly think theſe Jewiſh ſufferers were ſoldiers: however, No. 8, is a ſoldier, and it appears, by his carrying his bow-caſe, that he is an archer, and the long dreſs which he wears, is perfectly ſimilar to that of the Perſian archer on the daric, No. 5. This archer, then, wears the *furrowed* cap, and ſo far might agree to the deſcription of *Shadrach*, &c. but, I do not clearly perceive that his dreſs is compoſed of *two* diviſions, an upper, and an under: it may be, only the ſame robe, tied in a peculiar manner, ſo as to make a certain kind of foldings, in its lower part; and the robe of No. 5. being evidently the ſame veſture throughout, renders it hardly credible that this figure (an archer alſo) ſhould really be clad in ſeparate pieces.

No. 9. This figure alſo carries a bow caſe, and we ſuppoſe is an archer; his dreſs conſiſts of two pieces, an inner veſt, which reaches only down to his knees, conſequently, hardly comes low enough to be the *lebuſh* which was to be ſoaked in the liquor expreſſed from the trodden grapes; his upper garment alſo, has a ſleeve hanging to it, and thereby reſembles one of our own coats; this certainly is not the *moil* of king David; or of any other king: it is not a robe. Beſide which, though the dreſs of this figure really does conſiſt of two parts—an upper, and an under, yet, he does not wear the *furrowed* cap: his cap is *globular*, and plain; neither ſtreaked, plaited, folded, nor furrowed, in any manner.

No. 10. This figure, who is either in converſation with, or is giving directions to, the foregoing, approaches very nearly to the particulars noted in the prophet, as he wears the furrowed cap, an upper robe, and under garments: he has a ſword, ſtuck in his girdle; and in his hand an enſign of honour, being a kind of globe, with a handle to it: he is evidently a perſon of great authority, and diſtinction. What may be ſaid againſt him is, that probably *Shadrach*, &c. were civil, not military officers: that Scripture does not mention any thing of their ſwords, nor of any *inſignia* carried by them, which if they really had carried, it certainly might as naturally have noticed, as it does the various parts of their dreſs: and indeed perhaps, rather more naturally, as ſuch *inſignia* muſt have been ſtill more ſpecifically characteriſtic of their office and dignity.

No. 7. Is, in the proceſſion, the leader of a number of officers, of which he ſeems to be the head, and the principal: now this figure appears to be a civil officer, by having no military inſignia, neither is he a prieſt: he wears, 1. the furrowed cap, or *petheſhia:* 2. the upper robe, or *carabaluth:* 3. the under dreſs, or *lebuſh:* and therefore, with all due reſpect to the learning of Mr. HARMER, and all honour to his memory, I think we have found in this very proceſſion, which he had inſpected, a figure, which anſwers perfectly to the deſcription of the dreſſes worn by Shadrach, Meſhech, and Abednego.

Mr. HARMER will excuſe me, alſo, if I have preferred LE BRUYN's deſigns to thoſe of CHARDIN; becauſe, I think LE BRUYN to have been by much the better draughtſman: and his figures have certainly more *character* in them, if not more correctneſs, which I am much inclined to believe. As to the ſize of the figures in LE BRUYN's *folio*, they are large enough to diſtinguiſh whatever the lapſe of time, and the effect of dilapidation, has ſuffered to continue diſtinguiſhable.

No. 6. Is the figure which ſtruck Mr. H. ſo much, becauſe it had *hammers* in its hands: but this figure, ſurely, has little the air of a governor; neither does his dreſs correſpond to the deſcription in Daniel; neither is it calculated to imply, or to communicate, any dignity in his perſon; he may be chief of the king's carpenters; but not a governor of any one of his provinces.

I do not recollect any claſs of profeſſions, or officers, among ourſelves, by which to compare theſe dreſſes. Our orders of knighthood wear hats, mantles, and veſts; but how few of my readers have ſeen theſe dreſſes! even ſuppoſing them to be correſpondent; which they are not. Our royal yeomen wear the bonnet, and the veſt, and the coat; but their veſts do not cover their legs: our lawyers wear a gown, but not a lower robe. The dreſs of our clergy comes neareſt: and by way of aſſimilation, I would thus ſtate the paſſage—*mutatis mutandis.* "Now the king was in ſuch a hurry to puniſh them, that he ordered theſe men to execution, in their *full canonicals—ſaraballi:* that is to ſay, in their caps of office, trencher-caps, mitres, &c.—*petheſhia;* in their gowns,—*carbaluth;* and in their caſſocks—*lebuſhi.*" Now I am not ſure, how much better words our tranſlators might have found to expreſs theſe parts of dreſs, than "*coats, hoſen, hats,* and *garments,*" but this I think is certain, that having tripped in the firſt word, they have not recovered in the following.

It is too obvious to need remark, that this binding of theſe men in their dreſſes of office, was meant as an *additional* diſgrace: ſuch as would be felt by a Judge, or &c. among ourſelves, and therefore is very properly and effectively introduced in the ſacred ſtory. But I cannot cloſe without inſiſting how greatly theſe ſculptures corroborate the prophet: they are, in fact, comments on him, by their repreſentations, or he is a comment on them, by informing us what were the ancient names of thoſe dreſſes which theſe ſculptures exhibit: the teſtimony of either, *alone*, is deciſive as to time, place, manners, cuſtoms, &c. but IN UNION they ſo ſtrongly ſupport, illuſtrate, and eſtabliſh, each other, that I am almoſt tempted to accommodate expreſſions of Scripture to this ſubject. *God has not left his* holy writings *without ſufficient witneſs* to their verity, by circumſtances totally independent of their chief object: and the magnificence of man, as in this inſtance, he controuls to praiſe him.

⁂ This adds another to the VINDICATIONS of DANIEL, by means of the ſculptures at Perſepolis, and it may therefore be connected with No. CLI, &c.

N. B. Theſe reaſonings illuſtrate, as the ſame time they are confirmed by, the accounts of Herodotus, *Clio*, 195.

No. CCXXI. ANCIENT MILITARY MACHINES.

SINCE the invention of gunpowder, and cannon, military engines and tactics have differed ſo entirely from thoſe which had formerly been uſed, to attack or defend towns, &c. that we are abſolutely ignorant of the greater part of the ancient inventions for ſuch purpoſes: of ſome few, indeed, we know the names, and we read wonderful ſtories of their powers, but their conſtruction is totally unknown. All that we can do, therefore, is to form ſuch ideas or models of them, as may appear to be capable of anſwering the purpoſes to which they were applied; and as near as may be, correſponding to the forms, and properties, which hiſtory, or repreſentation, has aſcribed to them. This has been done by gentlemen who have inveſtigated the matter; and their models have furniſhed the ſubjects of the annexed Plate.

We ſhould be inconſiderate in pretending to proceed to any great lengths in inveſtigating this ſubject: nevertheleſs, it would be an omiſſion ſhould we be intirely ſilent reſpecting it. Firſt, becauſe, the hiſtories of the ſieges which occur in Scripture cannot well be underſtood, without underſtanding alſo the machines employed in them; [and this obſervation is remarkably applicable to the hiſtory of Joſephus] and, *ſecondly*, becauſe, there are in various parts of Scripture, ſeveral alluſions to weapons, machines, &c. and to their powers; which, no doubt, are much more correct and appropriate, than we are at preſent able to perceive. We preſume to think the reader will thank us, for endeavouring to illuſtrate ſome of them.

We know that in ancient times, miſſile weapons uſed by ſoldiers were of different kinds: darts and javelins were thrown by ſtrength of arm; but the arm would not always ſerve to throw them ſo far as they were required to fly. Stones, in like manner, were thrown very far, and very accurately, by means of a fling, but a fling could neither contain nor impel thoſe weighty maſſes which were neceſſary to demoliſh a wall, or to beat down a fortification.

Inventive ingenuity, therefore, ſought in the aſſiſtance of mechanical powers, for that additional ſtrength which the human frame did not poſſeſs; and by the application of theſe powers it arrived at means of throwing very heavy weights of ſtone, to great diſtances: and very powerful darts, or many darts at a ſingle diſcharge, with greater force and velocity than the ſimple bow was capable of accompliſhing, when drawn only by ſtrength of arm.

It is ſaid of the king of Aſſyria, 2 Kings xix. 32, "He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with a ſhield, nor caſt a bank againſt it:" the meaning of the paſſage is, he ſhall not approach this city, near enough to ſhoot an arrow againſt it—not even from the moſt powerful engine, which throws arrows from the greateſt diſtance:—neither ſhall he occupy any part of the ground before the city, by a fence, a protection for his men employed in the ſiege; meaning, not a ſhield borne by the ſoldier, but a *muſculus*, a mantelet, a ſhelter, capable of defending not a ſingle man only, but many: neither ſhall he raiſe up a bank of earth, a mount equal to, or overtopping, the city walls, from whence he may ſee, and command the interior of the city: or which being brought cloſe to the wall of the city may aid his attack upon it: and from whence he may throw down, beat down the wall, or houſes, &c. in the city, Jer. xxxiii. 4. In this paſſage, then, are deſcribed the principal modes and weapons of attack, which ancient military art had adopted to accompliſh its purpoſes.

2 Kings xxv. 1. "Nebuchadnezzar came, he and all his hoſt, againſt Jeruſalem, and pitched, or ſtationed camps (probably fortified) againſt it: and built forts againſt it, round

about:—rather drew lines of circumvallation around it: with a ditch—dyke (vallum) and parapet, &c. to prevent egreſs from the city: on this wall ſtood his military engines, for the purpoſe of throwing offenſive weapons of various kinds into the city, and temple, now in a ſtate of ſiege.

The prophet Ezekiel is directed, chap. iv. to illuſtrate the ſiege of Jeruſalem, by an imitation in miniature of ſuch an event: "take a tile, and pourtray on it the city—[*Query*, Was it not a tile in a moiſt ſtate, before it was thoroughly dried, hardened, or *baked*, as they ſometimes are in the Eaſt; and the prophet wrought it into the form, &c. of a city, whereby it became a kind of model of Jeruſalem? So in Lord Cornwallis's wars in India, the Bramins who ſerved as *hircarrahs* (*i. e.* ſpies) modelled in moiſt clay, the fort and town of Bangalor, with its paſſages, &c. This they did in a very ſhort time, and with great accuracy; whereby they conveyed a very good idea of the place. This, if true, gives ſufficient reaſon why a tile was choſen in the inſtance of Jeruſalem]—and lay ſiege againſt it, and build a fort againſt it:—rather draw lines of circumvallation, ditches, &c. around it;—and throw up a mount againſt it; and place the camps in the proper places about it; and ſet battering rams againſt it,—and beſiege it," &c.

The power of Uzziah, king of Judah, is very particularly deſcribed 2 Chron. xxvi. 13, &c. "His army was 307,500 men: and Uzziah prepared for them, throughout all the hoſt, ſhields, and ſpears, and helmets and habergeons, and bows and ſlings: And he made in Jeruſalem engines (*i. e.* military machines: the word is general for inventions, שרינות,) deviſed by deviſers; to be placed on towers, and upon the angles of fortifications: ſome to throw arrows, or darts; and others to throw great ſtones."

Here we have a clear deſcription, and I believe it is the earlieſt on record, of thoſe engines, which the Greeks and Romans named *Baliſtæ*, and *Catapultæ*: together with their uſe, and application.

Nevertheleſs, there is a paſſage which *may* look like an earlier hint at ſomewhat of a military contrivance: 2 Sam. xxii. 35. "A bow of ſteel is broken by my arms," Pſal. xviii. 34. in the original, "a bow of copper," or braſs: we have the ſame idea Job xx. 24. "The bow of copper [or braſs] ſhall ſtrike him through." As bows, to be uſed in the hand, were hardly made of copper, or braſs, it ſhould ſeem as if the arms of a bow being made of this metal, were, by ſome means, inſerted into a compoſition of mechanical powers, whereby their ſtrength [*i. e.* that of the inſtrument] was increaſed beyond that of a ſimple bow: for, the Pſalmiſt would not boaſt of having broken a ſimple bow; and the paſſage of Job appears to bear this import: "He ſhall flee from the iron weapon (ſword, or &c.) which ſtrikes at hand; but the brazen bow, the bow of great powers, ſhall reach him at a conſiderable diſtance on his flight, and ſhall ſtrike him mortally, by an arrow ſhot from it." If this be admiſſible, then the contrivance of ſtrengthening the bow, and compounding its powers, is of the greater antiquity, according to whatever antiquity be aſcribed to this poem. Copper, or braſs, is a metal of ſmall elaſticity, and certainly unfit to form a bow; but, if the elaſtic powers of the inſtrument might be derived, or encreaſed, from ſome other part, braſs might very well form the arms; and this ſeems to be as much as it is capable of being applied to.

If there be no objection (and I own I ſee none) to the conjecture, that additional ſtrength was procured to the bow by compoſition, in the time of David, and ſtill more anciently in the days of Job, let us puſh this conjecture a little further back, and apply it to a paſſage, which has hitherto baffled all tranſlators and commentators: I mean, the dying Jacob's deſcription of his ſon Joſeph, Gen. xlix. 22.

A ſon of fruitfulneſs, *of fertilizing is Joſeph; a ſon of fertilizing above a fountain*: *his* branches—ſhoots—*offspring*—(literally, daughters) ſpread forth—flower—*bloom above* *praiſe:* his acts of kindneſs exceed all our acknowledgements. *And they were bitter againſt him, and contended againſt him, and hated him,*—thoſe *maſters of arrows!* his elder brethren injured him all in their power: *But his bow* remained—continued in—*retained*—its ſtrength—its elaſticity, and fitneſs for action—*its* SPRING; *and the arms of its hands* [or, its handles; the *arms* being, I conceive, analogous to A in our figure, and the *hands*, or *handles*, to B.] *were ſtrengthened by the power of the mighty One of Jacob*, (God). As the arms of a bow of ſteel are ſtrengthened by the coils of rope, or hair, which augments their powers; and whoſe elaſticity,—ſpring, is the very ſtrength of the inſtrument: and on whoſe retention of this elaſtic power, depends the action of the whole machine, ſo God, by enduing Joſeph with patience, and ſelf poſſeſſion under calamity, rough uſage, (compared to many diſcharges of the bow, which are calculated to diminiſh or exhauſt its elaſticity;) ſupported him, maintained his piety, and at length rewarded it, by proſperity: hence he became *the ſhepherd* to govern the family of his father: he became *the rock* to protect and eſtabliſh *Iſrael:* [otherwiſe, under the bleſſing of God, who is the ſhepherd and rock of Iſrael.]

The expreſſion as it ſtands in our tranſlation (and in the original, ſo underſtood) "the *arms* of his hands," *i. e.* Joſeph's, is too harſh to be borne. Le Clerc would tranſlate, the *ſtrength* of his hands; ſaying, arms often ſignify ſtrength. Houbigant admits this; but ſays, it is never in that caſe, "arms of his hands;" which, ſays he, is a falſe figure of ſpeech: hands of his arms, might be tolerated, but, arms of his hands, is intolerable: then he propoſes, according to cuſtom, a various reading by conjecture;—but, if the hint now offered (and it is a hint only) be adopted, then by referring the ſimile to a compound bow, we reduce the expreſſion to clear ſenſe and propriety.

We are hardly capable, at this day, of eſtimating the value of a bow which conſtantly retained its ſpring: which after being diſcharged again, and again, was as fit as ever for the conflict. [By the bye, this implies that Joſeph had continued long to reſiſt his brethren: *Query*, whether *before* he was ſold from his father's houſe?] We cannot be certain that the construction of this kind of bow was the ſame in Jacob's time, as that in our figure; but our figure may ſerve to juſtify the alluſion, and to ſhew how it *might* be proper, though under conſiderable variations of form, or parts, in the inſtrument.

EXPLANATION OF THE FIGURES ON THE PLATE.

No. 1. An engine uſed for throwing very heavy ſtones, by means of a ſtrong bow, whoſe circular arms are tightly held by two vertical beams, nearly upright; the cord of the bow is drawn back by means of a windlaſs, placed between two beams alſo, behind the former, but uniting with them at top: in the center is an arm, capable of ſwinging backward, and forward; round this arm the bow-ſtring paſſes; at the bottom of this arm is placed the ſtone, in a kind of ſeat. The bow-ſtring being drawn backward, by the power of the windlaſs drawing the moving arm, the rope is ſuddenly let go from this arm, by a kind of cock, when the bow-ſtring recovering its natural ſituation with all its power, violently ſwings forwards the moving arm, and with it the ſtone, thereby projecting the ſtone with great force and velocity.

No. 2. Another machine for throwing ſtones; conſiſting of two arms of a bow, which are ſtrengthened by coils of rope, ſinews, or hair (women's hair was reckoned the beſt for the purpoſe) Theſe arms being drawn backward, as tight as poſſible, by a windlaſs placed at ſome diſtance behind the machine, the ſtring of the bow is attached to a kind of cock, and the ſtone to be diſcharged being placed immediately before it, on touching the cock, the violent effort of the bow threw off the ſtone to a great diſtance.

The arms of this bow were of iron. The BALISTA of the Romans. A.

A. A. the coil of rope, or &c. which being very hard twiſted, around the uprights, added greatly to the natural elaſticity of the arms of the bow.

B. B. the arms of the bow, to be drawn backward to the utmoſt ſtretch, or power, of the machine.

C the rope connected with the windlaſs, by whoſe power the arms of the bow were drawn back.

No. 3. A portable machine for ſhooting arrows. The arms of this bow, alſo, were ſtrengthened by coils of rope, ſinews, or hair, in order to increaſe elaſticity: the board on which was a groove containing the arrow, was drawn back, together with the bow-ſtring, by a windlaſs; and the arrow was diſcharged on touching a ſpring.

A the coil of rope, &c. as before.

B the arms of the bow.

C the windlaſs for drawing back the arms of the bow.

Beſide theſe kinds of inſtruments, which were extremely powerful, others of ſmaller ſize, and leſſer powers, were conſtructed, for the purpoſe of being carried about: theſe were ſomewhat like our ancient croſs bows; and the bow ſtring was drawn back by various contrivances; often, merely by ſtrength of arm, or, by reducing the board that carried the arrow to its ſtation, backwards, by preſſing it againſt the ground, or &c.

The reader may eaſily conceive of the nature of theſe bows, by ſuppoſing the bow part, together with the groove part, for holding the arrow and the windlaſs, to be taken off its ſtand. It is evident, that whatever power would force back the board containing the arrow, would at the ſame time ſtretch the arms of the bow, and force their moving powers (*i. e.* the coil of rope, &c.) to exert their ſpring, for the purpoſe of recovering their former ſituation.

It is to an inſtrument of this latter ſort, I ſuppoſe, Jacob refers, as above hinted: wherein, the arms A are maintained in power by the coils of rope, &c. while the hands, or handles, B, obey the motive impulſe of the arms. The compariſon ſeems to be juſtified by that very difficulty which is ſo glaring, on the uſual interpretation of the place; as, on this principle, it is more natural to put firſt the *impeller*, the arms, and afterwards, the parts *impelled*, the handles. Moreover, the handles, or hands, are not ſtrengthened beyond their original elaſticity, by any addition of power: but the arms are very much increaſed in ſtrength by the conſtruction of the impulſive agents of this machine: ſo that it would not have been fact, to have ſaid the "hands of his arms" are ſtrengthened,—but, the compariſon requires that order of words which hitherto has been ſo baffling, *i. e.* the arms of its (the bows') hands, or handles, are ſtrengthened—by ſovereign power.

Query, When David ſays "a bow of braſs is broken by my arms," does he mean, that by ſtrength of his arms he could draw a compound bow ſo tightly *home* (*i. e.* toward himſelf, to its extreme powers) that inſtead of receding any further from its center, it would *ſnap* and break? Is this the action to which his expreſſion alludes?

. . . .

Since the article reſpecting Saul's *ſhebetz* was printed off, I have obſerved the following paſſage in Mr. Bruce; it ſtrongly corroborates our ideas on the nature of that veſture. "*t'Tſalalon*, in Amharic, ſignifies to pierce with violence; from this is derived *Tſalatic*, the name of a *javelin with a round point, made to enter the rings of a coat of mail, which by its ſtructure, is impervious to the round cutting points of a lance, or javelin.* In Job xli. 26. this ſeems to mean a trident, or fiſhing ſpear, [*vide* No. CCXVI, page 75.] and is vaguely enough tranſlated "Habergeon" in the Engliſh copy. Bruce, *Vol. V.* p. 192.

No. CCXXIII. THE ANCIENT BATTERING RAM.

THE battering ram was an engine of great power, used for the ſame purpoſe in attacking towns anciently, as our heavy artillery now is: *i. e.* to beat down their defences. Ezekiel mentions this engine, chap. iv. 2.

And again, chap. xxi. 22. "To appoint battering rams againſt the gates; to caſt up a mount; to build a fort—rather, a dyke," &c. as before.

This engine conſiſts of an immenſe beam, or compoſition of beams, of timber, bound together by bands of iron: it has an iron head, and is ſwung from the upper part of the houſe which contains it: by being ſwung repeatedly, and indeed, inceſſantly, againſt a wall, and urged by the united ſtrength of as many men as the houſe could contain, it produced blows that were abſolutely irreſiſtible by any wall, or even by a rock: and, as it was capable of working night and day, by a change of labourers, it was among the moſt formidable engines, and was the moſt depended on by beſiegers, in places where it could be applied—*i. e.* where it could approach the walls, &c. near enough to ſtrike them powerfully. The houſe is built of timber covered over with wet hides in order to reſiſt the action of burning brands, arrows, or other fiery matters thrown againſt it.

THE CROW.

This is an inſtrument for the more readily demoliſhing the walls of a town: and when thoſe walls were not in perfect condition, or when the ſtones of them were in any degree looſe, it ſhould ſeem to be a very formidable adverſary. This, no doubt, however, muſt depend on the number of hands that could be ſpared by the beſiegers to work it; as it is evident that a great number of ropes might be applied to the ſame beam, and that their united efforts muſt enſure diſpatch.

It has been ſuppoſed, that Huſhai, 2 Sam. xvi. 13. alluded to a machine of this nature, when he propoſed to Abſalom—"if David be in a city, then ſhall ALL Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there." If Huſhai alluded to ſuch a machine, this propoſal of working it by hands enough, would ſound grand to the vain-glorious Abſalom, and the reaſoning ſeems the more ſpecious, if Huſhai deſired one day, in which to prepare the timberwork, &c. to aſſemble his active legions, &c.

I do not determine this point; but, I think Huſhai could hardly mean to draw the ſtones of a city with ropes only, ſince the city muſt firſt be taken, before its fortifications could be diſmantled: unleſs it were under the action of ſome ſuch deſtructive engine as the Crow of this Plate.

No. CCXXIV. ANCIENT SIEGE OF A TOWN.

BESIDE open and violent modes of attack, the beſiegers, whenever it was poſſible, adopted the leſs evident, but not leſs fatal method, of ſapping, and undermining, the walls of a city: the beſieged on their part alſo, adopted the ſame mode for purpoſes of reſiſtance, with deſign of ruining the works of their adverſaries; or of iſſuing from the city, either for ſudden attacks on their enemies, or for eſcape from the conſequences of the ſiege, when they conſidered reſiſtance as deſperate.

We have a hiſtory of ſuch an attempt at eſcaping, in Zedekiah, Jer. xxxix. 4. "who fled, and went forth out of the city by night, by the way of the king's gardens, by the gate between the two walls:" but he was overtaken. In 2 Kings xxv. it is ſaid, "all the men of war fled by night, by the way of the gate between two walls, which is by the king's gardens, (now the Chaldees were againſt the city round about)"—Should not this rather be underſtood, "by the rough—rugged—perpendicular—way, or track, between two walls:" *i. e.* one wall below the other, around a part of the king's gardens: rather "between the defences," *i. e.* of the city, in that part of the works of defence which went round the king's gardens; for, as the Chaldeans ſurrounded the city, they would certainly watch every *gate*; and Zedekiah would hardly have choſen to iſſue by a regular and cuſtomary paſſage, ſince he wiſhed for ſecrecy, and to ſkreen himſelf from obſervation: in which, apparently, he in ſome degree ſucceeded.

Thus underſtood, the hiſtory will agree exactly with the figurative repreſentation of it by Ezekiel, chap. xii. 7. "I brought forth my ſtuff—baggage—by day, as baggage for going into captivity; and in the evening, at twilight, I digged through the wall, with mine own hand: I brought it—my baggage—forth, in the twilight: I bare it upon my ſhoulder." ſee verſe 12. In like manner Zedekiah paſſed over the precipices, or ſteps, and digged through a part of the defences of his city: and endeavoured to eſcape at this breach made by his [own hands, or] own order in his own fortification. Probably too, Zedekiah carried about his perſon whatever of valuables he could convey from his palace; ſo that the reſemblance to Ezekiel in loading himſelf with baggage, was nearly, or altogether perfect. It might be more complete than we are aware of, if Zedekiah digged through the wall of any part of his palace (we find he dug at his gardens) as Ezekiel did of his houſe: in which I ſee no improbability: and he might alſo have a ſubterraneous paſſage of ſome length, before he iſſued from the wall.

This Plate may give an idea of the operations of ancient ſieges: we ſee the lines of circumvallation drawn round the town, compoſed of earth and of palliſades, ſkreens and fences, filled up; behind which ſtand the ſoldiers, who form the beſieging army, whoſe ſpears are juſt ſeen over the ſkreen, which defends them from the arrows, &c. of the ſoldiers in the place; while other corps are in reſerve, either to relieve theſe, or to march where they may be wanted. We ſee alſo a Mount raiſed to a certain elevation, compoſed of earth, ſupported by timbers, faſcines, &c. and this may be conceived of as being, occaſionally, raiſed to any height, according to circumſtances, and to the purpoſe of the beſiegers: ſometimes theſe mounts were raiſed ſo high as to overtop the city wall; and thoſe who ſtood on them could ſee into the city, and ſhoot their arrows at diſcretion; and with the moſt deadly effect.

In our Plate, on this mount ſtands a Tower, compoſed of ſeveral ſtories, which anſwer the ſame deſign as raiſing the mount to ſuch a height, &c. would have done. On this mount, or in this tower, ſtood the engines for throwing ſtones, arrows, &c. into the town. Theſe towers were ſometimes moveable; and though built at a diſtance from the city were drawn towards it: ſometimes they had bridges, which were let down from them on to the walls, and by which the ſoldiers from the tower entered the city.

On the part of the beſieged, we ſee their defences conſiſt, in a deep ditch, a ſtrong wall, with battlements; a tower placed in the angle of the wall, &c. Now, when the wall was broad enough at the top to admit military engines to ſtand upon it, theſe might play againſt the beſiegers with great effect. Or, theſe engines might ſtand on the towers which were placed along the walls, uſually at equal intervals: from whence they commanded to a great diſtance: otherwiſe, the beſieged might uſe their bows, darts, &c. as well as they could, from all commanding heighths, &c.

Our Plate repreſents another kind of *Baliſta* at work, diſcharging ſtones againſt the tower: [but it is thought the principles on which this machine is compoſed are extremely defective.] Beſide this, we may conceive the operation of ſapping the walls, in order, either to throw down a great portion of them, at which the beſiegers might enter, or to paſs under them, and enter the town at a convenient opening, or &c. Or, on the other hand, the defenders of the town may paſs under their own walls, and undermine the enemies' mounts, or towers: and then, by ſetting fire to the ſupports in the mine, as thoſe are conſumed, the incumbent earth would give way, and fall in; and with it would fall the whole military machine, and ſtructure, which it had ſupported.

After conſidering the above methods of attack and defence, we ſhall ſee the propriety of building cities anciently upon rocks: ſince, 1. Theſe were generally at ſome height above the level of the country around them. 2. It was impoſſible to undermine, or ſap them. 3. Conſider the ſtrength of the city of Jeruſalem, which ſtood upon a rock, with deep ravines running round a great part of it: theſe forbad the approach of military engines, &c. 4. Conſider the many places of Scripture which ſpeak of God, as a rock of defence, a ſecurity for his people, &c. Pſalm xxxi. 8. lxxi. 3. xciv. 22. Iſa. xxxiii. 16, &c.

No. CCXXV. IMPLEMENTS OF AGRICULTURE. WITH A PLATE.

THE general courſe of agriculture in the Eaſt, is a ſubject too copious for our preſent inveſtigation: though indeed, it muſt be owned, that the many alluſions to it in Scripture render an acquaintance with it not only deſirable, but neceſſary. Nevertheleſs, as our preſent deſign extends only to the conſideration of ſome of the implements of agriculture, and their uſes, we ſhall confine our reſearches to the ſubjects of our Plate.

No. 1. A plough, ſuch as is uſed, for the moſt part, in Egypt and Syria. This is from NIEBUHR, as alſo is,

No. 2. The threſhing ſtone, or ſtone anſwering the purpoſes of the threſhing inſtrument, which is drawn over corn in the floor, as already deſcribed in No. XLVIII, page 85, for the purpoſe of extracting the corn from the huſk, &c.

No. 3. The Egyptian plough; from NORDEN. The principle on which both this Number, and Number 1. are conſtructed, is evidently the ſame: but the variations in their parts are conſiderable. The whole power of theſe inſtruments ſeems to extend little further than to *ſcratch* the earth, rather than what in Britain would be called *ploughing:* and it appears, by the view of this inſtrument at work, in No. 4. that its operation is not much beyond a ſlight inciſion on the ſurface of the ground; which is rather a clearance of the ſuperficies, than a turning up of freſh earth, to ſubject it to the influences of the atmoſphere.

The plough ſhare of Britain is a maſs of iron, of great ſtrength and magnitude; our ſwords, alſo, are of a length and form ſo unlikely to be converted into plough ſhares, and applied to the ſame purpoſes as thoſe bloodleſs cutting inſtruments, that we do not readily perceive more than the general peaceful idea of the prophet's language, Iſaiah ii. 4. "beat your ſwords into plough ſhares:" whereas, if we conſider the plough ſhare of No. 3. as a piece of iron, broad, but not large, which tips the end of the ſhaft, and, at the ſame time, if we recollect the ſhortneſs and ſubſtance of the ancient ſwords, as already explained in No. CCXVIII, page 89, we ſhall ſee with how much propriety they might be alluded to, as readily adaptable to the purpoſes of a plough-ſhare; for which change of application very little forging, very little trouble, if any, would be requiſite.

The oxen at plough in No. 4, will remind the reader of ſeveral places in Scripture, wherein this labour is referred to as performed by oxen: ſo we read, 1 Kings xix. 19.

19. "Eliſha was ploughing with twelve yoke of oxen before him; himſelf being at work with the twelfth pair." This great number of oxen ſuggeſts the idea of wealth in their owner; and, as they appear to have been the property of Eliſha himſelf, or of his family, they lead us to ſuppoſe that, he would not have quitted ſo much wealth, nor would have offered his oxen, as we find he did, in a farewell feaſt to his people, when he quitted them, had he not been conſcious of an internal power leading his mind, and directing his actions.

Ploughing was not always performed at one going over the land (in Syria, at leaſt) but, the firſt time was chiefly for the purpoſe of preparing the land: after this, the ſeed was ſown, and a ſecond ploughing anſwered the purpoſe of our harrowing, *i. e.* covering with earth the ſeed committed to the ground. It was in fact harrowing and ploughing both in one operation.

That the firſt ploughing was a work requiring attention, ſeems to be implied in the form of the phraſe Iſaiah xxviii. 24. "Does he all day plough plough? (יחרש החרש ICHARESH, HECHARESH) *i. e.* with perſeverance—continually? *to the ſowing he opens,* and then ploughs afreſh by a lighter operation, (ישדד ISHEDAD) the ſoil of his ground:" he pulverizes ſtill finer the clods which had been only broken by the firſt ploughing. Here the reader will obſerve the uſe of two words to expreſs theſe diverſe operations performed by the plough.

There is a paſſage, Gen. xlv. 6. which, I ſuppoſe, I am not the only one who has occaſionally miſunderſtood: "there remain five years, in which ſhall be neither EARING, nor harveſt:" It ſeems, that *earing* is an old Engliſh word for *ploughing* (and certainly the original word is that uſually rendered "ploughing" elſewhere: [חריש CHARISH] the ſame as *chareſh,* which we have ſeen above.) Why it ſhould not be *ploughing* here, I cannot tell, as *earing* rather ſuggeſts the idea of gathering ears of corn, after they are arrived at maturity: whereas Joſeph means to ſay, "there ſhall be neither ploughing, nor harveſt, during five years." The reader will perceive that this variation of import, implies a totally different courſe of natural phænomena in Egypt: for the Nile muſt have riſen ſo little, as to have rendered *ploughing* hopeleſs: or, its waters muſt have been ſo abundant, as to have overflowed the country intirely, and to have annihilated the uſe of the plough: moreover, if no ploughing, no ſowing, *i. e.* harveſt was not expected; conſequently it was not prepared for, in reſpect of corn. No doubt but the Nile was deficient, it did not riſe, the peaſants therefore did not plough; and to this agrees an account of an ancient author, that for nine years together the Nile did not riſe to half an harveſt. The ſame word *chariſh* occurs 1 Sam. viii. 12. "The king will appoint your ſons—to *ear* his ground, and to reap his harveſt;" Heb. to plough his ploughing: which ſounds, to modern ears, at leaſt, as a very diſtinct branch of agriculture.

We read Exod. xxxiv. 21. "Six days *ſpend* in labour, but on the ſeventh day reſt: in *earing* time, [ploughing time, *bechariſh*] and in harveſt thou ſhalt reſt." And in Iſaiah xxx. 24. "The oxen likewiſe, and the young aſſes which *ear* the ground;"—but in this place the word in the original for *ear* is not, as heretofore, *chariſh,* but *obed,* which ſignifies to labour in almoſt any manner.

Upon this ſubject, we ought to obſerve, that our tranſlation has uſed the word *eared* in the ſenſe of tillage, general labour, labour of any kind, beſtowed on the ground, in Deut. xxi. 4. "The elders ſhall bring down the heifer into a rough valley [rather to the rough bank of a brook, or running water, in a kind of common: but this is not our preſent object] which is neither *eared,* nor ſown"—read, which is not tilled—laboured—cultivated in any manner: literally, "which has no cultivation in it"—the word is *obed* here, alſo. Though I think that theſe two very diſtinct Hebrew words ought to have been rendered by two anſwerable Engliſh expreſſions, equally diſtinct; yet, I think, theſe latter inſtances of the word *earing* may inform us what was the intention of our tranſlators when they uſed it, as anſwering to that word which ſhould be rendered ploughing: *i. e.* that they took it generally, for cultivation of any kind; and meant to imply, Gen. xlv. 6. that Egypt ſhould be five years without any kind of exertions of agriculture. [Whether this be accurate, is another queſtion, as certainly there may be a ceſſation of ploughing, yet other labours deſigned to promote fertility may be advanced.] They meant alſo, 1 Sam. viii. 12. to ſay, The king will appoint your ſons to till his lands, by ſome means; whether that means be ploughing, or any other. It follows, that we ought to make very great allowances for changes in our language ſince the time of our tranſlators; and not to blame them for their uſe of words *now* become obſolete: but which, in their day, well expreſſed their meaning.

Our Lord ſays, Luke ix. 62. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." The reader will perceive one reaſon of the attention neceſſary to be maintained by him who was engaged in guiding the plough, in the ſlight conſtruction of the inſtrument, and its lightneſs; ſo that, beſide the uſual attention neceſſary in the buſineſs, unleſs the ploughman leans upon it, and as it were, *loads* it with his own weight, the ſhare would glide over the ſurface without making any furrows. Beſide which, the truly ancient plough, as it appears upon gems, is ſtill more ſimple, being little other than a crooked piece of wood. Hence it was neceſſary that he who guided it ſhould have his mind wholly intent on his work, 1. to make it penetrate the ground, 2. to direct it ſtraight; according to the precept of Heſiod, "Let the ploughman attend his charge; and look before him; not turn aſide to look on his aſſociates, but make ſtraight furrows, and have his mind attentive to his work." Works. 441, and *Pliny*, Nat. Hiſt. lib. xviii. cap. 19. obſerves, "*Arator, niſi incurvus, prevaricatur*:" "Unleſs the ploughman ſtoop forward" *i. e.* to *impreſs* the plough, as well as to conduct it truly, "he will turn it aſide." This impreſſion of the plough is neceſſary to be underſtood; for certainly the goſpel miniſtry requires *firm* impreſſion, as well as right direction; and perhaps this is included in the idea, 2 Tim. ii. 15. "A workman that needeth not to be aſhamed of his work, rightly *dividing* the word of truth," *i. e.* perhaps rightly *directing* the word, as the plough is directed. Others think, "rightly dividing the furrows;" and others think, the word is ſacrifical; "rightly dividing the ſacrifice:" *Vide* No. CXXIX, page 52. [I ſhould cheerfully agree in the ſenſe, that the Word of Truth is compared to the ſacrifical knife, which, by opening the ſacrifice from end to end, expoſed the whole internal parts of it; and, by laying it open, manifeſted every man's heart and conſcience (who heard it) in the ſight of God: whence it may well be called the Word of Truth. This ſenſe agrees well with the preceding precept, "Study to ſhew thyſelf approved to God."]

No. 4 contains, beſide the ploughman at his labour, a part of a cultivated field; the corn of which has grown up and approaches toward ripeneſs; adjacent to this crop is a kind of ſtage, of more than one ſtory in height, whereon ſits a man to watch, and carefully to inſpect all around, that no miſchief happen to the object of his future expectation. This is from NIEBUHR, who tells us, p. 139, Fr. edit. "There are in the mountains of Yemen a kind of niches made in the trees, wherein the Arabs place themſelves to watch over their fields, when ſown: as trees are more rare in the *Tehama*, they raiſe for this purpoſe a ſlight ſcaffolding:" ſuch as this in our Plate. May this give us an idea of the "Lodge in a garden of cucumbers" to which Zion is compared, Iſaiah i. 8? *i. e.* the towers of the ruined city ſtand alone, inſulated; they overlook as it were, ruins, as this ſcaffold overlooks a field, or garden.

No.

No. CCXXVI. OF WATERING LANDS IN THE EAST.

AS great part of the fertility of lands in the Eaſt depends on their being well watered, and as ſeveral alluſions to the effect of ſuch labour beſtowed on plants, &c. occur in Scripture, we have thought it adviſeable to preſent to the reader's inſpection repreſentations of ſeveral kinds of inſtruments employed for this purpoſe.

No. 5. A machine uſed in Egypt for raiſing water from a lower level to a higher; it conſiſts of a balance, loaded by a conſiderable weight, which loaded end dips into the water of the higher level: at the other end is a kind of pitcher, or other veſſel to receive water; this being let down into the lower level of water, is there filled, is drawn up by the counterpoiſe at the other end of the balance, and being thus raiſed is with little trouble emptied into the higher receptacle. I underſtand that this is a cuſtomary manner of raiſing water in ſome parts of England.

No. 6 repreſents one mode of raiſing water by a wheel: the buckets go down on one ſide empty, into the well, where filling themſelves with water, they are drawn up on the other ſide, by the labour of the man who works the wheel, with the united ſtrength of his hands and feet: the water falls out from the buckets when they are got to the top of the wheel, and is carried by a trough into a reſervoir. This labour is evidently conſiderable: and this may be taken as one manner of watering lands *by the feet.* That it is extremely laborious, muſt appear at once; and, that perſons who had long ſuffered under annual repetitions of this labour muſt look forward with ſtrong deſire, to the poſſeſſion of a country watered by rain from the clouds, cannot be doubted: accordingly, we find Moſes drawing ſuch a compariſon to the diſadvantage of Egypt, and to the advantage of Canaan. *Vide* No. 8.

No. 7. Is the Perſian wheel, from Dr. SHAW: the conſtruction of this machine appears clearly on inſpection of our print: the chain of buckets in this is compoſed on the ſame principle as that of the former Number; and while one diviſion of them deſcends empty, the other by the rotation of the wheel is brought up full of water. The machinery worked by the cattle is eaſily underſtood.

The following is Dr. SHAW's account of the uſe of this machine:

"Now ſuch vegetable productions, as require more moiſture, than what is occaſioned by the inundation, are refreſhed by water, that is drawn at certain times out of the river, and lodged in large ciſterns, made for that purpoſe. *Archimedes*'s ſcrew, ſeems to have been the inſtrument that was anciently made uſe of, upon theſe occaſions; though, at preſent, it is not known; the inhabitants ſerving themſelves either with various kinds of leathern buckets, or elſe with a *ſakiah*, (as they call the *Perſian* wheel,) which is the moſt general and uſeful machine. Engines and contrivances of both theſe kinds, are placed all along the banks of the *Nile*, from the ſea to the cataracts; their reſpective ſituations being higher and conſequently the difficulty of raiſing water the greater, in proportion as we advance up the river.

"When therefore their pulſe, ſafranon (or *carthamus*,) melons, ſugar canes, &c. (all which are commonly planted in rills,) require to be refreſhed, they ſtrike out a plug, that is fixed in the bottom of one of theſe ciſterns; and then the water guſhing out, is conducted, from one rill to another, by the gardener; who is always ready, as occaſion requires, to ſtop and divert the torrent, by turning the earth againſt it with his foot, and opening at the ſame time, with his mattock, a new trench to receive it. This method of conveying moiſture and nouriſhment to a land that is rarely refreſhed with rain, is often alluded to in the Holy Scriptures; where alſo it is made the diſtinguiſhing quality betwixt *Egypt* and the land of *Canaan*. For *the land*, (ſays *Moſes* to the children of *Iſrael*, Deut. xi. 10, 11.) *whither thou goeſt in to poſſeſs it, is not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt it with thy foot, like as a garden of herbs: but the land whither ye go to poſſeſs it, is a land of hills and valleys, and drinketh water of the rain of heaven.*"

This ſubject, of the Perſian wheel, gives occaſion to examine the ſimile uſed by Balaam, Numb. xxiv. 7. "He (Iſrael) ſhall pour the water out of his buckets." I do not mean to deny that buckets were uſed in the time of Balaam; nor that it may be his meaning, to ſay, "he ſhall pour water [from his leaves,] like as buckets pour water when they diſcharge themſelves into a reſervoir:" nevertheleſs, this has always ſtruck me as ſomewhat confuſing the ſimile, by introducing, without neceſſity, a new compariſon: which, however it may be frequent in Eaſtern poetry, yet is not to be granted where it may juſtly be omitted: let us rather conſider this paſſage afreſh.

> How goodly are thy *ſplendid* tents, O Jacob!
> And thy *ordinary* tabernacles, O Iſrael!
> Like to water-courſes they ſpread, *extend!*—rather, *Like to the banks of watering ſtreams,*
> Like to a garden by the ſide of a rivulet!
> Like to AHALIM [*trees*] which JEHOVAH hath planted!
> Like to CEDARS growing over the waters!
> Waters ſhall flow from his drippings—*dripping-places*, i. e. *his leaves, branches, &c.*
> And his ſeed [*roots*] ſhall extend into many [*or great*] waters.

Meaning, he ſhall not only have plenty of water *below*, for his own uſe, to keep him ever-green, but, even what, *abſorbed from above*, drops from him, ſhall form ſtreams flowing to a diſtance. As to the rendering of [דל DAL) "drippings," it ſignifies, exhauſting—conſumption—waſting: as a noun feminine, branches, which *conſume* nouriſhment from the parent tree; (Jer. xi. 16. Ezek. xvii. 6. *et al.*) properly, SUCKERS: and might ſo perhaps be rendered here "waters ſhall flow from his ſuckers:" otherwiſe, his branches, &c. The reader who has noticed in former FRAGMENTS the importance of water in the Eaſt, will appreciate the energy of theſe compariſons.

If this be rather an improper place, perhaps a better may not occur, to hint at the application of this idea (at leaſt of this word, DAL דל) to Pſalm cxli. 3.

> Set, O JEHOVAH, a watch before my mouth;
> A watch againſt the DRIP of my lips.

The compariſon implies, that not only his ſet ſpeeches, his open and admitted diſcourſe, ſhould be guarded, but alſo his accidental remarks, his bye-words, his hints, the ſmalleſt particles of ſpeech that eſcaped him.

Whoever recollects that ſpeech is compared to dew, to rain, to gentle ſhowers,—torrents of eloquence—("My ſpeech *dropped* upon them," ſays Job, xxix. 22. "they have *poured out* ſecret ſpeech," ſays Iſaiah, xxvi. 16, &c. &c.)—will perceive the happy propriety of this alluſion; and whoever pays attention to what paſſes in his own heart, and in the world, will find ample reaſon to pray God for a watch, and a ſtrict watch too, over the *drip* of his lips.

Our tranſlation uſes the word bucket only twice; the ſecond place is, Iſaiah xl. 15.

> Behold the peoples are like to a drop from a bucket:
> Or like to the light duſt on the ſcales are they reputed.

Now, in this paſſage, as the ſcales are works of art, and of human formation, ſo may the bucket be, and therefore we ſhall paſs it; only remarking, that it ſhould ſeem to be ſome ſimple kind of pail, or implement to draw water with, and not a compoſition of buckets like that of our Plate.

I cannot refrain from paſſing a cenſure (a ſlight cenſure, as I know feelingly, what difficulties are) on SCHULTENS, Mr. SCOTT, and Mr. PARKHURST, all at once. I ſhall quote from Mr. SCOTT, Job xxxviii. 37. p. 350, *Quarto edit.* “The diſpoſing the clouds in a proper manner for emptying themſelves, is denoted by the poſition into which a pitcher, or jar, is put for pouring out its contents: “who can lay along the pitchers of heaven?” This image is ſimilar *to the inclined urn which the heathen poets place in the hand of a river god.* The urn repreſents the fountain from which the river flows; and what fountains are to rivers the clouds are to rain.”

This explanation is much too claſſical for the ſimple Arab, and much too heatheniſh for the pious Job: but if we refer the compariſon to buckets, which raiſe water; then we ſhall perhaps perceive its true application:

> Who muſters the etherial fluids, in his wiſdom? *who connects the chain of aerial buckets?*
> Or the bottles—pitchers—water veſſels—of the heaven, who lays them along?

Now the reader will obſerve, that the buckets of No. 7. do not diſcharge any of their contents till, being arrived at the top of the wheel, they are gradually laid along, and their mouths inclined downwards: Job certainly compares the clouds to ſuch buckets, which come up full, but are emptied only at the proper time, neither ſooner, nor later; but when wiſdom and power combine to lay them along: and this, in the inſtance of the clouds, as he juſtly obſerves, requires *divine* appointment and management.

No. 8. I am afraid I can hardly convey to the reader my notions on this article, without more of a diſſertation than I wiſh. I muſt however attempt it, and crave his favour, under this apology.

Moſes ſays, Deut. xi. 10. Canaan is not like Egypt “where thou ſowedſt thy ſeed, and *wateredſt it with thy foot.*” This watering with the foot has perplexed the critics. We have ſeen how Dr. SHAW explains it, but his explanation ſeems to be deficient, becauſe the ſame way of watering might be, and actually was, adopted in Syria, &c. wherever there were reſervoirs from which the water might flow *down* to the plants watered: conſequently, it could not be a mode peculiarly deſcriptive of Egyptian culture. GROTIUS explains it of the Archimedean ſcrew, worked by a perſon treading on it externally at the upper part; and holding by a rail. He derives this explanation from a paſſage of *Philo*, which the reader may ſee under the word FOOT in the *Dictionary*, and which we ſhall repeat preſently; he might have ſupported his opinion by the authority of *Vitruvius*, who deſcribes (or at leaſt has been underſtood to deſcribe,) an Archimedean ſcrew worked in this manner. The learned *Vitringa*, on Iſaiah, admires this explanation of *Grotius*. Nevertheleſs, without denying the poſſibility of working the Archimedian ſcrew in ſuch a manner as to correſpond with the deſcription of *Philo*, though it is admitted the ſcheme has its difficulties, I would beg leave to obſerve, that the invention of this machine has always been unanimouſly attributed to *Archimedes:* who lived certainly, a long time after Moſes; and this renders the application of *Grotius*'s explanation, at leaſt, dubious.

I had obſerved an approach toward ſomewhat of the principles adopted in the inſtrument deſcribed by Philo, in No. 6, where the foot is uſed to turn the wheel which draws up the water: but with this I was not ſatisfied: the reader then will judge of my pleaſure, when I ſaw in Sir GEORGE STAUNTON's Account of Lord MACARTNEY's Embaſſy to China, a figure which ſo cloſely reſembles the deſcription of Philo, that if it be not the very ſame, it may ſerve to illuſtrate it: and this is the more obſervable, as we know the ſimilarity which long ſubſiſted between the Egyptians and the Chineſe We ſeem, then, to have in this Number, an inſtrument formerly common to both countries: not indeed at this time uſed in Egypt, (that I can diſcover, by any travellers into that country) but, though loſt in that country, yet recovered in a region ſo diſtant as China. The reader will make his own remarks on this diſcovery: were the Egyptians and Chineſe one people formerly? was either a colony from the other? was the intercourſe between them ſo familiar that they communicated their inventions to each other? or was there any common ſtock, from which both of them drew their manners, cuſtoms, principles, knowledge, and utenſils?—This ſubject may occupy us in another place.

It remains that we examine Philo's words, and ſee whether our machine correſpond to his deſcription. "*It is a wheel which a man turns with the motion of his foot*, [our Plate repreſents three wheels turned by three men with the motion of their feet, *i. e.* by lifting them up and putting them down] *by aſcending ſucceſſively the ſeveral ſteps which are within it*, rather—which compoſe it. *But, as while he is thus continually* aſcending, and thereby *turning* the wheel on which he treads, *he cannot ſupport himſelf, he holds* a rail, which is placed before him, and which anſwers the purpoſe of, *a ſtay in his hands:* and this rail being fixed, and *not moveable, it keeps him from falling; ſo that in this work, the hands do the office of the feet*, by ſupporting his perſon, and indeed he may be ſaid to ſtand by them, if not upon them, *and the feet which ſhould be at reſt, are in action, and give motion to the wheel.* So far our Plate is a cloſe comment on the very words of Philo. As to the mechaniſm of this inſtrument, it conſiſts of a box, divided into two parts, the under part wholly incloſed; one end of this box is laid in the lower water, the other end is raiſed to a proper level; a number of boards adapted to the ſize of this encloſure are drawn up it by the power of the wheel, and with theſe boards the water riſes alſo: for it cannot flow out on the ſide, nor at the top, nor at the bottom, ſince theſe are encloſed; neither can it flow out behind, ſince there the riſing board ſtops it: it muſt therefore riſe before the board, which impels it, till it arrive at the orifice for its diſcharge into the upper level. When the board has thus diſcharged its lading, it is continued in its courſe over the wheel, is carried back again, down the upper groove of the box, and when arrived at the lower water is ready to reſume its former application of cloſing the lower diviſion of the box, and forcing to aſcend before it whatever water it finds at that part of the box. A ſucceſſion of theſe boards maintain a conſtant ſtream, and thus furniſh water from the lower grounds to the higher, even enough to aſſiſt in the cultivation of rice, which is always, when young, overflowed with water; and we ought to obſerve, that Moſes in Deuteronomy is ſpeaking of extenſive cultivation, ſuch as of corn lands; for he evidently diſtinguiſhes it from a garden, or plantation, by making ſuch cultivation the object of his compariſon; "where thou watereſt with thy foot the land, or, thy ſeed ſown in the land, *in the ſame manner as thou wouldeſt do a garden of herbs*,—upon which thou beſtoweſt peculiar care and attention."

Mr. HARMER, who was aware of the objection againſt the *Archimedean* ſcrew, obſerves, "if it ſhould be remarked, that this machine was not older than Archimedes, which has been ſuppoſed, I would by way of reply, obſerve, that the more ancient Egyptian machines might be equally wrought with the foot, and were undoubtedly more laborious ſtill, as otherwiſe the invention of Archimedes would not have brought them into diſuſe." *Vol. II. p.* 237.

Mr. HARMER alſo applies the information derived from Dr. SHAW, to illuſtrate the boaſt of Sennacherib, 2 Kings xix. 24. "I have digged and drank ſtrange waters; and with the *ſole of my feet* have I dried up all the rivers of beſieged places:" or of Egypt, as others underſtand it. Let us however, try the application of the remarks we are making to this paſſage alſo. We ought firſt to recollect, that the word rendered "*ſole*"—ſole of my feet, ſignifies any hollow thing, any curve, or bending; hence it ſignifies *a ſpoon*, Numb. vii. 14. Exod. xxv. 29. It ſignifies a branch of a tree, from its curvature; Iſaiah ix. 14. and that it is not *reſtrictively*, the ſole of the foot in the human body, is certain, becauſe it denotes the *hollow* of the hand, Gen. xl. 11. Levit. viii. 27. Pſal. xxiv. 4. and the *hollow* of Jacob's thigh, Gen. xxxii. 26. It has alſo other ſignifications: but all implying hollowneſs, as caves, caverns, the hollow leather of a ſling, &c.

With this idea before us let us freely render the words of Sennacherib: "I came from a diſtant country into theſe parts: theſe lands and their manners are foreign from me. Nevertheleſs, I have ſunk deep wells in them: and have drank their foreign waters; and moreover, I have exhauſted by the labour of my people, in working machines by their feet, I ſay, I have dried up, by foot-machines, *foot hollows*, all the water which had been ſtored in reſervoirs againſt the time of ſiege:—conſequently, the cities were forced to ſurrender, or their inhabitants to periſh by thirſt; therefore let not Hezekiah think he can ſo cloſely conceal his waters that I cannot diſcover them; or ſo deeply ſink his reſervoirs, that I, by my mechanical powers, and the immenſe ſtrength of my army, which will enable me to work the machines night and day, cannot exhauſt them." The reader will judge of this repreſentation for himſelf; if the word had not ſignified a *hollow* inſtrument in other places, I ſhould hardly have ventured at ſuch an application of it here: it ſeems, however, plauſible to ſuppoſe this braggart king alludes to ſome machine wrought by the foot, whether it be to this identical invention, or not.

Diodorus Siculus tells us expreſsly, lib. i. that the ſcrew invented by the famous Archimedes, was uſed to multiply and increaſe the waterings of Egypt: but we have ſeen by Dr. SHAW, that this is now forgot in that country. We have found reaſon to think that the machine of Philo, No. 8, in our Plate, was formerly employed by the Egyptians, though now forgot among them: and we may therefore rationally conclude, that various other contrivances might be adopted in that nation, when in its glory, and under its own kings, of which no traces now remain, either in that or the adjacent countries. And if this very machine was not that moſt in uſe, yet it may give us an idea of the general nature of ſuch machines, and eſpecially of the labour requiſite to work them, which is our chief deſign in giving it, and the chief intent of our remarks upon it.

No. CCXXVII. OBSERVATIONS ON THE GENEALOGY OF HEROD THE GREAT.

This genealogy is uſeful for ſeveral purpoſes;

1. As the Evangeliſts name ſeveral Herods in the courſe of the goſpel hiſtory, readers are apt to confound one with another, and not to diſtinguiſh them, or the intervals of time between them: for this reaſon, we have added to the name of each perſon, the paſſages of Scripture where that perſon is mentioned.

2. It ſhews the deſcents of the various branches of the Herod family: and their connections, by marriage, &c.

3. It ſhews principally the dignity of Herod the Great, the number of his wives, and his children by them. It ſhews alſo the various fates of his offspring.

4. It will no doubt ſurprize the reader, to obſerve the different perſons marked in this genealogy as having been huſband of Herodias: and this ſubject is rendered very perplexing, by the great number of perſons named Herod, and by the different name given by Joſephus, from that given by the Evangeliſts, to the huſband of Herodias.

(1) The evangeliſts, Matth. xiv. 3. Mark vi. 17. Luke iii. 19. ſay, "Herod married Herodias his brother Philip's wife:" now, we learn from them, that there was a Philip, ſon of Herod the Great, who was "tetrarch of Iturea, and the region of Trachonitis," Luke iii. 1. and they mention no other Philip; from whence curſory readers, and even learned readers alſo, are led to conclude, that this was the Philip whoſe wife Herodias had been: but this could not be the fact, for we find in our genealogy that Herod-Philip, tetrarch of Trachonitis, married Salome the dancer, the daughter of this Herodias: now ſurely, he did not marry both mother and daughter; moreover, if Salome was the daughter of Herodias, by her firſt huſband, and Philip the Tetrarch was that firſt huſband, Salome was his daughter: it appears clearly, therefore, that this Philip was not the Philip of whom the evangeliſts note that Herodias had been his wife.

Obſerve too, that the evangeliſts call their Philip, plain "Philip," without any title whatever, yet as they give the title of king, tetrarch, &c. very freely and correctly, to the Herods, whenever they name any of them, one would ſuppoſe they would do the ſame to this Philip, if he had had any ſuch title: and from this omiſſion, we conclude that he was a private, and not a public, perſon.

(2) Joſephus expreſsly calls the firſt huſband of Herodias, "Herod," and identifies him as the ſon of Mariamne, daughter of Simon the high-prieſt. Herod the Great had at one time named this Herod for his ſucceſſor after Antipater; but, it appearing that Mariamne his mother had been concerned in a plot againſt Herod the king, he divorced Mariamne, diveſted her father Simon of the high-prieſthood, and cut out her ſon Herod from his will:—ſo that it ſhould appear, this Herod, though he had been deſigned for a crown, yet ſpent all his days in privacy; and probably under the imputation of having been concerned in the ſame treaſon as his mother, for whoſe crime he ſuffered.

The inference ſhould ſeem therefore, to be, that the "Philip" of the evangeliſts is the "Herod ſon of Mariamne," of Joſephus. As to the ſame perſon having two names, we know it was rather cuſtomary than otherwiſe in the days of the Herods: we have ſeveral inſtances in the goſpels, and others in Joſephus. This Herod probably lived in Jeruſalem; and here Herodias was beheld, and propoſals of marriage were made to her, by Herod the tetrarch, on occaſion of a viſit which he paid to his brother Herod-Philip.

If then this Philip was a private, obſcure, and in ſome ſenſe, a degraded perſon, we may eaſily conceive, 1. that Herodias would prefer a throne to ſuch retirement; her character ſeems to be perfectly coincident with this ſuppoſition; 2. that Herod the tetrarch, in taking away Herodias, thought to *promote* her; and probably, felt very little repugnance in depriving his brother of his wife: conſidering him as being degraded and under puniſhment. 3. That this Philip was not whole brother to this Herod the tetrarch; at moſt he was half brother, by another mother; and poſſibly, he might think to palliate his crime under ſome ſuch pretence as this; that ſuch a connection was not the *inceſt* prohibited in the law (for temptation renders the mind very acute at forging diſtinctions, whether with, or without, differences. *Vide* AMNON in the *Dictionary.*) 4. Thoſe writers who lay great ſtreſs on Herodias having had a child by Philip, may perceive that whether that were ſo or not, this relation was not ſimilar to that brotherhood which was required to raiſe up ſeed to his brother: nor has it any connection with it.

We ought not to omit, that other authors call this Herod "Philip," as well as the evangeliſts, as Dr. Whitby quotes them: "Gorionides ſaith, Herodias was firſt married to PHILIP; and then taken away from him by Herod Antipas. [*Query*, did Herod employ ſome power on this occaſion?] The old Hebrew Chronicle, chap. xxxvi. ſaith, "*Uxorem fratris ſui Phillippi ipſo vivente junxit ſibi matrimonio, quæ liberos ex fratre ejus ſuſceperat, et tamen in eam duxit uxorem.* And an old Chronicle of the ſecond temple ſaith, *Antipas Phillippi fratris ſuis uxorem accepit, ex qua ille liberos ante genuerat:* i. e. "Antipas married the wiſe of his brother Philip, he being yet living,—and having had children by her."—So far Dr. WHITBY. I add, that not only theſe authorities ſupport the evangeliſts in calling the huſband of Herodias "Philip," but they prove that this affair muſt have made a great noiſe, and been highly offenſive to the more ſedate part of the nation; or elſe it would not have been ſo noticeable as to have been thus particularly recorded.

Who was the ſecond huſband of Herodias? On this opinions have differed; ſome ſaying it was Antipas, tetrarch of Galilee, ſon of Malthace, and whole brother to Archelaus, king of Judea: others thinking it was Herod Antipas, ſon of Cleopatra, whole brother to Philip, tetrarch of Trachonitis, who married Salome, daughter of Herodias: but whom they have ſuppoſed to have been the firſt huſband of Herodias; in which caſe Herodias would have married two *whole* brothers. But, it appears clearly, that Herod was the tetrarch of Galilee, who made a ſupper to his chiefs of Galilee, whereat John the Baptiſt was ſlain.

Upon the whole, we infer, that Herodias married, *firſt*, Herod Philip, the ſon of Mariamne, who being at this time in his father's good graces, and apparently not far from ſucceeding to the crown, ſhe might think this match likely to anſwer the purpoſes of her ambition: but, afterwards her huſband falling into diſgrace, and being obliged to keep himſelf private, and recluſe [which accounts for ſo little being known reſpecting him] ſhe forſook this conſort; and *ſecondly*, married Herod Antipas, tetrarch of Galilee, who offered her a palace, and a crown: in which ſtation being irritated againſt John the reprover, ſhe procured his death.

Obſerve the fidelity of John the Baptiſt, who detected the vain ſubterfuges of Herod and Herodias, and told him plainly, Herod-Philip was his brother, too nearly related to him to ſuffer him to have his wife, and that the law forbad it; "it is not LAWFUL for thee to have her:" is not this an inſtance of the power and ſpirit of Elijah, that great ſupport and reviver of the ancient law, and its appointments?

Herodias was daughter of Ariſtobulus, ſon of Herod the Great; conſequently, in marrying Herod Philip, ſon of Herod the Great, by Mariamne daughter of Simon, ſhe married one of her uncles: and by marrying Herod Antipas, tetrarch of Galilee, who alſo was ſon of Herod the Great, ſhe married another of her uncles. The reader will make his own remarks on the little obſervance of conſanguinity in theſe inſtances.

But we muſt not quit this ſubject without noticing the liberty taken about this time by women, in divorcing their huſbands. No doubt, but Herodias had very regularly, ſo far as ſuch an irregularity admitted, divorced Herod-Philip, when ſhe quitted him, and was equally regularly married to Herod of Galilee: yet John the Baptiſt exclaims againſt this connection; and ſo does a greater than John, Mark x. 12. "If a woman put away her huſband, and be married to another, ſhe committeth adultery." From this we learn, that ſuch inſtances *had* occurred, and were likely to increaſe, and our Lord may well be thought to have had this behaviour of Herodias, at leaſt, among others, in his view.

The firſt inſtance of a woman divorcing her huſband, in the opinion of Joſephus, occurred in the family of Herod the Great, whoſe ſiſter *Salome*, put away her ſecond huſband *Coſtobarus*, as appears in our genealogy: this example Herodias followed, and alſo put away her huſband; and then we find, lower down in our genealogy, that *Bereniçe*, *Mariamne*, and *Druſilla*, the three daughters of Herod Agrippa I. and ſiſters of

Agrippa II. king of Chalcis, were guilty of the ſame miſbehaviour. Of Berenice, Joſephus ſays, after the death of her firſt huſband, Herod, king of Chalcis, ſhe married Polemon, king of Cilicia (ſome read Lycia,) but this marriage laſted not long, for Berenice quitted Polemon. Of Mariamne, he ſays,—about the ſame time ſhe having divorced Archelaus, ſon of Helchias, ſhe married Demetrius, Alabarch of the Jews at Alexandria: and Druſilla, the youngeſt daughter, divorced her huſband Aſis, king of Emeſa, and married Felix the Roman governor, Acts xxiv. 24.

We ſee by this hiſtory how ſoon evil contagion ſpreads; and what reaſon John the Baptiſt had to render Herod of Galilee uneaſy perſonally, and politically, not only as he had tranſgreſſed the law, and ſanctioned ſuch tranſgreſſion by imitating it; but as the evils which were hereafter to ariſe in his family, conſequent on this conduct, *might* be perhaps prophetically ſet before him, by John, and might mingle his guilty enjoyments with a regret, of which Herodias was very ſenſible, and which ſhe hoped to diſſipate when the bold remonſtrant ſhould be no more. How little ſucceſs had the firm correction of John, and the deciſive prohibition of Jeſus, in ſtopping this recent breach of law and of propriety, when oppoſed by caprice, by ambition, or by verſatility!

It is by no means wonderful that when ſo many perſons are of the ſame name, when one man has eight wives, of whom two are named Mariamne, when among his ſons is one *Antipater*, and two *Antipas* (the ſame name as *Antipater*) not leſs than four named Herod, whom we know, and probably others whom we do not know, and when by intermarriages the parties mingle greatly their relations to each other, and their children are named after their fathers and mothers, and grandfathers and grandmothers; I ſay, conſidering all this, it is not wonderful if much confuſion and ſome error ſhould occur on ſuch a genealogy. The reader will feel the propriety of this remark, and will perceive, on this ſubject, as on others much more important to us as Chriſtians, that however it may be perplexed to us now, yet originally it was not only clear, and well underſtood, but alſo, that the differing accounts of hiſtorians which have come down to us, may wear the appearance of contrariety, yet nevertheleſs both ſides may be perfectly correct. N. B. The texts of Scripture, and words with lines drawn under them, are additions to the genealogy as given by Calmet; who has truſted profeſſedly to Joſephus; theſe ſhew the opinions of other learned men, and their endeavours to reconcile the apparent contrarieties, which they have diſcovered in this genealogy.

No. CCXXVIII. TABLE OF SHEW-BREAD.

WE have ſeen, on the ſubject of the golden candleſtick, the very great differences in form between that drawn according to rabbinical deſcription, and that which is repreſented on the Arch of Titus: we find no leſs differences on the ſubject of the golden table of ſhew-bread, which is what will now engage our conſideration: we ſhall begin by the following quotation from LIGHTFOOT, "of the Temple."

"On the north ſide of the houſe which was on the right hand, ſtood the ſhew-bread table of two cubits long, and a cubit and a half broad, Exod. xxv. 23. in the tabernacle of Moſes, *Maym. ubi ſup.* but wanting that half cubit in breadth in the ſecond temple (the reaſon of the falling ſhort not given by them that give the relation.) It ſtood lengthways in its place, that is eaſt and weſt, and had a crown of gold round about it, toward the upmoſt edge of it, which [*vide Baal Hatt. in Ex.* xxv.] the Jews reſemble to the crown of the kingdom.

"Upon this table there ſtood continually twelve loaves, which becauſe they ſtood before the Lord, they were called לחם הפנים, Mark xii. 4. Ἄρτοι προθέσεως, *the bread of ſetting before,*

before, [the bread of faces] for which our Engliſh has found a very fit word, calling it the *ſhew-bread:* the manner of making and placing of which loaves was thus, ſays *Maimonides, in Tamidin, per.* 5. "Out of four and twenty סאה *ſata* (three of which went to an ephah) that is, out of eight buſhel of wheat being ground, they ſifted out, Lev. xxiv. 5. four and twenty tenth deals, Exod. xvi. 36. or omers, of the pureſt flour; and that they made into twelve cakes, two omers in a cake; or the fifth part of an ephah of corn in every cake: they made the cakes ſquare, namely, ten hand-breadth long, and five broad, and ſeven fingers thick.

"On the ſabbath they ſet them on the table in this manner: four prieſts went firſt in, to fetch away the loaves that had ſtood all the week, and other four went in after them to bring in new ones in their ſtead; two of the four laſt carried the two rows of the cakes, namely, ſix a-piece: and the other two carried in either of them a golden diſh, in which the frankincenſe was to be put, to be ſet upon the loaves, and ſo thoſe four that went to fetch out the old bread, two of them were to carry the cakes, and the other two the diſhes: theſe four that came to fetch the old bread out, ſtood before the table with their faces towards the north, and the other four that brought in the new ſtood betwixt the table and the wall, with their faces toward the ſouth; thoſe drew off the old cakes, and theſe as the other went off ſlipped on the new, ſo that the table was never without bread upon it, becauſe it is ſaid, that they ſhould ſtand before the Lord continually.

"They ſet the cakes in two rows, ſix and ſix, one upon another, and they ſet them, the length of the cakes croſs over the breadth of the table (by which it appears, that the crown of gold about the table, roſe not above the ſurface of it, but was a border below edging even with the plain of it, as is well held by *Rabbi Solomon,* in Exod. xxv.) and ſo the cakes lay two hand-breadths over the table on either ſide; for the table was but ſix hand-breadth broad, and the cakes were ten hand-breadth long: now as for the preventing that, that which ſo lay over ſhould not break off, if they had no other way to prevent it (which yet they had, but I confeſs that the deſcription of it in their authors I do not underſtand) yet their manner of laying the cakes one upon another, was ſuch, as that the weight reſted upon the table, and not upon the points that hung over.

"The loweſt cake of either row they laid upon the plain table: and upon that cake they laid three golden canes at diſtance one from another, and upon thoſe they laid the next cake; and then three golden canes again, and upon them another cake, and ſo of the reſt; ſave only that they laid but two ſuch canes upon the fifth cake, becauſe there was but one cake more to be laid upon. Now theſe which I call golden canes (and the Hebrews call them ſo alſo) were not like reeds or canes, perfectly round and hollow through, but they were like canes or kexes ſlit up the middle, and the reaſon of laying them thus betwixt cake and cake, was, that by their hollowneſs air might come to every cake, and all might thereby be kept the better from mouldineſs and corrupting; and thus did the cake lie hollow, and one not touching another, and all the golden canes being laid ſo, as that they lay within the compaſs of the breadth of the table, the ends of the cakes that lay over the table on either ſide, bare no burden but their own weight.

"On the top of either row was ſet a golden diſh with a handful of frankincenſe, which when the bread was taken away, was burnt as incenſe to the Lord, Lev. xxiv. 7. and the bread went to Aaron and his ſons, or to the prieſts, as their portions to be eaten."

So far this learned author: we come now to conſider our Plate.

No. 1. Is a repreſentation of this table, as uſually acquieſced in, on Rabbinical authority. The table itſelf is a parallelogram: in the middle ſtands a vaſe with its covering, which vaſe is underſtood to contain incenſe: at each end of the table ſtands a pile, formed by the loaves of ſhew-bread; this pile is upheld by golden prongs, which prevent the loaves from ſlipping out of their places; and between the loaves are golden pipes, laid for the admiſſion of air, to prevent any kind of mouldineſs, &c. from attaching to the bread. The reader will obſerve the great height of theſe piles.

I cannot but wonder, at the conduct of whoever *originally* made the deſign for this table; by what authority could he place on theſe prongs, the head of any animal, whether ox or ſheep? or, was it in alluſion to the four heads of the cherub? (as there were four of theſe prongs, two on each ſide of the table.) It ſhould ſeem to be the head of a young bull;—but, if ſo, if there was really any diſcourſe abroad, or any tradition of ſuch a head, might it not become the origin of that calumny which reported, that the Jews worſhipped an aſs's head; for, it is remarkable, that the calumny does not ſay a complete aſs, but the head of an aſs; and, poſſibly, ſome ſuch miſtake might give occaſion to it:—for, had it ſaid an ox's head, the report had not been far from the truth, if this repreſentation be authentic. However, that muſt reſt on the Rabbins, whoſe accounts are its authorities; or, on whatever authority the *original* deſigner might have to plead.

It ſhould appear by this figure, that the crown of carved work around the rim of the table, roſe above the ſuperficial level of the table: if ſo, as LIGHTFOOT juſtly remarks, the loaves could not exceed it, ſo as to overhang the edge of the table, but muſt be confined within its limits.

It will be obſerved, that the legs of this table are diſtinct and inſulated; not being ſtrengthened by a rail, or any other connection with each other, in any part of them.

No. 2. Is a plan of this table: but, the loaves at each end are not long enough to agree with the accounts juſt recited; and, indeed, as the nature of the crown around the table, and the ſpace occupied by the loaves, is altogether uncertain, the mere hinting at the ſituation of the loaves may be ſufficient.

Theſe loaves, it appears, are ſuppoſed to be ſquare, or oblong, and ſuch they are deſcribed by ſome of the Rabbins: whereas, others deſcribe them as being round.

No. 3. As the foregoing figures have no authority beſide deſcription, we have, in No. 6, given a tracing of the ſhew-bread table, as it is repreſented on the Arch of Titus: which in No. 7, we have endeavoured to reſtore to ſomewhat of its true appearance. Of this we have taken advantage in the preſent Number, and mean to offer a few hints reſpecting it.

The table of No. 6 ſhews no loaves placed upon it; and probably Titus found it thus vacant, when it became his prey: but it ſhews a cup, ſtanding at one end of the table, nearly, or altogether, on the ſpot where, according to the Rabbins, one of the piles of bread ſhould be; and in fact, in ſuch a part that it would be impoſſible to place one of thoſe piles, without removing this cup. We obſerve too, nothing of the ſuppoſed golden props, or ſupports, to thoſe piles, in this figure. From this ſituation of the cup, we have ventured to ſurmiſe the poſſibility, that there was on the table a ſecond cup (which we have hinted, by dotted lines) in a part of the table anſwerable in point of ſymmetry to that of the firſt cup. It is true, however, that a ſingle cup might ſtand in the middle of the front of the table: but, what if there was in the middle a ſmall box of incenſe, and a cup ſtanding on each ſide of it?

It is probable the reader will be moſt ſtruck with the manner of ranging theſe loaves; which appears in this Number, and in Number 4, to differ altogether from the Rabbinical pile: *that* ſuppoſing them to be laid one upon another, in height; *this* ſuppoſing them to be laid one by the ſide of another, in length.

I gather this order of the loaves, 1. from the uſe of the Hebrew word, itſelf (ערך ORec) which our tranſlators certainly underſtood in this ſenſe, and have very properly rendered Lev. xxiv. 6. "two rows, ſix in a row"—not, two piles, ſix in a pile: but a *row*, *i. e.* at length, one loaf by the ſide of its fellows. The word denotes an orderly arrangement of the ſubjects to which it refers: ſo, Prov. ix. 2. " *Wiſdom hath* furniſhed, *arranged, the proviſions on her table*:" but proviſions are not *arranged* on a table in piles, one upon another; but in rows, one by the ſide of another: or one row before, one behind, another. So Numb. xxiii. 4. " *I have arranged ſeven altars*:" ſurely not one over the other, but in a line. It denotes alſo an army, *i. e.* rows of ſoldiers, ſtanding one by the ſide of others: I infer, therefore, that the very word is concluſive againſt the Rabbinical notion of piles of ſhew-bread, ſince it denotes diſtributions or arrangements, and thoſe in ranks, or rows.

2. As theſe twelve loaves repreſented an offering from each of the twelve tribes, it was fit that each tribe ſhould be equally open to the view of the perſon who was underſtood to receive the preſent; that no one of them might ſeem to be ſlighted, or neglected; but, in piles this could not be; as the under loaf would neceſſarily appear preſſed, and concealed, by thoſe above it; conſequently, the tribe it referred to would be ſymbolically injured, and diſgraced, by ſuch a ſituation of its repreſentative.

3. The very conſtruction and form of the table, as it appears in No. 7, ſhews the impoſſibility of adopting the prongs in No. 1. becauſe, that ſtem which reaches from the table to the ground, at the very neareſt poſſible ſituation for it to the end of the table, muſt have run down directly before the leg of the table, (which is very unlikely, conſidering the ſtation of the cup;) by reaſon of the abſence of that part of the table which was cut away: and theſe piles could not be placed nearer to the center of the table, becauſe of the covercle containing incenſe, &c. which ſtood there; as in No. 1.

Upon the whole, therefore, we incline to determine that the loaves were placed in two rows, as ſhewn in Number 4: ſix in each row: that theſe loaves were of a certain convenient breadth, ſo as to occupy the ſurface of the table, but of a more conſiderable height, as we have ſuggeſted by dotted lines: and they might be as much higher, above the full height of the cup, as was neceſſary. This is ſuppoſing, that they contained the whole of the flour underſtood to be allotted to them in Leviticus. They might reſemble our half-peck, or peck-loaves: or what are called *bricks*, by our bakers.

We obſerve further on Number 4, that this arrangement of the loaves, admits perfectly of that diminution of the table in front, which appears in No. 6: it admits alſo, the place for the cup, which is preſerved in No 6: for the conjectural cup on the other ſide of the table, and leaves a ſpace between theſe two cups, which might be occupied by ſomething elſe, to complete the table: ſuch as incenſe, ſalt, &c. Moreover, it is indifferent to this arrangement, whether the loaves were round, or ſquare.

No. 5. Shews another mode deſcribed by ſome Rabbins, of placing the piles of ſhew-bread. The loaves in No. 1. are ſuppoſed to be ſquare; but in this they are ſuppoſed to be round; and inſtead of riſing to any height they are conſidered as being almoſt flat: of theſe, ſix are placed in a pile, on a golden diſh, at each end of the table; and upon them is placed another golden diſh, wherein is a cup containing incenſe, or ſalt. The reader has only to ſuppoſe the two external ſquares on No. 2. to be circles, and then No. 2 will repreſent a plan of the table of ſhew-bread, arranged on this hypotheſis.

No. 6. We come now to ſomething more like matter of fact; this figure is traced from the engraving of the Arch of Titus, by *Bartoli*; it repreſents the table, with a ſingle cup upon it: and, croſſing between its legs are two very long trumpets. This table has been deprived of its ornaments by time: probably it was enriched by carvings, in *baſſo-relievo*, which might correſpond to the rim, or crown, which Moſes directs ſhould adorn it:—but of theſe no traces remain.

No. 7. The above figure reſtored, ſo far as we have any authorities. The baſe appears to have been ſolid throughout, and not hollow, in any part of it; at leaſt its upper and under ſuperficies are ſolid; the legs were united, two and two, by a ſtrong band, through which the ſtaves were put, in order to carry this utenſil. The top was alſo ſolid, on its inferior, as well as its ſuperior, ſuperficies: and upon the whole, ſtrength, rather than elegance, ſeems to have been ſtudied in conſtructing it; which ſhould ſeem to be not a little in favour of the antiquity of its form.

No. 8. Is a plan of the above figure: wherein we obſerve, that the back of it which ſtood next the wall, is much longer than the front; and is *ſtraight*, while the two ſides are *bevilled*, whereby the extent of the front is diminiſhed. This diminution is, I conceive, preciſely what LIGHTFOOT alludes to—when he ſays, " wanting half a cubit in breadth, in the ſecond temple." He ſeems to have perceived the obſcurity of his information, on this particular; and knows no reaſon for this " falling ſhort;" but, if the reader will turn to the Plate of the golden candleſtick, which, in the ſanctuary, ſtood oppoſite to this table, he will perceive, that the plans of theſe utenſils are hereby rendered greatly ſimilar: being conſtructed on nearly the ſame principle. That part of each which ſtood next to the wall is *ſtraight* and *long*; while the ſides of each are inclined; and the front of each is narrowed. This form certainly left more room in the ſanctuary, than would have been left, had they both been *filled up* ſquare: it anſwered the purpoſes of both of them equally well; as it equally well admitted the lamps of the one, and, the arrangement of ſhew-bread, wine, &c. of the other: as appears by our plan No. 4.

To conclude,—I think we may perceive that the Rabbins have tranſmitted but a very confuſed deſcription of this piece of ſacred furniture: yet I have ſome pleaſure in thinking, that the only difficulty which had ſtruck me, that of the *obliquity* of the ſides of this table, appears to be juſtified, even by the obſcure accounts which had embarraſſed LIGHTFOOT.

The plan, No. 8, ſhews, by the ſtrong lines, what were the limits of this table, as taken by Titus: and the dotted lines hint at its limits, as made by Moſes. It is a natural queſtion, to aſk, who directed theſe alterations? Did they obtain under Solomon, the Maccabees, or Herod? They ſeem to hint a ſpirit of innovation; which one ſhould little expect among a people ſo attached as the Jews were, to the peculiarities of their ritual, and to their religious ſervices.

N. B. The places where the legs would join this table, are marked ſtrongly on that part of the plan, which belongs to No. 7. and faintly on the part which is added to it: the reader will obſerve their correſpondencies.

No. CCXXIX. OF THE TRUMPETS.

WE have in this Plate another ſubject of enquiry, namely, the nature and uſe of the Trumpets, which are repreſented croſſing each other, between the legs of the table, in No. 6. As the form of theſe inſtruments is extremely ſimple, and their ſize is large enough, to ſhew them accurately, we have not thought it worth while to order them to be drawn ſeparately, as diſtinct figures.

Obſerve, theſe are, 1. ſtraight, not bent in any manner. 2. They are very long: by turning to the plate of the Arch of Titus, and inſpecting the proceſſion at the bottom, it ſhould ſeem that theſe trumpets are nearly, or altogether, five feet in length. To what uſe were they applied?

I recollect no writer who does not conſtantly tell us, that the trumpets uſed by the Jews were bent;—if we ſay, theſe were the jubilee trumpets, we are immediately told, "*Jubilee* is from *Jobel*, ſignifying a ram, and a ram's horn;" [but Jobel does not ſignify a ram in the Hebrew: whatever it may do in the Arabic.] "Seven prieſts ſhall bear before the ark ſeven trumpets—of ram's horns." Joſh. vi. 4. and to this agrees the Chaldee paraphraſt. [See the trumpet which our figure in the habit of a LEVITE is blowing.]

If we refer to the Feaſt of Trumpets, or great New Year's Day, ſtill we are told, "They did ſound ram's horns;" for which the following reaſons are produced; (1.) becauſe a ram was ſacrificed inſtead of Iſaac, Gen. xxii. 13. (2.) To remind the people of the trumpets blown at Sinai—if theſe were ram's horns; or of thoſe ſounded by Joſhua, as hinted already:—or (3) the expected ſound of trumpets at the reſurrection.

But we ought to conſider, 1. That natural ram's horns are ſolid; and utterly unfit for being blown as trumpets:—hence ſome have ſaid theſe trumpets were made of metal, yet in the ſhape of ram's horns, *i. e.* curved and bending:—but what ſays our Plate to this? the trumpets it repreſents are too long, and too ſtraight, to be the natural horn of any animal; and certainly they are of metal, as their ſize and form ſhews; would it not therefore be better, to conſider theſe as being the ſolemn Jewiſh trumpets, and to diſmiſs the idea of *crookedneſs* from that ſacred inſtrument.

I muſt acknowledge, however, that the Rabbins are unanimouſly attached to the idea of ram's horns, being the material, or at leaſt, the form, of the ancient trumpet. Nevertheleſs, as the word *Jubilee* ſeems evidently to be derived from (יבל IBAL.) *to flow along, to ſtream;* and it ſignifies a ſtream, a water courſe, A CURRENT; I concur in the derivation of (יובל IUBAL: or) jubilee trumpet, from the current of air directed throughout a long tube, by the prolonged breath of the perſon who blows the trumpet: To this deſcription the great length of theſe inſtruments agrees: alſo, the continued impulſe, and quantity of air neceſſary to fill them, and to maintain their ſound; ſtill more to produce a variety of notes, and to furniſh that *creſcendo* which, I think, they appear to have yielded: for if we examine Exod. xix. 13. where theſe jubels (*ibals*) are mentioned, and compare verſe 16. they ſounded not only long, but extremely loud: ("waxed louder and louder," *i. e. gradually*) we ſhall find reaſon to ſuppoſe, that they gave a tone much beyond that of which a ram's horn was capable.

We have among our own poetry an expreſſion perfectly coincident with the idea I mean to convey:

> "Now the rich STREAM OF MUSIC winds along,
> Deep, majeſtic, ſmooth, and ſtrong:
> Headlong, impetuous, ſee it POUR."—
>
> GRAY'S PROGRESS OF POESY.

If I miſtake not, this is imitated from PINDAR.

I ought, however, in candour, to admit that horns of ſome kinds have been uſed for muſical inſtruments: and ſo *poſſibly*, theſe ram's horns, though made of metal, might retain a name derived, ages before, from the employment of real horns: but by what means ram's horns could be bored, and fitted for melody, is paſt comprehenſion, they being ſo very crooked. The following quotation throws ſome light on this ſubject: elephants' teeth were anciently included among horns, and being nearly ſtraight, they offer little or no difficulty againſt being bored.

[We ought alſo to conſider, whether there might not be a ſpecies of ram's horns, of a ſtraighter form than is uſual in this country; conſequently fitter for being bored: ſuch as the middle horn, of No. I. or, the two forehead horns, of No. 2. Plate of "Syrian Animals," No. CXLVIII. p. 110.]

"......

"…. Evening prayers were announced, not by the call of the prieſt, as uſual, but by beating hollow drums, and blowing through LARGE ELEPHANT'S TEETH *hollowed out* in ſuch a manner as to reſemble bugle horns; the ſound is melodious, and, in my opinion, comes nearer to the human voice than any other artificial ſound." MUNGO PARK'S TRAVELS IN AFRICA, p. 96.

If the ſame inſtruments which bored theſe elephant's tuſks, could follow the bendings of a ram's horn, nothing prevents that horn from yielding muſical notes, of ſome kind: and what might be done when time was taken, and perſeverance was employed on the ſubject, and no better method known or practiſed, is more than we can ſay, who have ready modes of procuring harmonic tones from various inſtruments made of metal, &c. The length of an elephant's tuſk might render a ſound melodious; as the curvatures of a ram's horn might render a ſound ſhrill, piercing, or &c. but, I think, not capable of deep notes, or of that *creſcendo* noticed above.

From the nature of the inſtrument, as well as from what occurs among ourſelves, we may readily conclude that there were different kinds of trumpets, in uſe among the ancient Hebrews; and in fact, we have no leſs than four words, each of which is underſtood to denote a trumpet. One ſhould ſuppoſe, they muſt, at leaſt, imply varieties of this inſtrument. But our preſent reference is only to thoſe which were ſacred, and which, I think, our Plate, with other conſiderations, proves againſt the Rabbins, were ſtraight, and not crooked, tapering, not ſpreading, and of conſiderable length. As to the metal, of which theſe inſtruments were made, I ſhould ſuppoſe it was ſilver: as that metal ſeems to be beſt adapted to anſwer the purpoſes wherein they were uſed.

By turning to the firſt Plate of "Muſical Inſtruments," the reader will ſee a trumpet, preciſely of this kind, employed among the Palmyreneans, (who were almoſt brethren of the Jews in many reſpects, as a future Fragment [No. 329.] may have occaſion to conſider.)

As this trumpet is employed in a funeral proceſſion, I ſuppoſe the ſound of it was extremely ſolemn, or, at leaſt, was capable of being rendered ſo, by the management of the performer. This hint therefore ſeems to coincide with the ſuppoſition, that our Plate repreſents the ſacred trumpets, and ſuch as were "blown on the new moon, on the time appointed, the ſolemn feaſt day," Pſalm lxxxi. 3. that is to ſay, on the firſt new moon of the year; for on other new moons they did not blow.

It is extremely probable, that no other than the ſacred trumpets were kept in the temple, ſo as to be united with the table of ſhew-bread, in the proceſſion of Titus: but we can hardly ſuppoſe they were kept under the table, or as if they were a part of the table, as in their proper place. Were they kept in the ſanctuary? or, in any part of the temple, ſtrictly ſpeaking? perhaps, in the porch: or where?

No. CCXXX. OF THE CUP, OR VASE.

No. 9. IN order to complete this Plate, and to ſhew the whole of the ſubject at once, we have inſerted figures of three diſtinct kinds of vaſes, which appear on the ancient Jewiſh coins: and the reader will combine with theſe, that of the cup on the table of ſhew-bread, as ſhewn in No. 7.

It is natural to aſk, what were the uſes of theſe ſeveral kinds of vaſes? But, here we are under no little embarraſſment: not that we are deſtitute of numerous aſſertions, which have long been received, as indiſputable, but their correct application—is *that* juſtified by circumſtances? and by judicious appropriation?

The upper figure of the three on our Plate, which occurs often on the Jewiſh coins, is uſually called "the *gomor*, or *omer*, to repreſent that which had been preſerved in the tabernacle, full of manna:" but ſurely, this is very unlikely; for, 1. it is, conſtantly, without a cover: 2. its mouth is ſo very wide, that whatever ſubſtance capable of evaporation was put into it, could hardly be preſerved for any length of time: 3. It has much more the air of a common drinking cup, than of one adapted to ſo ſolemn an office.

The ſecond figure of the three on our Plate, bids much fairer to be a repreſentation of the pot which contained the manna: it is from No. 2. Plate II. of "Jewiſh Coins;" and has a palm branch by its ſide: nevertheleſs, this jug ſeems to be made for pouring out liquids, and to this agrees the formation of its lip, as well as the bending of its handle, which ſeems adapted for being held during that ſervice. I rather think, therefore, that the third ſubject on our Plate is that meant for the jug of manna; having a handle on each ſide, it ſeems well adapted for being carried, by both hands, rather than for pouring; being wide in the belly, it is *capacious* for holding a quantity; its mouth is not ſo narrow as to receive, or pour out, liquids only, yet both its neck and its mouth may eaſily be ſtopped cloſely, and firmly, ſo as to preſerve its contents for ages. I ſhould therefore, upon the whole, prefer this as the (צנצנת TJENTJENET) or, vaſe of manna, Exod. xvi. 33. which is the only place, I think, where this word occurs.

But what is the nature of the ſecond vaſe? at this we can only gueſs. The reader will peruſe the explication of this coin, in No. CCIII. p. 12. without impugning which, we may aſk, was it ſtruck after ſome victory? for ſo the palm-branch ſeems to hint: is this a jug of wine? I think it is; and probably it hints at preſents, or offerings, of wine, made to the high prieſt, or to the temple. The crown—(of laurel, perhaps) ſeems to imply the reward of victory alſo; and the crown of pearls, to denote riches, or ornament:—in ſhort, if I rightly underſtand the allegorical language of this piece, it is perfectly conſonant to the hiſtory, 1 Macc. xiii. 50. Simon took the town of Jeruſalem, and entered into it the three and twentieth day of the ſecond month, in 171 year: *with thankſgiving*, AND BRANCHES OF PALM TREES, *and with harps, and cymbals, and viols, and hymns and ſongs*: becauſe there was a great enemy deſtroyed out of Iſrael. He ordained alſo, that that day ſhould be kept every year with gladneſs." Nothing ſeems more likely to be commemorated on his coin, than this event; and if ſo, then this jug is a wine jug, and probably, of the nature and form of thoſe whoſe contents were brought for offerings to the temple; of which we have an inſtance, 1 Sam. i. 24. Whether this jug be the *nebel* of that paſſage, I do not determine: but I do not perceive, at preſent, any thing that prevents it: (*vide* No. LVIII. page 106, (II).) and if it be the *nebel*, we have recovered the forms of two of the ancient Hebrew veſſels.

To return to the upper figure of the three on our Plate. This cup may be ſimply of the nature of common drinking cups, and uſed on the coins to denote merely a time of fertility: or, it *may* be ſuch as the prieſts were accuſtomed to make libations from; and as the ſhape of theſe agrees pretty nearly with that of the cup on the table, I incline ſomewhat to this idea of it. Such a veſſel was likely enough to find its place on the coins of a people whoſe prince was their chief prieſt; or on thoſe of Simon himſelf, who was at once the chief ruler, yet perpetually converſant with ſacrifices, and whatever belonged to them; as we know libations did. . . . . . To conclude,——

We perceive, that as this table contained bread, the ſhew-bread, *i. e.* food, ſo it contained wine, *i. e.* drink: and theſe were perpetual memorials before God; not that God was ſuppoſed to need them, yet they were maintained as being of his appointment. If this chain of reaſoning be juſt, thoſe who have ſuppoſed the cup on this table to commemorate that which contained the manna, have been miſtaken: and, I think it may be queſtioned, whether under the ſecond temple there were any memorials of the manna, or of Aaron's rod, or of any of thoſe hiſtorical events which had happened in that part of the Hebrew government which was before the captivity. We know that the ſecond temple wanted ſome of the greateſt glories of the firſt temple, and it may be, that it wanted others whoſe uſes were to refreſh the minds of the people by way of commemoration, as well as to point to events expected, but too apt to eſcape from the memory, and from the expectation of thoſe to whom they were addreſſed.

Having by a connection of reaſoning which we deem unexceptionable, arrived at theſe concluſions, the reader will be pleaſed to ſee them confirmed by the learning and induſtry of Mr. *Reland*, whoſe opinion proves to be in perfect conformity to our own, though grounded on a diſtinct medium of inference.

"The learned diſpute about the figure of the veſſel that contained this manna. Mr. *Reland, Diſſert. ult. de Inſcrip. quorund. Nummor. Samar.* p. 1, 2, &c. declares againſt thoſe who pretend it was open, and that it is ſo repreſented in ſome *Samaritan* medals: he pretends to prove from the name Σταμνος, which is given to it in the Epiſtle to the *Hebrews*, that it had ſuch a lid or cover as thoſe pots into which they put wine, and like to thoſe by which it is repreſented by other *Samaritan* medals, of which he gives a draught. He obſerves, that the word in the original is one of thoſe that are found but once in the Old Teſtament, and of which it is not eaſy to determine the etymology. He finds it in an *Arabic* word, that ſignifies to *keep*. He is of opinion, that this veſſel had two handles. He ſhews by ſeveral inſtances, that the ancients called theſe handles *ears*, and that they called ſuch bottles as had two of them, Αμφώτȣς, or Διώτȣς, (*Amphotos*, or *Diotos.*) *Horace* uſes this laſt expreſſion in the ſame ſenſe. Mr. *Reland* carries his criticiſm farther: he ſhows by a great number of authorities, that the heathen called *ones*, (*aſſes*) theſe ſorts of bottles with two handles, becauſe they had ſome conformity with the ears of aſſes. By the ſame criticiſm he explains the phraſe in *Athenæus*, ὄνȣς γέμοντας οἴνȣ, *aſſes filled with wine*. He refutes thoſe that render it *aſſes laden with wine*; and maintains, that theſe aſſes are bottles with two ears. He judges this to be the reaſon why it was ſaid by the ancients, that *Silenus* the ſervant of *Bacchus* was carried upon an aſs. He uſes it to explain from whence proceeded that calumny, anciently urged againſt the *Jews*, of keeping an aſs, or the head of an aſs in the holy place, and of worſhipping that idol. [*Vide* the Samaritan medals from *Reland*, No. 7 to 12. MISCELLANIES, Plate I. I believe the name *ears* for *handles*, is uſed in ſome parts of England.]

"He ſubjoins to his own diſſertation, another of that learned antiquary and profound divine *John Baptiſt Ott*, who maintains, that certain open veſſels, which we ſee upon *ſhekels*, or *Samaritan* medals, repreſent the pot that was preſerved in the moſt holy place, and that certain globules marked over theſe veſſels, repreſent the manna falling from heaven." [This we think very dubious.]

No. CCXXXI. MUSICAL INSTRUMENTS. PLATE I.

UNDER the article MUSIC the reader has ſeen the general diviſions of muſical inſtruments, into 1. ſtringed inſtruments; 2. wind inſtruments; and 3. pulſatory inſtruments, or drums. We mean to avail ourſelves of this diviſion, but in a ſomewhat different order.

No. 1. "The Horn." This is thought by ſome, to be the *cornet*, or *ſhawm*, vide the following remarks: but whether it might be the jubilee trumpet, as others have thought, ſee the foregoing FRAGMENT.

No. 2. The Trumpet." Trumpets were uſed in the Jewiſh worſhip, in the wilderneſs. Two were made of *ſilver*, Numb. x. 2. which *Joſephus* ſays, *Antiq.* lib. iii. cap. 12. were near a cubit in length, curved at the end like a bell; and at the mouth juſt of width ſufficient to admit the breath. The purpoſe of theſe inſtruments was for conducting the journeyings, and reſtings of the camp.

There are two Hebrew names for trumpets, which imply a difference, either of form or of material. The trumpets of Moſes and Solomon, are called *Chatſotſeroth:* and this ſeems to denote metal trumpets, Numb. x. 2. xxxi. 6. 2 Kings xi. 14. xii. 13. 1 Chr. xiii. 8. *et al.* The jubilee trumpets are called *Shopheroth:* with theſe the prieſts encompaſſed the walls of Jericho. Theſe were employed by Gideon: and the name is applied metaphorically to the thunder of Sinai, Exod. xix. 16. Iſaiah lviii. 1. Where both words occur together, the latter is rendered *cornets* by our tranſlators; by others *ſhawms*; Pſalm xcviii. 6. *Vide* FRAGMENT, No. CCXIX. page 125.

No. 3. "Flute of the Ancients." Both theſe double flutes were blown by the mouth, at the ſame time; and played by the fingers: it is probable that the notes given by one of theſe pipes were in proper gradation on the muſical ſcale, below thoſe of the other.

No. 4. "Huggab, the ancient organ." Some critics think, the Hebrew name is from the *ſweetneſs* of its tones (Leigh's Crit. Sac. p. 16.) and ſince this inſtrument has been common about our ſtreets, though played on by no extraordinary ſkill, yet we muſt own the ſweetneſs of its tones is ſufficient to juſtify this derivation of its title.

Nos. 5, 6. "Bells, large and ſmall, which the Hebrew, perhaps, called *Mezilothaim.*"

No. 7. In the *Admiranda Romanarum*, Plate IV. is the repreſentation of an ancient Palmyrene altar: among the ſubjects ſculptured on which, is, the funeral pomp of Hector at Troy. The figure which we have ſelected, leads the proceſſion: we are certain, therefore, that this is the true funeral pipe, anciently uſed in the Eaſt; and conſidering the cloſe connection and ſimilarity, between the Palmyrenians and the Jews, as already remarked, page , we riſque little in aſſerting, that an inſtrument of this kind, long, ſlender, and ſonorous, might be that lugubrious pipe, whoſe melancholy ſounds infuſed grief and ſolemnity into every auditor. May we thus paraphraſe our Lord's ſimile, Matt. xi. 17?—"we have played the moſt ſprightly notes which the horn, or the trumpet, could produce; but ye have not been moved to joy by them: we have alſo, on the contrary, blown the long pipe, in notes of deep melancholy itſelf; but awful as thoſe notes are eſteemed, they have moved no ſorrow in you."

No. 8. A kind of bag-pipe uſed in the Eaſt at this day. From NIEBUHR. The ſimplicity of this inſtrument, which conſiſts of merely the ſkin of ſome animal, to hold the wind which is blown through the pipes, may incline one to think that this is an ancient, and original form of the inſtrument. We know, that the bag-pipe is an inſtrument of great antiquity among ſeveral nations. As the nature of it greatly controuls its form, it could not be very diſſimilar in any age from what we now find it; but probably the ſimpleſt form and compoſition is the moſt ancient, and the completeſt conſtruction is the lateſt.

No. 9. "Bag-pipe."

Nos. 10, 11. "Cymbals of the ancients: taken from Pignorius and Merſennus." Cymbals appear to have been of two kinds: the *zitzell ſhemaſh*, and the *zitzell temgah*, the *loud* ſounding, and the *high* ſounding *cymbal:* perhaps their ſize might determine their ſound. This inſtrument is not capable of any variety of notes; it makes a kind of clattering; and rather marks time, than adds much to harmony. It is powerful and ſonorous; but not melodious, or affecting.

No. 12. Cymbals from the Antiquities of Herculaneum, Vol. III. Theſe cymbals are very different in form from the foregoing; and muſt, from their nature, make a loud and powerful noiſe. The reader will obſerve how they are held. This groupe alſo ſhews the jingle of rings upon a circle of wire: and a flute, ſuch as was uſed in antiquity.

No. 13. Ancient Siſtrum: from Herculaneum. It is evident that this inſtrument could do little more by its *rattling* than mark time, and add noiſe to a concert.

No. 14, 15. “Schaliſhim.” This word evidently implies *three*: but whether it be three *ſides* to the inſtrument, as in our print; or, three *ſtrings*, as ſome ſuggeſt: or whether it might not include both ideas, and be three ſtrings drawn tightly on an inſtrument of three ſides, we are utterly unable to determine poſitively.

No. CCXXXII. MUSICAL INSTRUMENTS. Plate II.

No. 1. “The old *kinnor*, or harp.”

No. 2. “The old harp; taken from a ſeal of Nero's, delineated in Du Choul, *Relig. Rom.* p. 213.”

No. 3. “The harp, as repreſented in the medals of Simon Maccabæus; ſee Le Blanc's *Monnoye de France*.”

No. 4. “Timotheus's harp with nine ſtrings.” The above are from Calmet: we know there were many varieties of the harp: but which of them were adopted among the Hebrews is a difficult queſtion to anſwer.

No. 5. A harp found at Herculaneum.

No. 6. A harp found at Herculaneum.

No. 7. A kind of guitar uſed at preſent in Egypt; it is played on by a kind of fret. From Norden, Plate XL.

No. 8. “The nablum, or old pſaltery.” The Hebrew word *nebel* ſignifies a bottle or flagon; *vide* No. LVIII, p. 106. and it is likely, this inſtrument received its name from reſemblance to it in ſhape. *Joſephus* ſays it had twelve ſounds; and was played *by the fingers*, whereas the harp was played by a *fret*, or *plectrum*. The modern Jews uſe the word pſaltery for a *violin*: our tranſlators render it *viol*, Iſaiah v. 12. xiv. 11. Amos v. 23. vi. 5.

No. 9. “The ancient Cithara, or Hazur.”

No. 10. Harp found at Herculaneum. The ſimple form of this harp, ſeems to imply that it might be made extremely portable, while the great differences in the lengths of its ſtrings would naturally offer an equal variety of notes: and be capable of great improvements. A harp of this nature is deſcribed by Mr. Bruce as among the antiquities of Egypt; and I incline to think it a truly ancient form of the inſtrument. It is much leſs cumberſome than thoſe of ſome other Numbers.

The ancient Hebrews called the harp the *pleaſant* harp; and not only employed it in their devotion, but in their entertainments, and pleaſures. Thoſe who have heard it, as animated by Ancient-Britiſh vivacity, will probably be of opinion that it was quite as well calculated for mirth as for ſolemnity. I ſhould think the harp was nearly the earlieſt, if it were not the very earlieſt, inſtrument, conſtructed for muſic. David danced when he played on the harp; ſo did the Levites: it was therefore light and portable, and its ſize was reſtricted within limits which admitted of that ſervice, and of that manner of uſing.

⁂ The reader will pleaſe to obſerve, that the words encloſed by quotation marks “ ” are taken *verbatim* from the Plates of Calmet: the other remarks are additions.

No. CCXXXIII. MUSICAL INSTRUMENTS. PLATE III.

No. 1. "The ſymphony or fiddle: repreſented here without its cover, that all its parts may be the better diſtinguiſhed."

No. 2, 3. Two views of the ſame inſtrument, which is of the nature of a guitar; as now uſed in Egypt, from NIEBUHR. It appears from No. 3, that this might be almoſt conſidered as a three-ſided inſtrument. The various thickneſſes of the wires which form the ſtrings, may add to the varieties of ſound they produce.

No. 4. "The ſackbut."

No. 5. This figure, from the Antiquities of Herculaneum, is playing on a harp of the conſtruction of No. 10, Plate II. he is alſo dancing at the ſame time: which coincides with our idea that this inſtrument was adaptable for that purpoſe; and the great length of that member of the inſtrument which goes over the ſhoulder, offers a ready counterbalance to the weight of the other member, which comes forward: both, no doubt, were hollow.

No. 6. In 1 Cor. xiii. 1. the apoſtle deduces a compariſon from ſounding braſs, and *tinkling* cymbals: perhaps the latter words had been as well rendered *clattering* cymbals: ſince we have ſeen in Plate I, Nos. 10, 11, 12. that ſuch is the nature of that inſtrument: but, if we may ſuppoſe the "ſounding braſs" of the apoſtle, alluded to ſome inſtrument compoſed of merely two pieces of braſs, like thoſe which this figure holds in his hands, which were ſhaken one againſt the other, and thereby produced a kind of rattling jingle, void of meaning, intenſity, or harmony, perhaps we ſhould be pretty near the idea of the paſſage. Boys among ourſelves have ſuch a kind of ſnappers, and the *crotaliſtria* of the ancients were no better. They had ſeveral other kinds of inſignificant inſtruments of muſic.

No. 7. A boy playing on the double *tibia*, or flute.

It deſerves notice that all theſe figures are dancing while they play. This was much more cuſtomary among the ancients than it is among ourſelves.

No. 8. From the Antiquities of Herculaneum. This figure may give a very good idea of the ancient *toph*, or drum; which was carried in the hand, and beat with the fingers; the bells are an addition, and, perhaps, they render it the timbrel, or tabret. It was uſed both on civil and religious occaſions; is often mentioned as beat by women; Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6. ſometimes by men; 1 Sam. x. 5. As this inſtrument is the *tympanum*, which conſtantly accompanies the figure of the goddeſs *Cybele*, there is no doubt of its antiquity. It is the *Diff* of the Eaſt: and is ſtill uſed in Syria. Of late it has become popular among ourſelves, in the Tambourine.

No. 9. A drum uſed in the Eaſt, with the different ſticks for beating it; in order to produce diverſity of ſound.

No. 10. "The kettle drum of the ancients; like the modern but much ſmaller, taken from Pignorius, and Merſennus."

A few other particulars are preſerved in the traditions of the Jews, and may not be impertinent in this place, though perhaps not entirely to be depended on. They aſſert, that "they ſaid the ſong over all the burnt-offerings of the congregation, which they were bound to offer, and over the peace-offerings of the ſolemn aſſembly, when the wine (of the drink offering) was poured out: but the voluntary burnt-offerings which the congregation offered, and the drink-offerings brought for them, they ſaid not the ſong over them. There might not be fewer than twelve Levites every day, to ſay the ſong over the ſacrifice—and others played on pſalteries, pipes, harps, trumpets, and cymbals. There might not be fewer than two pſalteries, nor more than ſix; not fewer than two pipes, nor more than twelve; not fewer than two trumpets, nor more than one hundred and twenty; not fewer than nine harps, but as many more as they would, and but one cymbal only," or rather, a pair of cymbals of the larger kind. *Ainſworth's Annot. on the Pſalms, ad fin.*

The *muſical notation* of the Hebrews is a curious ſubject of enquiry. "Neither the ancient Jews, nor the modern, (ſays Dr. *Burney, Hiſt. Muſ.* Vol. I. p. 7.) have ever had characters peculiar to muſic;—neither the Egyptians nor Phenicians,—nor the Perſians or Chineſe, (Rouſſeau's Dict. Art. *Characters*:) ſo that the melodies uſed in their religious ceremonies have at all times been traditional, and at the mercy of the fingers. The *Canonico Cavalca* is however of opinion, that the *points* of the Hebrew language were at firſt muſical characters; and this conjecture has been confirmed to me by a learned Jew, whom I have conſulted on that ſubject, who ſays, that the points ſtill ſerve two purpoſes; in *reading* the prophets they merely mark accentuation; in *ſinging* them they regulate the melody, not only as to long and ſhort, but high and low notes." *Burney*'s Hiſtory of Muſic, Vol. I. p. 251. See alſo *Buxtorf*'s Theſaurus Grammaticus, page 33, and compare *Bedford*'s Temple Muſic, page 157, ſeq. This is a common opinion among the Jews, and is perhaps not totally without foundation.

No. CCXXXIV. OF THE PHYLACTERIES.

UNDER the article PHYLACTERIES in the *Dictionary*, the reader has ſeen what information CALMET had collected; which, ſo far as it goes, is ſufficiently correct. I wiſh, however, to add a quotation, or two, from Mr. DAVID LEVI'S "*Ceremonies of the Jews*," p. 187, &c.

The firſt phylactery on our Plate is that for the arm; its baſe is pretty much the ſame as the other which is for the head, but the ſquare riſing of it is plain, not folded into four diviſions, and it has not the letter ש *ſchin*.

The phylactery for the head, occupies the center of our Plate: the reader will obſerve its *three* diviſions in the baſe, and *four* diviſions in the riſing ſquare, with the letter ש *ſchin* written on it. But, "in regard to this letter ש *ſchin*, there is a difference in the manner of its being done, on the two different ſides; for on the *right* ſide it is thus ש, with *three* points, or heads (as they are called in Hebrew) but on the left ſide it is thus ש [See the Plate] with *four* points or heads. See Maimonides in *Hilcoth Tephillin*, cap. iii."

"It is an article of faith among us, that every Jew muſt every morning during the time of reading the *Shema* and the nineteen prayers, have on the phylacteries. On the ſabbath we do not put on the phylacteries." "Thus is every one of the Jewiſh nation ſealed with two ſigns of the covenant, circumciſion, and the binding of the phylacteries—hereby making confeſſion of the unity of God."

Now here ariſes a perplexity: the letter ש *ſchin* has heretofore been regarded among the Jews, as a *myſterious* letter; the three points, or heads, iſſuing from one ſtem, are "an emblem of the heavenly fathers, JEHOVAH OUR LORD JEHOVAH," ſays *Zohar*, fol. 54. col. 2.

They riſe to a perfect equality, yet are perfectly united in the body of the letter:—the Cabaliſts therefore, conſider this letter, as extremely myſtical:—they refer it to the 1. FATHER, 2. SON, 3. SPIRIT: but what ſhall we ſay to the *fourth* branch of this *ſchin*, worn on the head-phylactery? may it refer to the human nature of the Meſſiah?—under which idea the apoſtle ſeems to allude to four principles, 1 Cor. i. 30. the Meſſiah is made unto us from God, 1. wiſdom—referring to the FATHER; 2. righteouſneſs—the

Son; 3. ſanctification,—the **Holy Spirit**; and, 4. redemption—the human nature. Certainly, we receive redemption by means of the human nature of the Meſſiah; and therefore it may well follow, "he that glorieth, let him glory in the Lord"—*Jeſus*.

Now if the cuſtom of wearing phylacteries be ancient (as the time of Moſes, ſay the Jews) if this character of the *ſchin* be equally ancient (on which I give no opinion) at leaſt, it may become the Jews to conſider whether when they profeſs to inculcate hereby the doctrine of the unity of God, a doctrine never to be receded from, they do not alſo bear a reference to ſomewhat ſtill further implied, even to a *fourth* branch, whoſe nature and character might juſtify and reward their moſt aſſiduous enquiries.

The *three* diviſions on the baſe of this phylactery, with *four* diviſions in the ſquare, ſeem to be analogous to the *three* pointed *ſchin*, with the *four* pointed *ſchin*, of the two faces of the phylactery. [*Vide* p. 135. a further hint on *Phylacteries*.]

On the **mezuza** of this Plate I have little to add to the article in the *Dictionary*—but 1. this mezuza muſt be placed to *every* door in a houſe; not merely the front door, but all leading to chambers, &c. 2. Unleſs a houſe be built expreſsly for a dwelling, they are not bound to fix a mezuza in it. 3. Maimonides in *Hilcoth Mezuza*, reckons up *ten* different characters requiſite to conſtitute a dwelling. I have not obſerved any touching of the mezuza with the finger and kiſſing of it, as in the *Dictionary*. Nevertheleſs, this may be practiſed when Chriſtians are not in company.

No. CCXXXV. OF THE PECTORAL.

THIS Plate repreſents the high prieſt's pectoral, or breaſt plate of judgment, according to the beſt ideas hitherto formed of it. The front of it is ſet with precious ſtones; the back front, or lining, that next the high prieſt's perſon, is richly embroidered, and the whole is united at the edges; though it is ſeen in our Plate as if ſeparated; which is merely for the convenience of ſhewing both faces, the whole of the ſubject, at one view.

We have engraved on the ſtones the names of the tribes, together with their names in the ancient Hebrew, or Samaritan, character; and the names of the precious ſtones, themſelves: but the reader muſt not be ſurprized, if he find them differ from thoſe in their articles in the **Dictionary**; or in any other tranſlation: as we know too little on this ſubject to be able to give a clear account of them, within any limits that would be conſiſtent with the reſpect due to our reader's patience.

As the pectoral No. 6, on the Plate of **Priest's Dresses**, is among the moſt perfect remaining delineations of this ancient Egyptian ornament, we have copied it from Mr. **Strutt's** "Dreſſes and Habits of England," Plate III, and with that Gentleman's permiſſion we ſubmit his remarks to our readers; from his Introduction, page xx.

"There was no part of the Egyptian dreſs more univerſally prevalent than the *pectoral*: it appears to have been worn by all ranks and orders of people; and it was common alſo to the women as well as to the men. The *pectorals*, worn by the Egyptian monarchs, by the courtiers, and by the ſuperior order of the prieſts, were, without doubt, exceedingly magnificent. A linen *pectoral*, adorned with figures of animals woven in the work, and enriched with gold and variety of colours, was preſented by Amaſis, king of Egypt, to the Lacedæmonians; and the chain, which, according to Herodotus, was a neceſſary appendage, though extremely ſlender and delicate, conſiſted of no leſs than three hundred diſtinct threads. The form of the *Egyptian pectoral* appears upon a multiplicity of different figures: it was ſemicircular, and conſtantly adorned with rows of ornaments one above another, in which not only the ornaments themſelves, but the colours alſo were often much varied. The *pectorals* appropriated to the female figures are frequently ſmaller in proportion than thoſe belonging to the men; but this is by no means always the caſe. Four figures of the firſt Plate, two figures of the ſecond Plate, and the fourth figure of the third Plate, are all inveſted with the *pectoral*; and that belonging to the laſt is not only the moſt perfect, but apparently the moſt elegant: [this we have copied, No. 6.] it conſiſts of ſeven rows of ornamental work, whereas the others have not more than three, four, or five, at the moſt: there ſeems to have been no regular number aſſigned to theſe arrangements: ſome *pectorals* have ten, ſome twelve: and this ſplendid ſpecimen, which was taken from the breaſt of a mummy, and copied upon the third Plate, has no leſs than fourteen: the chain, by which it was attached to the breaſt, is not to be found; but probably it was connected with the two circular parts that appear on each ſide, and which were faſtened upon the ſhoulders. The repreſentation, here given, is nearly half the ſize of the original: the ornaments are finiſhed with a prodigious degree of exactneſs, and the colours are placed in a regular ſucceſſion; the light parts of the appendages at the top are gilt; the darker parts are blue ſtriped upon a black ground: the narrow borders, by which they are united to the *pectoral*, are red, blue, black, and white, alternately. The firſt row of the ornamental part is light blue; the ſecond yellow, green, and white: the third bright red and black; and the fourth is the ſame as the ſecond; the fifth, ſixth, ſeventh, and eighth, correſpond exactly with the four firſt, and are repeated in the four ſucceeding rows; the thirteenth is like the firſt; and the ground of the fourteenth is black, with red, blue, and green, ſtripes, alternately ſucceeding each other.

“ The deity *Oſiris*, repreſented by [the image, No. 5. on our Plate] is habited in a manner differing from any of the preceding examples; for, the greater part of his body, both his arms to the wriſts, and his legs, are covered with a robe, that reaches to his feet; his *pectoral* is large and radiated; and the mitre upon his head bears great analogy to the high-crowned *cap* with a *knob*, or *boſs*, upon the top of it, which the author laſt mentioned aſſures us was worn by the prieſts of Egypt and of Ethiopia. He alſo adds, that it was wreathed about with a ſerpent called the *aſp*. In the preſent inſtance, the aſp, or an animal of the ſerpent kind, appears upon the front of the mitre, with the head elevated from the verge. The ſcourge, which is held by this figure in his right hand, and the crooked ſceptre in the left, were ſymbolical of ſome peculiar attributes belonging to the deity; but the learned are by no means agreed in the application of them. In the repreſentation of *Oſiris*, eſpecially when he appears with the long robe, it is thought we may find the full dreſs of the high prieſt of the Egyptians; and this opinion will, I truſt, receive additional ſtrength, when it is proved that many parts of the ſplendid habit which was made for Aaron originated from the dreſs of this deity.

“ The original of this curious little figure, which is nearly of the ſame ſize as the copy, was found with four others (two of them repreſenting the ſame deity, and the other two the goddeſs *Iſis* with the infant *Orus* or *Horus*, upon her lap) near St. Alban's, in Hertfordſhire, within the ſite of ancient *Verulam*, a city of the Romans. They were purchaſed by Benjamin Weſt, Eſq. hiſtorical painter to his majeſty; in whoſe poſſeſſion they now remain. The preſent figure is much more perfect than any of the other four.

“ The form of the regal crown is no where aſcertained; but the name of the portion of gold, belonging to the pontifical mitre, may poſſibly throw ſome light upon this obſcure ſubject. It is called *a flower of gold* in one place; and in another *the flower of the holy crown;* and in both paſſages ſignifies the crown itſelf. The appellation of *the flower* is ſuppoſed to have been given to it, becauſe it was made in a *flower-like*, or *radiated*, *form*; and we may reaſonably enough conclude, that the regal and pontifical crowns bore ſome reſemblance to each other, when we are aſſured, that they were ſymbolical, in both inſtances, of the ſame thing. It appears from ſeveral parts of Scripture, that the kings, in ancient times, did not appear without their crown, unleſs upon ſuch occaſions as they choſe to diſguiſe themſelves; and even that they wore them in the field of battle.

"Phylacteries, or frontlets, formed part of the Jewiſh head-dreſs; they conſiſted of ſcrolls of parchment, and were inſcribed with portions of the law, which they were ſtrictly enjoined to wear upon their hands alſo, as well as upon their foreheads: "and thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes." A modern author, ſpeaking of the head-dreſs of the Arabs in Yemen, and particularly of the external cap, which was often richly embroidered with gold, aſſures us, that all of them, that he had ſeen, had theſe words: *There is no God but God; Mohammed is the apoſtle of God;* or ſome other ſentence from the Koran; *La Alláh illa Alláh Mohammed raſul Alláh.* Niebuhr, *Trav. Arab.* p. 55. and this cuſtom ſeems clearly to have been derived by the Mohammedan Arabians from the *frontlets* of the Jews."

The reader will have obſerved that the back, or lining, of the pectoral, in the Plate of the Pectoral, was ornamented with flowers, deſigned in a modern, rather than an ancient taſte; but, in this pectoral we are ſure that we inſpect an example of the ancient Egyptian ſtyle of decoration. From the regular repetition of its colours, I ſuſpect that this article may contribute to give us a tolerable idea of thoſe works of embroidery among the early Hebrews, which are deſcribed as compoſed of *blue, purple, ſcarlet,* and *fine twined linen.* As this has ſomewhat perplexed the preſent writer, on another occaſion, (in Solomon's Song) he ſolicits excuſe for ſaying a few words on the ſubject here.

The word rendered blue is תכלת TEKELET. Abarbanel, in Exod. cap. xxv. f. 190, affirms, it ſignifies *yellow;* Maimonides, *de Vaſis Sanct.* cap. viii. ſect. 13. ſays, it imports *ſky-blue;* and Braunius, *De Veſtit. Sac. Heb.* lib. i. cap. 13, 15; thinks, he has demonſtrated this to be the fact. As our own verſion has accepted this ſignification of the word, we ſhall agree with it: but think it includes the idea of a border, or ſtripe, or termination, [*q?* the verge, or extremity, from *caleh,* to conclude or finiſh,] in which caſe, it perfectly coincides with our pectoral under conſideration; but, that it is not confined to the idea of SKY-*blue,* may appear from Numbers iv. 6. where directions are given to place upon the tabernacle a covering of ſkin-*blue, i. e.* blue Morocco leather; as hinted on our Plate of the Tabernacle; and to ſpread over the whole a *ſurtout* of *tecelet,* "wholly of blue," ſays our tranſlation; perhaps, the meaning is, "of a full deep blue," ſuch as indigo is capable of communicating: for I preſume that indigo, or ſome ſuch plant, was the dyeing material then in uſe, and, as we know, this bears waſhing repeatedly, and ſtands well, it follows, that rain, ſoil, or other adventitious damages to which the outer covering muſt be liable, would be no real injury to a protecting material of this colour.

The next word is ארגמן AREGUMAN, rendered *purple;* and if Joſephus, *Antiq.* lib. iii. cap. 5. and Philo, *lib. de congreſſu,* are correct, this was a very deep purple: but, I preſume, that the purple of the ancients is well deſcribed under its article in the DICTIONARY, as a very deep red: in fact, the colour of our pigment called *lake.* Now, this alſo, is not far from agreeing exactly with the ſtripes in our pectoral; for none of theſe are purple, ſtrictly ſpeaking, but of a deep reddiſh hue, "of coagulated blood," *concreti ſanguinis,* ſays Pliny.

The word rendered ſcarlet is תולעת שני, TULOTH SHENI; *ſheni* ſignifies *double,* or *repeated;* and *tuloth* ſay the lexicons, ſignifies the worm, or grub, *coccus,* or *al-kermes;*

an inſect found on the leaves of a kind of oak; and not unlike to cochineal. The import then is, *double-dyed with the worm-colour*.

But, was the ſubject of theſe dyes woollen, cotton, or linen? Silk, I think, was not known; and wherever ſilk occurs in our tranſlation, I preſume it is an incorrectneſs. Might the ſubjects of theſe colours be threads, twiſted, or compoſed in a peculiar manner? my embarraſſment has ariſen from the paſſage in Canticles vii. 5.

> Thy head-dreſs upon thee reſembles *Carmel*;
> And the treſſes of thy hair are like *Argaman*!

Here, if Carmel be a place, the paralleliſm requires that Aragaman ſhould be a place alſo; or otherwiſe, if Aragaman be a colour (as uſually hitherto underſtood) then Carmel ſhould be a colour alſo; and we ſhould read *Carmil*: *i. e.* crimſon—*lake*. The following verſe, which apparently deſcribes the hair, or head-dreſs, alſo,

> The king is entangled in theſe meanderings—*ſinuoſities*.

ſeems to refer to a peculiar manner of plaiting the hair, like a kind of weaving (which *areg* implies, if we derive *aregaman* from *areg*; and I ſuſpect, that as we call a peculiar kind of weaving *calico*, from the city *Calicut*, from whence it was firſt brought to us, [conſider alſo Mantua-ſilk—Padua-ſoie—Raz-de-Maur] and another kind *damaſk*, from *Damaſcus*, whence we received that manner of work; ſo theſe terms may be names of places, &c. applied firſt to their works, and afterwards transferred to imitations of them, in which caſe *Aregaman*, would be literally *areg*, *i. e.* the town of *Arec* (called Erech, Gen. x. 10.) and *men*, which regularly ſignifies *from*, i. e. *from Erech*; a kind of thread, or material for weaving, or, a manner of weaving, or &c. like that of Erech.

Upon the whole, I think, our pectoral will juſtify the idea, that the blue, purple, or deep lake, and ſcarlet, of the Hebrew embroideries, were placed in alternate rows, or ſtripes, not ſo much in flowers, or &c. running into each other, and interwoven in what we call a running pattern, but rather kept diſtinct, each to itſelf. As to the fine twined linen, which ſome have conſidered as net-work; whether this was inſerted between each row of blue, and of purple, and of ſcarlet, like a ſtripe of thread-lace between them; or, whether it was alternately a fourth ſtripe, ſo that after a ſtripe of blue embroidery, then of deep lake embroidery, then of ſcarlet embroidery, came a ſtripe of net work, like lace; we do not preſume to determine. From the order of the words the latter ſhould appear plauſible; but poſſibly, notwithſtanding this ſuppoſition, the fine net work might be woven *zig-zag*, throughout the entire pattern, like the pointed pattern on our pectoral, (which, it muſt be remembered, is only a *repreſentation* of embroidery) and gave ſtrength and firmneſs, as well as elegance, to the whole contexture.

No. 5. in the Plate of PRIEST'S DRESSES, ſhews this pectoral as it was worn; it appears to ſurround the neck, in front, and to go ſome way over the ſhoulders; the form of this pectoral is circular; that of the Hebrews was ſquare. I do not perceive any other ornament than embroidery (no precious ſtones, &c.) on this Egyptian pectoral, as there was on Aaron's.

No. CCXXXVI. PRIEST'S DRESSES.

THE figures at the bottom of this Plate are from the Antiquities of Herculaneum, Vol. III. p. 267. They are in perfect preſervation, and their colours are extremely lively.

Nos. 2, 3. Each of theſe figures wears a long white veſt, deſcending to the feet, and over that a narrow kind of robe, which reaches only to the mid-leg, and has large ſleeves, that only come down to the elbow; the colour of this robe is blue. The head of each of them is covered, and is encircled with a gold-coloured band, which has a flower, or other ornament, riſing over the forehead. The hair of theſe perſons falls around the ſhoulders, and a conſiderable way down the back. They have beards of ſome length. Their ſhoes, or ſlippers, are of a gold colour, the ſtraps of which, apparently, are connected by a ſmall button. Upon the breaſt is a long tablet of gold, marked with ſhort horizontal lines, and with other ſtrokes or characters inſerted among them.

No. 1 holds in his right hand a ſmall gold-coloured vaſe, in the other hand a ſprinkling-bruſh, or *aſperſorium*, which is alſo of a gold colour. No. 2 has alſo a ſmall vaſe, and in his other hand a knife, as is ſuppoſed, both of which are of a gold colour. No. 3 holds in his left hand a vaſe and a ſmall trident, or three-pronged fork, and in his right hand an *aſperſorium*; all theſe inſtruments are of a gold colour.

No. 4. The colour of the robe of this figure is *amaranth*; its head-dreſs reſembles thoſe of the former figures: this figure carries a kind of ſtand, having two ſmall feet attached to it; upon this is a *chaſing-diſh*, with ſeveral holes in it, and in the middle of it a vaſe with a long beak, like that of a ſtork. The whole is of a gold colour.

It is clear that theſe figures repreſent prieſts: the doubt, however, is, to what nation they ſhould be referred. The prieſts of the Greeks and the Egyptians, as well as of the Hebrews, and indeed of moſt nations, wore white veſtments, generally, though on ſome occaſions they were clothed in black, as appears in Braunius *De Veſt. Sac. Heb.* i. 6. Jurieu, *Hiſt. Crit.* p. iv. tr. 9. cap. 6. Le Moyne, *De Melanephorois*, obſerves, that the Magi uſed black garments; and Ikenius thinks that the *Camarim* of Scripture (Chemarim, Zeph. i. 4.—Vide Dictionary, article CHAMARIM) were ſo called from their black dreſs, which he ſuppoſes they wore as well as the Magi.

Theſe prieſts are not Egyptian, becauſe, the Egyptian prieſts wore only white dreſſes; whereas the dreſſes of theſe are blue; they alſo ſhaved themſelves intirely, and frequently, whereas theſe figures have beards and hair. Theſe figures certainly do not repreſent Roman prieſts; and they have by no means the air of being Grecian. I ſuſpect that they are meant at leaſt for Aſiatic, if not ſpecifically for Hebrew, prieſts: but if they be meant for Hebrew prieſts, the painter has committed ſeveral overſights, which ſhew that he was not too accurately informed on the ſubjects of his pencil.

The Hebrew prieſts had bonnets, or mitres, (or *Cidaris*, in the Dictionary) and on that of the high prieſt was a plate of gold, with an inſcription “ Holineſs to Jehovah.” I had not been uſed to conſider this plate as a flower *riſing up*, though many good authors have thus underſtood it; but, on finding theſe flowers riſing up in theſe inſtances, and alſo in the Oſiris, No. 5, on our plate, which is a clear proof of the Egyptian mode of placing this flower, I am led to think more favourably of that idea. As to the wearing of the hair, we know certainly that the Nazarites among the Hebrews preſerved their hair; and probably ſo did the prieſts, at leaſt when not in actual ſervice at the Temple; nor do I recollect any precept enjoining the prieſts at the Temple to cut off their hair. We know the Hebrew prieſts wore their beards long, and were forbid to damage them, Lev. xix. 27. In fact, the eaſtern nations always were careful of their beards; and in what veneration an ample beard is ſtill held, vide in FRAGMENT, No. XCIII. It was ſo anciently among the Greeks, as appears in Euripides, *Hec.* 752.

The ſhoes worn by theſe figures ſhould militate againſt their being Hebrew prieſts, at leaſt in actual ſervice in the Temple, ſince, when in ſervice, the prieſts were directed to go barefoot; but after that ſervice was over they reſumed their ſhoes, which they had quitted during the performance of their duty.

As to the pectoral of theſe figures, we know that the high-prieſt of the Hebrews wore his grand pectoral only when he appeared as a public perſon, and repreſented the nation of Iſrael: but Suidas ſeems to hint at another kind of pectoral, which he has confounded, as it ſhould ſeem, with the ephod, "made of woven gold, with great art," ſays he, in Εφȣδ. If there was an inferior kind of pectoral worn by the Hebrew prieſts, then the painter of theſe figures may be juſtified; but if not, then he has erred, in attributing to the common prieſts what was peculiar to the full dreſs of the high prieſt, and was worn by him only on the moſt ſolemn occaſions.

Now it is remarkable that there certainly were two kinds of ephods, one very rich for the high prieſt, another plain for the common prieſts, which Moſes does not deſcribe. It appears alſo that the pectoral was conſidered as a part of the ephod; that the ephod is taken for the pectoral, as it is for the Urim and Thummim, becauſe theſe were united to the ephod; ſo that, I think, it may be pretty ſtrongly queried, whether an ephod was complete without a pectoral? conſequently, whether there was not an ordinary kind of pectoral, though not deſcribed, it being commonly underſtood, as we know there was an ordinary kind of ephod, though equally undeſcribed. If this might be admitted, then the difficulty attending ſome inſtances mentioned in Scripture of the uſe of the pectoral and ephod would vaniſh; as,

1. Gideon, meaning, we ſuppoſe, to make an ephod, for his uſe, as a public civil judge and ruler, not as a prieſt, might collect, by public contribution, ſeventeen hundred ſhekels of gold, which quantity could not be wanted for the purpoſe of forming an ephod *only*, but which might furniſh materials for a rich pectoral *alſo*; and, it ſhould ſeem by the hiſtory, that Gideon was not blameable in making this ephod, &c. as a civil ornament or robe merely, but that it *afterwards* became a ſubject to which religious ideas were connected, whereby it became a ſnare, and conſequently an evil, by *perverſion*, to Gideon and to his houſe.

2. We find alſo that Micah, Judges xviii. had an ephod, which his prieſt employed in aſking counſel of God; we ſhould therefore think this was accompanied by a pectoral. On the ſame train of reaſoning, Saul might have a prieſt with him who wore an ephod, and David might alſo have another prieſt with him, who alſo wore another ephod, and pectoral too, without which, I conceive, the ephod was not complete. Vide Ephod in the *Dictionary*, and conſider, whether any queſtion was regularly aſked of God, without the enquirer's uſing the pectoral: yet we find both David and Saul enquiring of God, though at a diſtance from each other, and in a ſtate of mutual enmity. 1 Sam. xxiii. 6, 9.

Judgment is an office of civil magiſtracy, no leſs than of religious authority; now the pectoral is ſometimes called the breaſt-plate of judgment, Exod. xxviii. 15. 29. 30. and it ſeems to be connected, at leaſt, (if it did not abſolutely appertain) to the magiſterial office. Might not David wear an ephod, and Samuel alſo wear an ephod, [N. B. "a *linen* ephod,"] on this principle, as civil judges, not as prieſts? 1 Chron. xv. 27. 1 Sam. ii. 18.

Upon the whole, I ſee no harm which attends the idea of more than one pectoral being uſed by the prieſts (though only one bore the names of the twelve tribes); and if ſo, then our ancient delineator may be correct in giving this ornament to the ordinary prieſts. As to the ſhape of thoſe worn by our figures, they differ a little among themſelves; yet, as to their general ſhape, it may be conſidered as ſquare. The writing upon them is too obſcure to afford matter for reaſoning. [Query, Had other pectorals, beſide the high prieſt's, names inſcribed on them, but without precious ſtones, or other ſplendours, ornaments, &c.?]

As to the ſmall vaſes, and the *aſperſoriums* for the uſe of ſprinkling, *aſperſion*, we know, was among the *divers baptiſms* practiſed under the Moſaic ritual; but the ſame, or nearly the ſame, aſperſions, were practiſed among the heathen; ſo that theſe form no diſtinctive marks whereby to determine the relation of theſe figures to any particular people, or to any particular religious community.

There remains, however, one ſmall circumſtance, which, if my memory be correct, may afford ſomewhat approaching an anſwer to our preſent enquiry: the third figure of a prieſt holds in his hand a *curved* fork with *three* prongs; ſuch a fork we find, 1 Sam. ii. 13. was uſed by the Jewiſh prieſts, for taking meat out of a pot wherein it was boiling; “ a curved fork with three teeth,” or prongs. Now we read in Homer, &c. of *five-pronged forks*, but not of *three*-pronged forks; and if there was conſtantly maintained ſuch a diſtinction, antiently, then theſe are Jewiſh prieſts; and this circumſtance, trifling as it appears, in union with others already noticed, may determine the queſtion.

To conclude our obſervations on this plate, we ſubmit the following queries.—

1. Whether the vaſes held by theſe prieſts may be the “ baſons” of our tranſlation, or may reſemble thoſe vaſes which held the blood of victims, for the purpoſe of its being ſprinkled, under the Moſaic inſtitutions?
2. Whether the *aſperſoriums* held by theſe prieſts, may reſemble thoſe uſed by the Jews?
3. Whether the crown of gold reſembles any part of the prieſtly dreſs of the Hebrews, *viz.* that worn by the high-prieſt upon his turbant, or mitre?
4. Whether its flower reſembles that plate of gold, on which was inſcribed “ Holineſs to Jehovah,” which was worn by the high-prieſt?
5. Whether a flower of the ſame kind was worn by the common prieſts?
6. Whether a pectoral was worn by the prieſts generally, or only by the high-prieſt?
7. May No. 4. give ſome idea of the *Nethinim*, or ſervants, in the Jewiſh Temple?

But we ought by no means to forget that theſe figures were painted in Italy, at a diſtance from Judea; and though we are certain the Jews were well known in that country, yet we can eaſily conceive that the perſon who painted theſe repreſentations might not have ſeen the originals at Jeruſalem, but might paint partly from deſcription, partly from incorrect drawings, and partly he might mix current ideas of other prieſts’ dreſſes with thoſe of the Jews, which he propoſed to delineate. Neverthele ſs, as all other repreſentations uſually given, are at beſt but modern ideas drawn from deſcription, and however they may be the reſult of great learning, yet are in their nature leſs authentic than thoſe of our plate, which have undeniable antiquity in their favour, the reader will, we hope, be pleaſed with our endeavours to ſet before him the moſt probable, and the beſt repreſentations in our power, though we cannot vouch for their correctneſs, or their application, with that firm tone of aſſurance which precludes doubt, or which leaves no room for heſitation.

It is evident, from Juvenal, Horace, &c. that the Jews were numerous in Italy; they have alſo left *memoranda* in the (now excavated) town of Pompeii; “ Without ſide of a ſhop are Hebrew characters, *not with vowel points*,” ſays Miſs STARKE. Letters from Italy, Letter XXI. Might our figures be painted for ſome Jewiſh family reſident here?

No. CCXXXVII. HIGH-PRIEST

IN HIS WHITE ROBE ON THE DAY OF EXPIATION.

THIS ſubject ranks among thoſe which, being drawn from deſcription, reſts on the authority of the perſon who firſt compoſed it. It may be of uſe, as giving a general idea of the dreſs which it means to repreſent, but no preciſion of form or appearance can be eſtabliſhed by it beyond a doubt. The cap of this figure reſembles the Phrygian bonnet, and the golden plate is *flat*; the cenſer is taken from medals given as antient Hebrew; but the learned are not ſatisfied of their authority; only thoſe which have Samaritan inſcriptions on them are eſteemed authentic, and on ſuch medals this cenſer is not found. Vide Plates of JEWISH COINS, I. II. and MISCELLANIES, Plate I.

No. CCXXXVIII. HIGH-PRIEST IN HIS ROBES.

THIS figure, like the foregoing, is drawn according to the conception of learned men; but the uncertainty attending ſuch conceptions, and the remark that no two authors agree in delineating the forms and arrangement of theſe dreſſes, prevent any great dependance from being juſtly placed upon them; though they have been the beſt hitherto procurable.

No. CCXXXIX. A COMMON PRIEST.

MY idea is, that, when they were not on duty, the prieſts were but little diſtinguiſhed by their dreſs from the laity around them. I know not how far the ſame principle might prevail in the Jewiſh ſtate, as prevails in the Eaſt at this day, which is, that diſtinctions of rank, employments, dignities, &c. are diſtinguiſhed by the form of the cap worn by the party, the other parts of dreſs being diſregarded. If that was the fact, the reader will do well to turn to ARABIAN DRESSES, Plate II. page 110, where he will find almoſt, or altogether, every part of Aaron's dreſs, as deſcribed by Moſes, Exod. xxviii. is ſtill adopted in the Eaſt; as appears in that figure.

No. CCXL. HABIT OF A LEVITE.

IT is admitted, that the Levites wore no particular habit till the time of King Agrippa, whoſe innovation in this matter is cenſured by Joſephus. It is probable their official dreſs was a ſimple robe; but that it was preciſely of this form, is more than we take upon us to warrant.

The trumpet which this figure is blowing, it is meant, we ſuppoſe, to be the ram's horn of Holy Writ. On this ſubject we have offered ſome remarks, in No. CCXXIX. page 125. to which we refer the reader.

No. CCXLI. TABERNACLE IN THE WILDERNESS.

THE lower figure on our plate gives a general view of the court of the Tabernacle, and of the ſituations of the various utenſils it contained: we obſerve, firſt of all, the pillars marking an incloſure; this incloſure was 100 cubits, about 150 feet, in length, and 50 cubits, about 75 feet, in breadth: theſe pillars were five cubits high. In the centre of the front appears a kind of entrance, formed by hanging tapeſtry, which could be drawn up, occaſionally, like the entrance-curtain to a tent. Vide No. CLVIII. page 151. The intervals between the other pillars are cloſed by a ſtrong kind of *net-work*, as ſome render the original word, which in our tranſlation is called *fine-twined linen*; but this was ſo looſely twined, or combined, that what was tranſacted in the court was viſible in a conſiderable degree, (though veiled, vide No. CLXXXIX. p. 186.) to the people ſtanding without.

Advancing to the centre of the court, we find the altar of burnt-offerings, whoſe conſtruction we ſhall not now examine; next, the laver for the purpoſes of ablutions, &c. of the prieſts; thirdly, the Tabernacle itſelf, or a kind of tent, to whoſe honour, as a reſidence of glory and holineſs, the whole ſervice is referred. On the right hand of the court are the pillars, blocks, &c. neceſſary for the detention and ſlaughter of the victims to be offered on the altar.

The various coverings of the ſacred tent are hinted at, and ſhewn in various ſtates of covering, hanging, &c.

Such is a general view of the court of the Tabernacle and its contents: we proceed now to examine more particularly the conſtruction of the Tabernacle itſelf.

The Tabernacle was compoſed of boards, united to each other by various joinings, whereby the whole together formed a kind of houſe, which, being capable of ſeparation into parts, may be conſidered as a portable dwelling, conſiſting of two chambers, an outer chamber and an inner.

Over the whole were ſpread ſeveral coverings, whoſe materials are deſcribed by words ſufficiently obſcure and embarraſſing: the firſt covering was, ſays our tranſlation, of ram-ſkins, and above of *badger*-ſkins; (but was the *badger* known in that country?) the ſecond was of ram-ſkins dyed red; the third was of goats' hair (ſomething like our camblet); the fourth was wrought of various rich materials.

No. 1 in our plate ſhews theſe coverings drawn up to various heights, for the purpoſe of exhibiting their diverſity.

No. 2 ſhews the Tabernacle with its coverings let down, and the whole ſtructure cloſed, according as ſome learned men have underſtood the deſcription of it. It is natural to ſuppoſe that, when it was covered, the leaſt valuable or ornamental covering was on the outſide, to protect the richer materials beneath it; and I ſhould rather think, if there was any diſtinction of parts in it, that the top covering, or flat roofing, of the whole, might be of one material, and that from thence, on the ſides all round, hung a ſurrounding continuation of curtains, made all of the ſame materials. I mean that the diviſion of this external covering, if it had any, took place at the junction of the walls with the roof.

No. 3. The coverings being wholly removed, this figure ſhews the diviſion of the internal part of the Tabernacle, *i. e.* into two chambers; the firſt having its pillars and rich veil to cloſe the entrance; the ſecond having alſo pillars and a veil richly wrought for the ſame purpoſe. The boards which form the ſides are clearly ſhewn; and the internal ſides of the chambers appear to be decorated with ornament, &c.

The reader will perceive, by a glance of the eye on our ſubjects, the nature and proportions of their conſtructions, better than by any deſcription. We ought, however, to hint, that, when wholly ſurrounded by its external covering, the Tabernacle appeared of a deep colour; a colour with a *ſolid* tint; not black, ſtrictly ſpeaking, but probably of the tint of blue morocco leather, like that made into ladies' ſhoes; a firm laſting colour. Our reaſons for this are—that, though the Rabbins ſay the Hebrew word תחש TACHASH ſignifies an animal, a badger, yet all the antient verſions agree that it ſignifies a colour: the LXX. and Jerom ſay, *hyacinthus*; Aquila, Symmachus, and Theodotion, *violet-coloured*; and ſo the Vulgate. Bochart has ſtrongly ſupported this rendering, Hieroz. p. 986, &c.; and Byneus and Scheuzer agree with him.

That we may add our teſtimony in our own way, we have given, in No. 4, a repreſentation of the KAABA of *Mecca*, which, at this day, is hung all (*over*, ſay ſome, but I rather think) *round* with a hanging covering of BLACK velvet, or ſtrong BLACK ſilk of Damaſcus. Toward the top of it, is a golden band, or *faſcia*, which goes round the whole covering, and has an inſcription wrought in letters of gold. Since, then, the preſent *Kaaba* of Mecca is covered with black, and ſince black velvet is in requeſt for tents, and ſince a magnificent tent (perhaps his tent of ſtate) of Solomon, appears to have been black, Cant. i. 5. I think we may admit, without difficulty, that the ſacred Tabernacle of Iſrael was of a deep blue colour, approaching toward black, but not quite ſo deep.

As the general diſpoſition, &c. of the parts of the Tabernacle was pretty much the ſame as that of the Temple afterwards, we refer the reader to the following remarks on the Temple, and to their articles in the Dictionary for what further information may be requiſite.

OF THE TEMPLE AT JERUSALEM.

THIS ſubject ſhould be conſidered as extant under two ſtates, and at two periods of time; *firſt*, as it was conſtructed originally by Solomon; *ſecondly*, as it was rebuilt after the Babyloniſh captivity.

As the Temple of Solomon was wholly deſtroyed, we have only the reſource of what deſcription is left us to direct our conceptions of its extent, figure, decorations, &c. It is no wonder, therefore, if very learned men have differed greatly in their ideas of this edifice. We ſhall offer to the reader ſome of their various repreſentations: the probability is, that no one is altogether correct, yet that each has ſome approaches to correctneſs. But, on ſuch ancient articles, not now extant, if a deſign really were accurate, how ſhould that accuracy be capable of proof?

No. CCXLII. PLAN OF SOLOMON'S TEMPLE,

FROM THE UNIVERSAL HISTORY.

THE firſt plan of Solomon's ſacred edifice we ſhall take from the Univerſal Hiſtory, as being the ſimpleſt and cleareſt of any. The ſituation of this building, in reſpect to the city of Jeruſalem, may be gathered from the MAP OF JERUSALEM. The following is the explanation of the learned authors.

WE begin with the *oracle* (a), where God ſpake from between the cherubim: it is called the *oracle of his holineſs*, or, *his holy oracle*, Pſ. xxviii. 2. towards which the *Iſraelites* turned themſelves when they worſhipped; this was a ſquare room of 20 cubits; 1 Kings, vi. 2. 20. 2 Chron. iii. 8.

The holy place, or *ſanctuary* (b), 40 cubits long, and 20 broad; 1 Kings, vi. 2, 3, called the *temple of the houſe*. For the *houſe* might properly be the name of the two apartments; but the *temple* was the proper name for the ſecond apartment: however, *the length* of both theſe together, being the *houſe and temple of God, was ſixty cubits*, 1 Kings, vi. 2.

Before the *ſanctuary* ſtood a *porch* (c). *Twenty cubits was the length thereof, and ten cubits was the breadth thereof.*

As for the *wall* between the porch and the temple, any one ſees it ought to be there admitted, though never mentioned in ſo many words by the ſacred hiſtorians. It appears to have been of great uſe, not only the better to ſuſtain the building, but alſo to ſeparate the temple from the porch belonging to it; that ſo this temple might ſtand wholly by itſelf, and alſo be ſhut up when there was occaſion.

But further, our conjecture is ſtrengthened by this plain inſerence, that the temple had doors. Thus it is ſaid, *For the entering of the oracle he made doors—ſo alſo made he for the entering of the temple, poſts of olive---and the two doors were of firtree.* Now a door ſuppoſes a wall, wherever a wall appears neceſſary, as here. And ſhould it be objected that the oracle had a door as well as the ſanctuary, though we do not conceive any wall between them, it might be anſwered, that there is nothing upon record concerning ſuch a wall; that we ſee no neceſſity for one; and, laſtly, that there might be ſomething elſe in lieu of it; for a very rich and ſtrong *veil* was made to ſeparate the moſt holy from the holy place, the ſame, we ſuppoſe, as St. Matthew calls the *veil of the temple* that *was rent in twain*, Mat. xxviii. 51. Joſephus, (Ant. lib. viii. c. 3.) poſitively tells us, that Solomon made a *partition-wall* different from the veil, though it is not ſo clearly expreſſed in the ſacred books. The tranſlation, indeed, ſays, (1 Kings, vi. 21.) *He made a partition by the chains of gold before the oracle*;

and accordingly we may underſtand that there was both a *partition* and a *veil*, the partition being fixed, and the veil hanging before it, ſo as to be moved like our curtains. But we do not warrant that this is the true ſenſe of the Hebrew, which is rather, *He placed chains (bars or bolts) acroſs the oracle:* however there was a *door* to it, as we have ſeen already. And although we may eaſily conceive a *door* without a wall, properly ſo called, we muſt ſuppoſe ſome ſuch thing as a partition. Beſides, what bolted this door, or went acroſs before the oracle, was of gold, and therefore not the veil itſelf: at leaſt the Hebrew text allows us to ſay, the oracle was ſhut up with golden bolts; yet whether there was a partition beſides the door of each ſide, or whether the door itſelf ſerved inſtead of a partition, we ſhall not determine, but conclude this article by ſaying, that the doors of the porch are mentioned as ſuch in one paſſage, and are called the doors of the houſe of the Lord in another.

We now conſider the *chambers*, built againſt the wall of the houſe round about, both of the temple and the oracle, the *nethermoſt* ſaid to be *five cubits broad, and alſo five cubits high*; but of their length we find nothing. It ſeems they were ſquare rooms: Joſephus tells us, they were thirty in number all about the temple, which, it may be, he took from that of Ezekiel, xli. 6. who ſays, *The ſide chambers were three, one over another, and thirty in order:* ſo that thirty being multiplied by three, according to the number of ſtories in the firſt book of Kings, thoſe chambers will amount to ninety, called the *nethermoſt*, the middle, and the third. And ſuch a number may eaſily be placed about the houſe, ſuppoſing them to have been each of five cubits length, as well as height; for in the breadth they differed from five to ſix, and from ſix to ſeven; the reaſon of which is there given. Upon this ſcore they will undoubtedly appear ſomewhat ſmall; and ſo indeed Joſephus calls them. However, if their uſe was well known, that might give ſome light into this matter. But concerning their uſe, we find only, 2 Kings, xi. 2. that *Joaſh was hidden in the bed-chamber* belonging to the temple. Taking it, then, for granted, that they were chiefly or frequently intended to lie in, we may venture to ſay that they were ſufficient for that purpoſe, eſpecially thoſe of the middle and third ſtory; beſides that the *bed-chambers* among the Jews were generally upper rooms.

One thing more remains to be attended to about the temple, properly ſo called. It is ſaid, 1 Kings, vi. 8. *The door for the middle chamber was in the right ſide of the houſe; and they went up with winding ſtairs into the middle chamber, and out of the middle into the third.* Where we may well imagine an opening was left in the thickneſs of the wall for a pair of ſtairs, to go up to the ſecond ſtory of the chambers about the temple, and alſo a paſſage from the temple to the porch; for there might be ſeveral occaſions that required the miniſters of the temple to go up to thoſe chambers, as well as in and out of the temple.

We are now come to the *porch*, (c) where we meet with thoſe celebrated *columns*, or pillars, Solomon adorned it with. It is ſaid, 1 Kings, vii. 21. *He ſet them up in the porch of the temple*, and, 2 Chron. iii. 15. *he made before the houſe two pillars*, and ver. 17. *the columns reared up the pillars before the temple*; which expreſſions taken together, ſufficiently ſeem to imply the pillars were before the temple in its porch. But it is not quite ſo eaſy to aſſign the height of them. In one place, 1 Kings, vii. 15. it is ſaid of Solomon, *He caſt two pillars of braſs of eighteen cubits high apiece.* In another, 2 Chron. iii. 15. *He made two pillars of thirty and five cubits high.* This ſeeming inconſiſtency between the two ſacred hiſtorians we ſhall preſently reconcile; only we will firſt beg leave to take notice that this is an inſtance of their not combining together, of their not being corrected or amended by one another. Now let us only ſuppoſe the pedeſtal or baſis of the columns to have been 17 cubits high, this, added to the 18 cubits, (1 Kings, vii. 15. Jer. lii. 21.) for the ſhaft, will make exactly 35 cubits in height, the number mentioned 2 Chron. iii. 15. Laſtly, taking from 1 Kings, vii. 16. five cubits, being the height of the chapiter, we ſhall have the true height of the pillars, *viz.* 40 cubits. It is true, that, in 2 Kings, xxv. 17. the height of the chapiter is ſaid to have been *three cubits*; but here we apprehend we have the dimenſion of the chapiter only, ſtrictly ſo called, *cothereth* in the Hebrew, or *crowning*, which is expreſſed to have been three cubits: and there is left to be underſtood *the wreathen work on it round about*, which was two cubits more; both which ſums, added, make that of *five*, the number ſet down before by the ſame author. We can ſay but little concerning the thickneſs of the ſhaft of thoſe pillars, only that *a line of twelve cubits compaſſed either of them round about*; and therefore the diameter was four cubits, which is the proportion of 12 for the circumference. But it may be further obſerved, that one of the pillars was to be ſeen on the right of the porch, and called Jachin, and the other on the left, which he called Boaz. Now Jachin ſignifies, *he ſhall eſtabliſh*, and Boaz, *ſtrength is in him*. By which it ſeems Solomon would give to underſtand, that he depended only on Almighty power for the continuance and duration of this temple. But, by way of conjecture, one might ſuppoſe there was an *inſcription*, in ſome ſuch ſenſe, upon the baſis of each of the pillars; that on one beginning with the word *Jachin*, and that on the other with the word *Boaz*, from whence the pillars might have their denomination; as we ſee the books of Moſes called by the firſt word they begin with. Laſtly, as to their ſituation; we take it they ſtood before the temple, in the porch of the temple; ſo ſays our tranſlation, which we chuſe here to follow.

Going now out of the porch, we muſt take notice firſt of the *altar* (C) ſtanding *before the porch*, or *before the houſe*, as in the Hebrew, not improperly tranſlated *the fore-front of the houſe*: and there it ſeems to have ſtood in the *middle of the court*

(B.

(B. B.). Since no ſteps were allowed in the tabernacle to go up to the altar, it ought to be ſuppoſed there were none for that uſe in the temple, but only an eaſy aſcent to the altar.

Of the court itſelf (B. B.) we muſt own, it is our opinion, that it went at firſt all about the temple. Thus was the court about the tabernacle an oblong ſquare, *the length thereof being an hundred cubits, and the breadth fifty every-where*, Exod. xxvii. 9. 12. Now, as we find no dimenſion of the court in the temple, all that we can well do, to go ſomewhat by a ſcriptural rule, is to make this laſt court twice as big as that in the tabernacle, becauſe it appears King Solomon kept pretty near to that proportion in the building of the temple itſelf. Again, as in that oblong ſquare the tabernacle ſtood weſtward, and ſo, by that means, the court had on the eaſt two third parts, or more, of the whole ſpace, we conceive the court in the temple, as Solomon firſt built it, to have been much the ſame.

But a wall is placed here on the weſt ſide of the court before the porch, (dividing A. A. from B. B.) for which no warrant will eaſily be found in that part of Scripture which is our guide in the preſent enquiry; it therefore does not ſeem to be built upon any ſure foundation, but yet is very credible.

A new court is plainly mentioned in ſacred hiſtory. Thus we read, 2 Chron. xx. 5. that *Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem in the houſe of the Lord, before the new court.* That here by the houſe of the Lord is underſtood the whole compaſs of the temple, with its ſeveral courts, wants no proof, after what has been ſaid above. But what that new court is, we are now to conſider. Some will have it to have been the court of prieſts *repaired*, as indeed the altar was by King Aſa, and therefore called the *new court*.

But though, by the analogy of the temple with the tabernacle, the court of prieſts ſeems to have been round about the holy and moſt holy place, and not divided by a wall, yet afterwards ſuch a wall being found convenient to be made between the altar and the porch, that part of the court about the temple (A. A.), becoming now a ſort of court by itſelf, might be called the new court, the old name, *viz.* the court of the prieſts, remaining with that part where ſtood the altar. Whether this will be judged a rational conjecture, muſt be ſubmitted to the reader.

We have a few words to add concerning the other, but undoubted, wall of the court of the prieſts. It is ſaid, 1 Kings, vi. 36. vii. 12. Solomon *built the inner court with three rows of hewed ſtone, and a row of cedar beams.* It is elſewhere called the court of prieſts, and bore the name of the inner, becauſe of another round about it. But what theſe rows were, is not ſo eaſy to explain. Some indeed do not ſpare buildings that coſt them nothing, and of theſe rows make ſo many ſtories; but whether the ſingle Hebrew word *tur*, i. e. *row*, will uphold ſuch a heavy building, we very much doubt; to us there appears no more than a parapet wall, of ſome four or five feet high, (conſiſting of three rows of ſtone, one upon another, and a fourth of cedar-beams over them) ſufficient to keep off the people from being an hindrance in the court of prieſts, but low enough for the Iſraelites without to ſee all which the prieſts were doing within.

One thing remains to be conſidered, which is, the ſeveral entries into the court; for though we ſhould not find any mentioned, as they are ſufficiently, 2 Chron. iv. 9. they muſt, in the nature of things, have been there; and we therefore place them where we find it moſt proper, *viz.* over againſt the gates that are ſaid to have been in that court where the people met for their ſolemn devotions.

Now this court (E. E.) was called the *great court*, becauſe of its bigneſs, comparatively to that of the prieſts, which was a good deal leſs; both of them being ſaid to be the *two courts of the houſe of the Lord*, 2 Kings, xxi. 5. And that Solomon himſelf built the one as well as the other, we read in theſe words, *Furthermore he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.* Joſephus, not thinking this metal valuable enough, has made a tranſmutation of it into ſilver, Antiq. l. viii. c. 3. and has, at no other expenſe than his fancy, built a large court upon a mount raiſed on purpoſe 400 cubits high. It is eaſy to preſume he has ſpared neither columns, nor porticoes, nor all the embelliſhments a fruitful imagination could prompt.

There were three gates on three ſides of the temple, eaſt, north, and ſouth, beſides two on the weſt ſide (F. F. F.). Theſe gates were kept by wardens, who had Levites under them; for we read, 1 Chron. xxvi. 12, 13. "Among theſe were the diviſion of the porters, even among the chief men, having wards one againſt another, to ſerve in the houſe of the Lord; and they caſt lots, as well the ſmall as the great—for every gate." We have nothing remarkable to ſay concerning the north and eaſt gates; but, juſt by that to the ſouth, we find (G. G.) *the houſe of Aſuppim*, ver. 15.; what this houſe was, is not eaſy to determine.

It will be pertinent enough, before we go to the other gate, to put together here what we have more to ſay concerning the other apartments we have delineated in this court of the people. Upon which two things are very diſtinctly to be conſidered: the firſt relates to the form and particular ſituation of theſe apartments; and this, we muſt frankly own, we are ignorant of. But as it was neceſſary to place them ſomewhere, we have diſpoſed of them in the plaineſt manner we could, to the four corners of the temple, leaving to every one to fix and repreſent them, as may be thought moſt proper. The ſecond thing we have to ſay about theſe chambers, is concerning their real exiſtence, of which there is no room to doubt. For, ſetting aſide what has juſt now been inſtanced of the Aſuppim, and apartments mentioned by Jeremiah, and ſuppoſing them to be different from thoſe we are now ſpeaking of; it is plain, from holy writ, that David *gave to Solomon the pattern of the courts of the houſe of the Lord, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things*; and this order was executed; for *Ahijah was over the treaſures of the houſe of God, and over the treaſures of the dedicated things*. To this it may be added, that, in the temple of Zorobabel, in Nehemiah's time, when, to be ſure, there had been no thoughts of exceeding Solomon's temple, *Eliaſhib the prieſt, having the overſight of the chamber*, or, rather, of each chamber, *of the houſe of God, had prepared for Tobiah, one allied unto him, a great chamber, where, aforetime, they laid the meat-offering, the frankincenſe, and the veſſels, and the tythes of the corn, the new wine, and the oil, and the offerings in the courts of the houſe of God.*

We would have theſe laſt words to be attended to, becauſe theſe chambers ſhould be carefully diſtinguiſhed from thoſe already mentioned, which immediately joined the temple. For, beſides that theſe laſt, as has been ſeen, were very ſmall, and do not ſeem to have been capacious enough for thoſe uſes the others were put to; the difference of their names makes it probable that theſe chambers were different. Thoſe about the temple are called *jatſiagh*, and theſe in the courts *leſhacoth*; and they were the chief porters that were over theſe chambers, or, as in the margin, ſtorehouſes and treaſuries of the houſe of God, and very large they ought to have been indeed, ſince in one of them, the chamber of Gemariah, in the higher court, which was that we are about, Baruch did read the words of Jeremiah in the ears of all the people; which cannot well be underſtood but of a conſiderable number there met together.

Let us now conſider the gates to the weſt (I. K.) which deſerve particular attention. Thus ſays the ſacred hiſtorian, 1 Chron. xxvi. 16. *To Shuppim and Hoſah the lot came forth weſtward, with the gate Shallecheth, by the cauſey of the going up, ward againſt ward*; and *at Parbar weſtward: four at the cauſey, two at Parbar*. As to the firſt at ſouth-weſt (K.), the name may be applied, according to its etymology, to what comes out like a projecture, as we call it from the Latin, or a jutting or leaning out in a building. The word is found in only two places of Scripture, this of Chronicles, and another, Iſa. vi. 13. where it is ſaid of oaks, whoſe *ſubſtance* is in them *when they caſt their leaves*, ſays our verſion; but the Hebrew *be-ſhallecheth*, where the particle *be* ſtands for *in*; and *ſhallecheth* we ſhould think to be, *what is riſen, or above ground*; for here ſuch trees very well *ſtand* or *ſubſiſt*.

However, when the name of Shallecheth is given to the gate we are here ſpeaking of, we ſee it at the ſame time joined to a *cauſey*. This was a jettee, bank, terrace, or bridge, that led up to the temple. And here, it ſeems, ſhould be placed the *miſghad*, made for the temple by the king, 1 Kings, x. 12. The tranſlation calls it *pillars* in the text, but in the margin *rails* (Heb. *a prop*); and in another place, 2 Chron. ix. 11. it bears the name of *meſilloth*, rendered by *terraces* in the text, but in the margin *ſtays* (Heb. *high-ways*); the ſenſe of all which comes to one; for the ground without the temple ſeems to have been very uneven; and, in order to make the coming to it not only commodious, but pleaſant, Solomon contrived an avenue over the valley, one end of which anſwered the gate Shallecheth (K), and the other the palace, over againſt the ſouth ſide of the temple, to the north of mount Sion. It is in this diſpoſal or order we are to conſider what is called, 2 Chron. ix. 11. *his aſcent, by which he went up into the houſe of the Lord*; which aſcent was built by Solomon in ſo coſtly a manner, that it was looked upon with admiration by the queen of Sheba. Thus have we aſſigned a cauſe why this gate ſhould be called Shallecheth; and as here was the greateſt concourſe of thoſe about the court, and in general from the high city, here were two diſtinct guard-houſes, parallel to one another, one under Shuppim, and the other under his co-partner Hoſah.

But the ſecond gate to the weſt (I), towards the north of the temple, was for the inhabitants of that part of the city that has been ſince called the *lower*; and this gate was called Parbar, the way leading to the ſuburbs from it, named in ſacred hiſtory Parvarim, 2 Kings, xxiii. 11. Now, as the temple might be more expoſed on that ſide than any where elſe, and there was a very great concourſe of people, the outlet of the road near the gate was guarded by *four* Levites, and the gate itſelf by *two* more. But now let us return to the temple by the terrace-gate (K.).

Here we find *the covert for the ſabbath* (D.), and *the king's entry* adjoining to it; for we read, 2 Kings, xvi. 18. that *king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from the brazen oxen that were under it, and put it upon a pavement of ſtones; and the* covert for the ſabbath, *that they had built in the houſe, and the* king's entry without, *turned he from the houſe of the Lord for the king of Aſſyria*. We preſume ſomewhat of a commentary, as to the two things here mentioned, will not be unacceptable to the reader.

We muſt firſt form to ourſelves ſomewhat of an idea of this *covert*, called in Hebrew *muſac*. *Sacah* is *to cover*, and *maſac*, *a covering* or *veil*. As for the thing itſelf, we muſt look for what may relate to it among thoſe things built by Solomon in the temple. At the time of its dedication we find, 2 Chron. vi. 13. *He had made a brazen ſcaffold* (Heb. *kior*) *of five cubits long, and five cubits broad, and three cubits high*; *and had ſet it up in the midſt of the court, and upon it he ſtood*, and ſo on. Here it is eaſy to imagine a raiſed up place, where ſtood the king. It might be in the ſhape of an hemiſphere, or hollow veſſel, almoſt like the concha, or triumphal car of the Romans; but whatever might be this *kior*, it muſt, of neceſſity, have reſted upon, or been ſupported by, a pedeſtal or a column. This the Vulgate, following the Septuagint, expreſſes by the word *baſe*, inſtead of the Hebrew *kior*. Much the ſame figure, therefore, would have been made uſe of, both in the text and tranſlations, where the whole takes its denomination from a *part* of the throne. We ſhall try to diſtinguiſh every part that made up this royal ſeat.

Firſt. We take notice of the *baſe*, or column; for it is ſaid of Joaſh, when he was proclaimed king, 2 Kings, xi. 14. *He ſtood upon the pillar:* this is the true meaning of the Hebrew; the ſame turn of expreſſion already made uſe of in relation to Solomon, although in the tranſlation it is *by a pillar*; and, what is very remarkable, the text adds, *cammiſhphath*, *according to the manner*, that is, as the kings were uſed to do in the temple, in their uſual place, or throne. According to this, Joſiah, in order to renew the covenant, 1 Kings, xxiii. 3. *ſtood upon the pillar*, according to the text; and this ſame pillar the king ſtood upon, is, even in our tranſlation, 2 Chron. xxxiv. 31, called *his place wherein he ſtood*. It is plainly to be ſeen this *place* was very fit and proper for the king, who appeared there at the head of the Iſraelites, in their *court*, in the *midſt* of which the ſacred hiſtorian has fixed the throne, 2 Chron. vi. 13. *before the altar*. But it will not be amiſs to obſerve, that the king did not ſtand or ſit there when he came to the temple in the form of an humble ſupplicant to the God of Iſrael, or to aſk his counſel; for in that caſe, it ſeems, the kings were mixed and confounded among the croud of their ſubjects However, the throne was the ordinary ſeat on all ſolemn occaſions, when the king appeared before the altar. And there alſo it was young Joaſh was ſeated in all the pomp of a king at his inauguration. So the hiſtorian ſays, 2 Chron. xxiii. 13. *The king ſtood upon his pillar at the entering in, and the princes, and the trumpets, &c.* Our tranſlation here again is *ſtood at his pillar*; but we do not chuſe to vary where the text is uniform.

Secondly. Upon this pillar was a ſort of alcove, or ſmall gallery, made, as we have hinted above, much in the ſame ſhape as our *pulpits*. This reſted on the central point of its convex ſide, upon the pillar: there the king might either ſit or ſtand, and turn himſelf about to the temple, altar, or conſecration, as he had occaſion, as is obſerved of Solomon, at the conſecration of the temple, 1 Kings, viii. 14.

Thirdly. The *kior* ſeems to have been covered, as is at preſent the throne of our kings, and for this reaſon it was called *muſac*, which may be explained by canopy, or cloth of ſtate, this third part denominating the two firſt.

But it is not eaſy to conceive for what reaſon, to the idea of covering is joined that of *ſabbath*. The word *ſabbath* properly is reſt, and figuratively the ſolemn day on which one did reſt. If you take it in the firſt ſenſe, it muſt only be underſtood, that the *muſac* covered the place where the king reſted, or ſat down, every one elſe ſtanding, 2 Chron. vi. 3.; if you take it in the ſecond ſenſe, it may imply, that the *kior*, or throne, was covered with the *muſac*, or cloth of ſtate, only on the laſt day of the week, the day of reſt, or ſabbath; and then it was laid up till the next ſabbath-day, unleſs ſome high feſtival intervened, that required the king's preſence in the temple.

It will now be proper to ſhew the agreement between what we have been ſpeaking of, and the *king's entry without*. In order to do this, it will be needful to conſider what is written in the New Teſtament concerning Solomon's *porch*. Chriſt uſed to walk there in the temple, John, x. 23.; the apoſtles were all with one accord there alſo, Acts, v. 12.; and all the people ran together unto them in the porch which is called Solomon's, Acts, iii. 11. Now, that this king had built ſuch a porch, Joſephus acknowledges, Antiq. lib. xx. c. 8. and Bell. Jud. lib. v. c. 5. but places it eaſtward, which ſeems to be an error, unleſs he meant that it went eaſtward, which is true, in our opinion. However, the authority of St. Luke and St. John is ſufficient to make us conclude, that, among the ſeveral porticos the temple was adorned with in their time, one in particular was looked upon as Solomon's; a ſure ſign that it was ſuppoſed he had built one, which ſufficeth for our purpoſe.

We ſhall not here undertake to deſcribe exactly the ſtructure, nor even the ſituation of that built by Solomon. It only appears in general, that it might reach or extend itſelf from the gate where ended the terrace by which the king went up from his palace to the temple, and that it was carried forward in a ſtrait line, as far as over againſt the *muſac*; but then to go to the *muſac*, joining to the wall of the court of the prieſts, one muſt turn to the left, and that *turning* will preciſely be the *mebo*, or *king's entry*. It is to be ſuppoſed, the *porch*, from the gate Shallecheth, as far as this entry, might be a common paſſage for the uſe of the public, as well as of the king; but from the turning to the throne, as has been already obſerved, it was the king's entry, properly ſo called; which conſequently was adorned and enriched much more magnificently than the reſt. For which reaſon *Ahaz* made uſe of it, as well as of *the covert of the ſabbath*, to buy the aſſiſtance of the king of Aſſyria. Not that we are to think that Ahaz deſtroyed the whole building; this was not neceſſary; but as we read of Hezekiah, 2 Kings, xviii. 16. that *he cut off the gold from the doors of the temple of the Lord, and from the pillars which he had overlaid, and gave it to the king of Aſſyria*, Ahaz now did the ſame, *taking away a portion out of the houſe of the Lord*, 2 Chron. xxviii. 21. viz. *the king's entry, and the covert for the ſabbath*, juſt as Hezekiah did the reſt abovesaid.

But what may be of more weight in this inquiry, is, that this hypotheſis of the ſituation of the *muſac*, or royal throne, will clear up a circumſtance in Jehoaſh's inauguration, otherwiſe very difficult to be underſtood, 2 Kings, xi. It is well known that this prince, by Jehoiada's means, having been proclaimed in the temple, the noiſe was heard by Athaliah in her palace; upon which ſhe, in haſte, ran to the temple by the terrace walk, which for her was the readieſt and ſhorteſt way. She went in at the gate called Shallecheth, and croſſed what we have called the portico, or porch, of King Solomon, at leaſt that part of the porch where ſtood the Levites in arms, according to the directions of the high-prieſt, 2 Kings, xi. 5. 11. They, ſeeing the queen, but having no particular orders concerning her, let her advance, ſo that ſhe drew nearer; and, coming as far as the *king's entry*, or directly over againſt it, it is ſaid, 2 Kings, xi. 14. *She looked, and behold, the king ſtood at his pillar at the entering in, and the princes and the trumpets by the king.*—Then *Athaliah rent her clothes, and ſaid, Treaſon! Treaſon!* Hereupon the high-prieſt, Jehoiada, ordered the commanding-officers *to have her ſorth of the ranges*; which, according as their armed Levites were poſted, could not more conveniently and with greater ſurety be done, than in opening the ranks towards the gate of Aſuppim, which was over againſt the king's entry to the ſouth (L.). By this gate, then, Athaliah was thruſt out of the temple immediately; and, the better to hinder her from returning to her palace, they conducted her towards the fields, through the eaſtern gate of Jeruſalem, called Miphkad, or priſon-gate; then, turning to the right by the corner, down to the horſe-gate, eaſtward of the palace, thereabouts ſhe was killed. Soon after, the high-prieſt brought the king from the temple to the palace by the way of the gate of the guard, and thence through the great or high gate of that palace. This, we reckon, is the true ſenſe; though ſome would underſtand by this high gate, a gate of the temple; but there was no ſuch gate in the temple till the reign of Jotham, of whom it is ſaid in expreſs terms, *He built the high gate of the houſe of the Lord.*

We conclude, by conſidering in their order the references on our Plate.

a. The holy of holies.
b. The holy place.
c. The porch.
A. A. The new court.
B. B. The prieſt's court.
C. The altar.
D. The *muſac.*
E. E. The great court.
F. F. F. Gates and wardrooms.
G. G. The houſes Aſuppim.
H. H. H. H. Rooms at each corner of the great court.
I. The gate *Parbar.*
K. The gate *Shallecheth.*
L. The palace.
M. The horſe gate.
N. The gate *Miphkad.*

N. B. The lower figure on this plate is the preſent Turkiſh Moſque, called the *Solimania*, or *Moſché of Solomon:* from a view in the *Voyage Pittoreſque de Syrie.*

No. CCXLIII. TEMPLE OF SOLOMON,

ACCORDING TO CALMET.

AS we have given ſo large an extract on the former article, we ſhall ſuppoſe the reader is ſufficiently acquainted with the general diſtribution of the parts of this ſtructure; but in juſtice to our author, we give his plan of this ſacred houſe and its courts.

EXPLANATION OF THE GENERAL PLAN.

THE plan on which the temple was built, was a ſquare of 600 cubits, or 25,000 feet, A. A. A. A. This ſpace was encompaſſed with a wall ſix cubits high, and of equal breadth. Beyond this wall was the court of the gentiles, 50 cubits wide, B. B. B. B. After this a great wall encompaſſed the whole court of the children of Iſrael, C. C. C. C. This wall was a ſquare of 500 cubits. The court of Iſrael, D. D. D. D. was 100 cubits ſquare, and was ſurrounded with magnificent galleries, ſupported by two or three rows of pillars. It had four gates, or entrances, M. M. M. M. one eaſt, another weſt, a third north, and the fourth ſouth. They were all of the ſame form and dimenſions, and each had an aſcent of ſeven ſteps, V. V. V. V. The court was paved with marble of divers colours, and had no covering; but the people, in caſe of need, could retire under the galleries around it.

EXPLANATION OF THE PLAN OF THE TEMPLE.

The court of the prieſts, E. E. E. E. was placed in the midſt of the court of the people, and was a perfect ſquare of 100 cubits. It was encompaſſed without by a great wall of 100 cubits ſquare; and within were covered galleries, and apartments, round about. Theſe apartments were for the prieſts' lodgings, and to contain ſuch things as were neceſſary for the temple. There were but three entrances, M. M. M. eaſt, north, and ſouth, and they went into it by an aſcent of eight ſteps, X. X. X. Before and over againſt the gate of the court of the prieſts, in the court of Iſrael, was erected a throne for the king, being a magnificent alcove, wherein the king ſeated himſelf when he came to the temple. Within the court of the prieſts, and over againſt the ſame eaſtern gate, was the altar of burnt-offerings, 12 cubits ſquare, according to Ezekiel, xliii. 12, 13. or, 10 cubits high, and 20 broad, according to 2 Chron. iv. 1.; they went up to it by ſtairs on the eaſtern ſide.

Beyond this, and weſt of the altar of burnt offerings, was the temple, properly ſo called, *i. e.* the building containing the ſanctuary, G; the ſanctum, H; and the porch, or entrance, I. The porch, I. was 20 cubits wide, and ſix cubits deep. Its gate was 14 cubits wide. The ſanctum, H. was 40 cubits deep, and 20 wide. Herein ſtood the golden candleſtick, the table of ſhew-bread, and the golden altar on which incenſe was offered. The ſanctuary was a ſquare of 20 cubits. There was nothing in the ſanctuary but the ark of the covenant, which included the tables of the law. The high-prieſt entered here but once a year, and none but himſelf was permitted to enter. Solomon embelliſhed the inſide of this holy place with palmtrees in relief, and cherubim of wood, covered with plates of gold; and, in general, the whole ſanctuary was adorned, and, as it were, overlaid with plates of gold.

Round the ſanctum and ſanctuary, on the outſide, were three ſtories of chambers, to the number of thirty-three, a. a. a. Ezekiel makes them but four cubits wide; but 1 Kings, vi. 5. allows five cubits to the firſt ſtory, ſix to the ſecond, and ſeven to the third.

No. CCXLIV. HEROD'S TEMPLE, ACCORDING TO CALMET.

WE come now to give ſome idea of the temple in its laſt ſtate, after Herod had adorned it, with all the art, and at all the coſt, of which he was maſter. As Joſephus had ſeen it in this ſtate, it is very natural that his deſcription of it ſhould be the guide of learned men; nevertheleſs, if it be capable of a query, whether he did not deſcribe it from memory, and after it was deſtroyed, perhaps the preciſion of Joſephus ſhould rather be taken *generally*, than as perfect accuracy. However, we have no other deſcription of its form; though we do not deſpair of recovering ſome of its meaſures.

Explanation of the Plan of the Temple, as rebuilt by Herod *the Great, according to the Dimenſions given by* Joſephus.

A. A. A. A. The temple wall, four ſtadia or furlongs in circuit, or a ſquare of one ſtadium. The ſtadium was 125 paces, or 625 feet. Joſ. Antiq. lib. xxv. c. 14.

B. B. B. B. Four great gates or doors, 15 cubits wide, and 30 high, placed eaſt, weſt, north, and ſouth. De Bello, lib. vi. c. 6.

C. C. C. C. To the weſt were four great gates, one of which went to the palace, another to the city, and two into the country. Antiq. lib. xxv. c. 14.

D. D. D. D. Within the firſt encloſure of the temple were, on the four ſides of the courts, four large galleries, ſupported by four rows of pillars; one row fixed to the wall, the other three rows diſtant from it. There were in all 162, whoſe height was 27 feet, their thickneſs as much as three men could embrace. The gallery in the middle was the higheſt and broadeſt, being 45 feet wide, and 70 feet high. Thoſe on the ſides were but 20 feet wide and 50 high. Their roofs were of cedar, finely adorned with mouldings and gilding. Antiq. lib. xxv. c. 14.

E. E. E. E. Beyond the portico was a baluſtrade of ſtone, with columns at ſeveral diſtances, on which were inſcriptions in Greek and Latin, forbidding, on pain of death, ſtrangers, or Jews not purified, to advance any farther. Antiq. lib. xv. c. 14. De Bell. lib. vi. c. 6.

F. F. F. F. The baluſtrade had three paſſages at equal diſtances, north and ſouth: but towards the eaſt there was but one entrance, through which all Jews that were purified might enter, as alſo Jeweſſes. Antiq. lib. xv. c. 14.

G. G. G. G. The court of the prieſts, which was the ſecond encloſure of the temple; it incloſed the temple ſtrictly ſo called, and the altar of burnt-ſacrifices. This court was ſquare, and ſurrounded by a wall of 40 cubits high externally; but one part of this height was occupied (H. H.) by ſteps; ſo that internally the wall was but 25 cubits high. There were 14 ſteps (H. H. H.), after which (I. I.) a terrace of 10 cubits wide (I. I.). From hence they entered the gate, and aſcended five ſteps (K. K.) to arrive at the platform of the court and its porticos, which were 25 cubits high. Joſeph. De Bello, lib. vi. c. 6. Compare alſo lib. v. cap. 5.

L. L. L. This court was ſquare, and ſurrounded by double galleries, 30 cubits wide, on the eaſt, north, and ſouth; but there was no gallery to the weſt. The pillars were plain, their height 21 cubits, all of one ſtone. De Bello, lib. vi. c. 6. Ant. lib. xv. c. 14.

M. M. M. M. Adjoining to the gates of the court of the prieſts internally, were two ſquare rooms, in the form of towers, ſupported by two columns, having each 12 cubits, or 18 feet in diameter, or thickneſs. Theſe rooms were 30 cubits ſquare and 40 high. De Bello, lib. vi. c. 6.

N. N. N. N. This court had no doors on the weſt, but one to the eaſt, four to the north, and four to the ſouth. That on the eaſtern ſide was for the women; on the north and ſouth there was one for the women alſo; ſo that they had four ways to their place of worſhip. De Bello, lib. vi. c. 6.

O. O. The place appropriate to the women in the temple was to the eaſt, over againſt the altar of burnt ſacrifices, and the porch of the temple.

P. P. P. P. The north and ſouth ſides were for the men. De Bello, lib. vi. c. 6.

Q. Q. The prieſts were ſeparated from the people by a wall of three cubits high. Ant. lib. viii. c. 2.; or only one cubit high. De Bello, lib. vi. c. 6.

R. The altar of burnt offerings, 15 cubits high, 40 long, and 40 broad. They went up to it by a ſlope towards the ſouth. De Bello, lib. vi. c. 6.

S. S. The front of the temple to the eaſt; 100 cubits ſquare. De Bello, lib. vi. c. 6. Joſephus ſays, that the temple was at firſt 100 cubits wide, and 120 high; but that it afterwards ſettled 20 cubits, and was reduced to 100. Ant. lib. xv. c. 14.

This front was that of the porch of the temple, which was not near ſo wide as this; for this front was 100 cubits wide, and the temple itſelf was but 20.

T. The door of the porch, 70 cubits high, and 25 wide. De Bello, lib. vi.

V. The *Sanctum*, 40 cubits long; 20 cubits wide. *Ibid.*

X. The ſanctuary, a ſquare of 20 cubits. *Ibid.*

Y. Y. Y. Y. On the ſides of the temple were apartments contiguous to it in great numbers, and of different dimenſions. De Bello, lib. vi. c. 6.

No. CCXLV. SECTION OF HEROD'S TEMPLE,

ACCORDING TO CALMET.

A. The external area.
B. The eaſt door of the temple.
C. C. Galleries round the court.
D. D. Pillars with inſcriptions in Greek, Latin, and Hebrew, forbidding ſtrangers to paſs beyond them.
E. Door leading into the courts and under the porches.
F. A hall, in form of a tent.
G. G. The court of the temple.
H. The altar of burnt offerings.
I. A wall around the altar of burnt offerings, which ſeparated the prieſts from the people.
K. One of the pillars at the porch of the temple, embelliſhed with vines and grapes of gold,
L. Door of the porch of the temple.
M. The porch.
N. The door of the temple, or holy place.
O. The holy place.
P. The door of the moſt holy place.
Q. The moſt holy place.
R. The weſt door of the external court.

Over the galleries C. C. are lodgings for the prieſts, S. S.

No. CCXLVI. PLAN OF THE TEMPLE AND ITS COURTS,

ACCORDING TO THE RABBINS, AND DR. PRIDEAUX.

THE lower ſubject on this plate ſhews what very different notions may be drawn from the ſame deſcription; this, however, reſts on Rabbinical authority; and what proportion of confidence may be due to that, when compared to the deſcription of Joſephus, we ſhall not pretend to decide for the reader.

Explanation of the Plan of the Temple, according to the Rabbins, and Dr. Prideaux.

A. A. A. A. The outward circuit of the temple, including a ſquare of 2000 cubits, each ſide 500 cubits. It was a wall of 25 cubits high within; and this was the height of all the other walls in the temple, except the Chel. The cubit is taken at a foot and a half.

B. The eaſtern gate, or gate of Shuſhan.

b. c. Shops where they ſold wine, oil, ſalt, meal, &c. uſed in the ſacrifices. There were chambers over them on both ſides.

D. The northern gate, called Tedi.

E. E. Apartments for the porters above and below, on either ſide. Between this gate and the eaſtern corner, on the top of the mountain that ſtretched out a little, was Fort Antonia, formerly called Baris, where the Romans kept a garriſon, as a check to the temple. Hence the commander of this poſt was called the captain of the temple, Luke, xxii. 52. Acts, iv. 1. It was a ſquare pile, of two furlongs in compaſs, pretty near the wall of the temple: it communicated with it by a flight of ſtairs, which terminated below in the cloiſters, on the north-weſt ſide. By this way the ſoldiers ran down to appeaſe the tumult on account of St. Paul, Acts, xxi. 32: from hence alſo St. Paul made his ſpeech, verſe 40.

F. F. The two ſouthern gates, called the gates of *Huldah*.

G. G. G. G. Porters' lodges on both ſides.

H. The gate Shallecheth, or of Coponius, ſituated on the weſt.

I. The gate of Parbar, alſo ſituated on the weſt.

K. K. K. K. Porters' lodges to theſe gates.

L. L. The two gates Aſuppim, on the weſt.

M. M. M. M. The apartments of theſe two gates, where was the treaſure of the temple. The ſide of theſe gates was 15 cubits, and the height 30. The opening was 10 cubits wide, and 20 high. All the gates of the temple were of the ſame dimenſions.

N. N. N. N. The cloiſter, or covered gallery, that went round the temple. On the ſouth ſide it was called The King's Portico, where it was much more ſpacious than elſewhere; for it had three walks, the middle one of which was 40 cubits and a half wide, and 50 high. The other two were but 15 cubits wide, and 25 high. And theſe laſt dimenſions were the ſame in all others of this court. That to the eaſt was called Solomon's Porch, becauſe it was built upon the great terrace that Solomon had raiſed in the bottom of the valley, which was 400 cubits deep. This was the only work of Solomon that remained in the temple at the time of Jeſus Chriſt. John, x. 23. Acts, iii. 11.

O. O. O. O. The outward court of the temple, called the Court of the Gentiles.

No. CCXLVII. THE INTERIOR COURT OF THE TEMPLE,

ACCORDING TO THE RABBINS, AND DR. PRIDEAUX.

SHEWN at large for the ſake of diſtinctneſs: the references are continued in the ſame order as thoſe of the foregoing explanation.

P. The outward incloſure of the inner courts. This was a fine wall three cubits high, within which it was not allowed for any gentile to enter, nor any one polluted by having been near the dead.

Q. The wall that incloſed the ſecond court of the temple.

R. R. A ſpace between this laſt wall and the outward circumference of this court, 10 cubits wide: called the Chel.

S. The Stairs on the eaſt ſide, which went up from the court of the gentiles into the Chel: it had 14 ſteps, each nine inches in height.

T. The ſtair-caſe of the Chel, which went up to the court of the women; of five ſteps, each nine inches.

V. The gate which entered into the women's court on the eaſt ſide; called Beautiful, Acts, iii. 2.

W. W. Two other gates which went into the women's court, one to the ſouth, the other north.

X. The women's court, ſo called becauſe women were allowed to enter there, to be preſent at divine ſervice, but not to go farther; it was a ſquare of 135 cubits.

Y. Y. Y. Porticos on three ſides of the women's court, over which were galleries for the women's uſe.

Z. Z. Two ſubterraneous chambers under the court of Iſrael, where the muſicians laid up their inſtruments.

1. 2. 3. 4. Four ſmall courts adjacent to the four corners of the court of the women, 40 cubits long, 30 wide.

1. Here the Nazarites accompliſhed their vows.
2. Here the blemiſhed prieſts cleanſed the wood from worms before it was uſed.
3. Here the purification of lepers was performed.
4. Here they laid up the oil and wine for the altar, in cellars built within it all round.

5. 5. 5. 5. Cheſts of the treaſury of the temple. Into one of theſe our Saviour ſaw the widow put her two mites, as he ſat on the benches under the portico (Y); for there were benches in all the porticos of the temple, all along the wall, within as well as without this court. Of ſome place near theſe cheſts we muſt underſtand John, viii. 20. where it is ſaid, that our Saviour preached in the treaſury.

6. The ſemicircular ſtaircaſe, leading from the women's court to the great brazen gate: it had 15 ſteps.

7. The great brazen gate, or Gate of Nicanor: it was the great entrance into the interior court, in which were the temple and the altar. This court repreſented the tabernacle, and included what was properly called the ſanctuary. It was 135 cubits wide, and 187 long.

8. The wall which parted the ſanctuary from the women's court.

9. 9. 9. 9. The place of the ſanctuary, properly called the court of Iſrael. Here the reſidentiaries, or ſtationary-men, always abode, who in the public worſhip repreſented the whole people of Iſrael; hither alſo all Iſraelites repaired, when they had any ſacrifice to offer. For ſimple worſhipping, without any particular offering, they remained in the court of the women; the men in the open ſpace, the women in the porticos. This interior court contained, at its eaſtern entrance, a double portico, but to the north and ſouth only one.

10. The place properly called the court of the prieſts: it contained the ſecond walk, or aiſle, of the double portico now mentioned. The deſks of the muſicians made a row of two cubits under this porch, joining to the court. The remaining part was where the prieſts out of waiting attended the ſervice.

11. The throne where the king ſat, near one of the columns, 2 Chron. vi. 13.

12. Winding ſtairs, leading up to the chambers over the Gate of Nicanor: that to the right went to the wardrobe, where the prieſts laid up their habits; the other to the chamber where they kept the cakes for the continual offering made by the high prieſt morning and evening.

13. In the ſouth of the portico 10. the hall called Gazith, where the Sanhedrim aſſembled. One part of this hall was within the ſacred precincts, the other part without. In the outward part they uſually ſat.

14. The hall of the fountain, or well: this fountain ſupplied all the water uſed in the temple.

15. 15. 15. Three gates of the ſanctuary on the ſouth: the firſt and neareſt to the well-room was called the well-gate; over this was the room where the incenſe was prepared: the ſecond was the gate of firſtlings; the third the gate of kindling.

16. The wood chamber, where the wood was laid up for the uſe of the altar, after it had been purged from what was worm-eaten. Over this chamber was that of the high-prieſt, called Paradrin, where the council of the temple was held, in which he was preſident.

17. 17. Halls, for a body of guards of Levites.

18. 18. 18. Chambers of the treaſury.

19. The hall, wherein was kept the common fire for the grand guard of Levites.

20. On the north ſide of the court, the hall, with a common fire for the grand guard of prieſts.

21. A ſtone in the midſt of this hall, under which were laid all the keys of the temple every night.

22. A cloſet, wherein were ſhut up the lambs for the continual morning and evening ſacrifices.

23. The bath, where the prieſts waſhed themſelves after any uncleanneſs.

24. The cloſet where the ſhew-bread was made.

25. The cloſet where the Maccabees put the ſtones of the altar, polluted by Antiochus.

26. 26. 26. Three gates of the ſanctuary toward the north. The firſt and moſt eaſtern was called Nitzotz, or, of ſinging; the ſecond the gate of the women, the third the gate of the Corban.

27. The ſalt-chamber for keeping ſalt for the uſe of the altar.

28. A chamber, where the ſkins of the victims were depoſited.

29. The room where the bowels of the victims were waſhed.

30. Another body of guards of Levites, over which one for the prieſts alſo.

31. The chamber where the prieſt lived private for ſeven days who was to burn the red heifer.

32. Rings to which the victims were faſtened that were to be ſacrificed.

33. Eight poſts, on which the victims were hung up to be ſkinned.

34. Marble tables, on which the ſacrifices were cut up.

35. The altar of burnt-offerings, the upper ſquare of which was 20 cubits a ſide; the lower 32 cubits.

36. The ſlope that went up to the altar, of 32 cubits.

37. Marble tables, on which they put the pieces of the victims that were ready to be laid on the altar.

38. The brazen ſea.

39. The ſtair-caſe of the porch; it had 12 ſteps.

40. The paſſage of the porch, 20 cubits wide, and 40 high.

a. The two pillars Jachin and Boaz, on each ſide the entrance.

b. The porch, 11 cubits wide, 60 long.

c. c. Chambers for laying up the ſacrifical inſtruments.

d. The outward wall of the porch.

e. The inward wall of the porch.

f. The door that went out of the porch into the holy place.

g. The wicket by which the prieſt paſſed to unbar and open the gates in the morning, and to bar up the gate in the evening.

h. The holy place, 20 cubits wide, and 40 long.

i. The golden candleſtick.

k. The table of ſhew-bread.

l. The altar of incenſe.

m. The moſt holy place, a ſquare of 20 cubits.

n. The ark of the covenant.

o. The two cherubim, 10 cubits high, their faces inwards; their wings extended towards each other; over the ark, and quite to the wall on each ſide.

p. The veil of the temple, that parted the holy and the moſt holy; rent from top to bottom at our Saviour's crucifixion.

q. q. q. q. Chambers of the treaſury, on the two ſides, and behind the temple. They were three ſtories high, and herein the tythes were locked up.

r. r. r. r. Paſſages to thoſe chambers.

s. s. Galleries before the chambers.

t. t. t. t. Stair-caſes going up to thoſe above.

u. u. Stair-caſes going up to the apartments over the porch and the temple.

W. W. The wings of the temple: forming the extremities of the porch.

N. B. The length of the temple, properly ſo called, including the thickneſs of the walls, was 100 cubits. The breadth of the temple with the two wings, was 100 cubits, without the wings 70. The height of the temple was 100 cubits, the wings 120. On one of theſe wings the devil placed our Saviour, Mat. iv. 5.

No. CCXLVIII. VIEW OF THE TEMPLE AT JERUSALEM,

ACCORDING TO F. LAMY.

THIS plate ſhews how very differently learned men may conceive of ſubjects by deſcription only; and probably others may think that little dependance is to be placed on either of theſe delineations.

No. CCXLIX. BIRD's-EYE VIEW OF THE TEMPLE AT JERUSALEM,

ACCORDING TO CALMET.

THE reader will compare this delineation with the ſection of the ſame edifice: we only remark on it, that the courts ſeem to be too ſmall for the purpoſes for which they were deſigned: ſuch great maſſes of building, and ſuch contracted courts, rather reſemble the crouded confinement of European cities, than the extenſive range of eaſtern ſtructures, which, whether they be royal or ſacred, are uſually ſpacious.

No. CCL. ALTARS FROM CALMET.

ALTAR OF BURNT-OFFERINGS.

THIS was a kind of coffer of Shittim wood, covered with braſs plates, Exod. xxvii. 1, 2, 3. It was five cubits ſquare, and three in height. Moſes placed it to the Eaſt, before the entrance of the tabernacle, in the open air, that ſo the fire which was to be kept perpetually upon it, and the ſmoke ariſing from the ſacrifices which were burnt there, might not ſpoil the inſide of the tabernacle. At the four corners of this altar there was an appearance as it were of four horns, covered with the ſame metal as the reſt of the altar. Within the depth or hollow of it was a grate of braſs, on which the fire was made; through this fell the aſhes in proportion as they increaſed upon the altar; they were received below in a pan which was placed under it. At the four corners of this grate were four rings, and four chains, which kept it up at the four horns of the altar above mentioned. As this altar was portable, Moſes had rings made, and faſtened to the ſides of it, into which were put ſtaves of Shittim wood, overlaid with braſs, by the help whereof it was removed from place to place.

Such was the altar of burnt offerings belonging to the tabernacle erected by Moſes in the wilderneſs: but in Solomon's temple it was much larger. This was a kind of cube, twenty cubits long, as many wide, and ten in height. It was covered with thick plates of braſs, and filled with rough ſtones; on the eaſt ſide there was an eaſy aſcent leading up to it. When the Jews returned from the captivity of Babylon, they rebuilt the altar of burnt-offerings after the model of Solomon's; but after both the temple and altar had been profaned by the orders of Antiochus Epiphanes, this altar was demoliſhed, and the ſtones of it were laid up in ſome part of the temple which was unpolluted, till a prophet ſhould be raiſed up by God, who ſhould come and declare the uſe for which they were reſerved. Herod the great having made a new temple, built an altar of burnt-offerings like that which had been there before, but Joſephus ſays, that the aſcent up to it was on the ſouth ſide.

The altar of burnt-offerings, according to the Rabbins, was a large maſs all built of rough and unpoliſhed ſtones, the baſis whereof was 32 cubits, or 48 feet ſquare. From thence the altar roſe one cubit, or a foot and a half, then there was a diminiſhing of one cubit in thickneſs; from thence the altar, being only 30 cubits ſquare, roſe five cubits, and received a new diminution or in-benching of two cubits, and conſequently was reduced to 28 cubits ſquare. From thence again it roſe three cubits, but was two cubits ſmaller. Laſtly, it roſe one cubit, and ſo being in all 24 cubits, or 36 feet ſquare, it formed the hearth on which the ſacrifices were burnt, and the perpetual fire kept up. Miſnaioth. in Middoth, Maimon. in Beth-Habb. Ahirach. c. 1, 2.

The diminution of two cubits above mentioned, which was about the middle of the altar, ſerved as a paſſage for the prieſts to go and come about the altar, to attend the fire, and place the ſacrifice on it. This altar was compoſed of large plates of maſſy braſs, whence it is called the brazen altar, 1 Kings, viii. 64. It is believed that the altar was filled with rough ſtones, or earth, according to what is ſaid, Exod. xx. 24, 25. *An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings—and if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone; for if thou lift up thy tool upon it, thou haſt polluted it.* At the four corners of the altar, on the laſt diminution, or in-benching, were four ſmall pillars of a cubit ſquare, hollow in the middle for half a cubit ſquare, and in the form of a perfect cube. Theſe are the horns of the altar, ſo often mentioned in Scripture; they were hollow, that part of the blood of the ſacrifices might be poured into them.

The aſcent to the altar was by a ſloping riſe on the ſouth ſide, and was called Kibbeſh; it was 32 cubits in length, and 16 in breadth, and landed upon the upper benching-in, near the hearth, or top of the altar; becauſe to go up to the altar by ſteps was forbid by the law. The prieſts might go round about the altar and perform their offices very conveniently upon the two in-benchings which we have deſcribed; namely, that of the middle, which was a cubit, and that above it, which was likewiſe a cubit broad; for it would have been very uneaſy for them to have walked bare-foot on the hearth, which was always heated by the fire that was continually burning there."

No. CCLI. THE ALTAR OF BURNT OFFERINGS,

ACCORDING TO THE RABBINS, AND DR. PRIDEAUX.

For the Plate, vide ALTARS, No. CXXVIII. p. 45.

An Explanation of the Profile of the Altar of Burnt-Offerings: according to the Rabbins, and Dr. Prideaux.

a. A trench which went quite round the altar, wherein was thrown the blood of the ſacrifices.
a. b. The foundation of the altar, one cubit high, and 32 cubits ſquare.
b. c. The firſt in-benching, one cubit broad.
c. d. The elevation of five cubits.
d. e. The ſecond in-benching, one cubit broad.
e. f. The elevation of three cubits.
f. g. The third in-benching, one cubit broad.
g. h. The laſt riſing, one cubit.
i. The hearth of 24 cubits, or 36 feet ſquare.
k. k. The horns of the altar, of one cubit, and hollow, half a cubit ſquare.
l. The ſloping aſcent to the altar, 32 cubits in length.
m. d. The paſſage on both ſides the Kibbeſh, to the ſecond in-benching.

No. CCLII. BRAZEN LAVERS, FROM CALMET.

"Theſe were veſſels borne by four cherubim, ſtanding upon baſes or pedeſtals, mounted on brazen wheels, and having handles belonging to them, with the help whereof they might be drawn, and conveyed from one place to another, as they ſhould be wanted in the temple. Theſe lavers were double, that is to ſay, compoſed of a baſon, which received the water that fell from another ſquare veſſel above it, from which they drew water with cocks. The whole work was of braſs; the ſquare veſſel was adorned with the heads of a lion, an ox, and a cherubim, that is to ſay, of extraordinary hieroglyphic creatures. Each of theſe lavers contained 40 baths, or four buſhelss, 41 pints, and 40 cubic inches of Paris meaſure. There were ten made in this form, and of this capacity; five of them were placed to the right, and five to left-hand of the temple, between the altar of burnt-offerings, and the ſteps which led to the porch of the temple."

No. CCLIII. BRAZEN SEA, (WITH TWO PLATES) PLATE I.

UNDER the Article SEA, in the *Dictionary*, the reader has ſeen a general deſcription of this capacious veſſel, with the ſentiment of our learned author on the mode of reconciling the different ſtatement of its contents, which in Kings are ſtated at 2,000 baths, in Chronicles at 3,000 baths.

Our author ſuppoſes that (in our upper figure) the bowl, or cavity, held 2,000 baths, and the foot, or hollow, held 1,000 more:—but, what could be the uſe of this hollow? not merely to contain ſo much water; it muſt be for the purpoſe of furniſhing it when wanted: in which caſe, certainly, the cocks ſhould be placed *at the bottom* of it, which they are not. And by what means was this veſſel filled? Here this figure fails; and ſo does the lower figure on our plate; for we can hardly ſay, with truth, that this brazen ſea *contains* the water of the baſon around it. Indeed the oxen may be ſuppoſed to be hollow, and their contents to be excluded in one meaſurement, (that of 2,000 baths) but included in the other. This is poſſible; but this ſeems inadequate to the reconciling the whole of ſo great a difference, and is but a partial approach towards it.

This lower figure is drawn according to Rabbinical ideas, 1. in that, the brim is adorned with ovals, not ox's heads, as ſome, with the Chaldee, interpret the paſſage in Kings; (however, Chronicles plainly denotes heads of oxen) 2. In that, the brim exceeds the body of the baſon; ſo that, though a line of thirty cubits would have encompaſſed the baſon, yet it would not have encompaſſed the brim: by this they mean to provide againſt the queſtion, how a veſſel of ſuch meaſures could hold ſo great a quantity of water? They mean alſo, by reckoning this brim into the meaſure of 3,000 baths, but out of the meaſure of 2,000 baths, to account for that difference in the paſſages which deſcribe it.

If the oxen were ſuppoſed to ſtand three together at each face of the ſquare foot in the upper figure, that diſpoſition would agree with the ſentiments of ſome among the Rabbins; but Joſephus does by no means favour it. Antiq. lib. viii. c. 2.

No. CCLIV. BRAZEN SEA, PLATE II.

WITHOUT expreſſing any diſſatisfaction with the hitherto propoſed modes of reconciling the two paſſages in Kings and Chronicles, I ſhall venture to ſubmit to the candid reader an attempt on other principles, obſerving, with reſpect to this ſea,

1. That no figure I have ſeen has preſerved a proper *inlet* and *outlet* for the neceſſary body of water. Now this water was not ſtagnant, but flowing; indeed, this veſſel was a fountain, as may be determined by two conſiderations; 1. That *moſt*, if not *all*, of the Jewiſh purifications, were to be performed over *running* water. 2. The Jeruſalem Talmud, in *Joma*, per. 3. *Aruch.* in *Mekineh*, *Maimon.* in *Beth. Mikd.* per. 5. agree that a pipe of water came into the brazen ſea out of the well or fountain Etam: whence it became lawful to bathe in this water, becauſe it was a continual ſtream; water conſtantly entering it from the well Etam, and conſtantly flowing from it, for the ſervices of the prieſts who miniſtered at the altar.

2. The conſtruction of a fountain implies pipes, &c. for forcing the water upwards, and correſponding pipes, for paſſing the water *through* (or at leaſt *among*) the oxen, &c. around this baſon.

It has ſeemed, therefore, plauſible to me, that the author of Chronicles does not merely ſtate the quantity of water which this baſon held, but that alſo which was neceſſary to work it, to keep it flowing as a fountain: that which was neceſſary to fill the baſon, *and its accompaniments*. I ſupport this opinion, by obſerving the different phraſeology uſed in the two paſſages: 1 Kings, vii. 26. "it contained—comprehended—*held* (יכיל ICIL) 2,000 baths;" but, 1 Chron. vi. 5. we have two words uſed, one as before, "*it held*," (ICIL)—the other (מחזיק MECHETZIK) "*it received.*" Now the writer would not have uſed *two* words, *adding* another word, merely to ſignify the ſame thing: there is, then, a difference between this *receiving*, and this *holding*. It *received*, when playing as a fountain, and, when all its parts were filled for that purpoſe, they, together with the ſea itſelf, received 3,000 baths; whereas it only *held* 2,000 baths, *i. e.* the ſea excluſively, and when its contents were reſtricted to thoſe of the circular baſon. "It received—*and* held—three thouſand baths."

But there is nothing proves a point like producing an inſtance; the reader, therefore, will permit me to produce the Fountain of the Lions, now extant in the Mooriſh palace at Granada, uſually called, by its Arabic name, *Al-Hambra*. This I have copied from the Antiquities publiſhed by the Spaniſh Royal Society, ſo that, having the neceſſary authenticity, on this authority, it may ſafely be confided in.

This fountain is compoſed of twelve lions, holding the place of Solomon's twelve oxen, "their hinder parts turned inward;" and three toward each quarter of the heavens, of courſe. Solomon's baſon ſtood upon the oxen, and this baſon is ſupported by pillars, which pillars enter the hinder parts of the animals, and through the pillars the water paſſes into the animals. Whether Solomon's baſon had theſe pillars, we cannot tell; but, as it ſtood upon the oxen, (no doubt, at their hinder parts, which were turned inward) the communication by pipes, &c. is obvious. This baſon is ornamented much to the ſame effect as Solomon's probably was.

In the centre of this baſon riſes a ſmaller one, or cup, which is indeed the fountain, and whoſe waters fill the larger. It is impoſſible to determine whether Solomon's had any cup like this; but if it had, the difference between 2,000 baths and 3,000 baths, is accounted for at once; and this with at leaſt as much propriety as the hollow foot of Calmet accounts for it. Such a cup, adding nothing to the external meaſure of the baſon might be omitted in the account. However, not to *inſiſt* on this, it muſt be recollected, that, to ſupply the riſing column of water, of conſiderable diameter, and, no doubt, of a majeſtic elevation—to ſupply alſo the diſcharge of twelve leſſer fountains, from the mouths of the oxen, as in this inſtance from the mouths of the lions—together with what was contained in the various pipes, may well be thought to require half as much water as was held by the baſon itſelf; ſo that the water neceſſary to ſupply the whole, or what was *received* by the entire fountain when at work, was 3,000 baths, of ſuch as the baſon alone *held* 2,000.

Without affecting to determine whether Solomon's baſon had a cup alſo, I would aſk, whether, from the arrangement of the paſſages in the original, it is abſolutely certain, that the ſame brim which had knops compaſſing it, "ten in eighteen inches," is the ſame as that which was "wrought like the brim of a cup, with flowers of lilies?" The ornaments of our cup are like thoſe of flowers: thoſe of the baſon are different: might it not be ſo in Solomon's brazen ſea?

This ſolution ſeems to me preferable to the ſuppoſition that one writer means dry-meaſure baths, the other liquid-meaſure baths; or, that the bath had varied in its quantity after the time of Solomon; ſince the foundation of this explanation is matter of fact, and ſince the coincidence of ideas between Solomon's fountain and that of our plate, is ſtriking, to whoever will attentively peruſe the deſcriptions which are left us. In fact, without meaning to preſs the principle too far, I ſuppoſe this Fountain of the Lions may ſerve to illuſtrate the brazen ſea of Solomon, till a better can be obtained; which I think will not be ſpeedily, ſince the circumſtance of finding any animals ſculptured in the palaces of the Orientals, is extremely rare; and ſince this is a deviation from the laws and cuſtoms of the people among whom it was made, which a ſovereign only would have dared to indulge. Perhaps this fountain is *unique* in its kind. I ſhall add Mr. SWINBURNE's Deſcription of it. "Travels in Spain," p. 178.

"Oppoſite to the door of the *communa*, through which you enter, is another, leading into the *Quarto de los Leones*, or apartment of the lions, which is an oblong court, 100 feet in length, and 50 in breadth, environed with a colonnade ſeven feet broad at the ſides, and ten at the end. Two porticos, or cabinets, about 15 feet ſquare, project into the court at the two extremities. The ſquare is paved with coloured tiles; the colonade with white marble. The walls are covered five feet up from the ground with blue and gold, with an Arabic motto on a bend, ſignifying, "No conqueror but God." The columns that ſupport the roof and gallery are of white marble, very ſlender, and fantaſtically adorned: they are nine feet high, including baſe and capital, and eight inches and a half diameter: they are very irregularly placed; ſometimes ſingly, at others in groupes of three, but more frequently two together. The width of the horſe-ſhoe arches above them is four feet two inches for the large ones, and three for the ſmaller. The ceiling of the portico is finiſhed in a much finer and more complicated manner than that of the *communa*, and the ſtucco laid on the walls with inimitable delicacy; in the ceiling it is ſo artfully froſted and handled as to exceed belief. The capitals are of various deſigns, though each deſign is repeated ſeveral times in the circumference of the court, but not the leaſt attention has been paid to placing them regularly, or oppoſite to each other.

"Not the ſmalleſt repreſentation of animal life can be diſcovered amidſt the varieties of foliages, groteſques, and ſtrange ornaments. About each arch is a large ſquare of arabeſques, ſurrounded with a rim of characters that are generally quotations from the Koran. Over the pillars is another ſquare of delightful fillagree work. Higher up is a wooden kind of cornice, as much inriched with carving as the ſtucco that covers the part underneath. Over this projects a roof of red tiles, the only thing that diſfigures this beautiful ſquare. This ugly covering is modern; put on by order of Mr. Wall, the late prime miniſter, who a few years ago, gave the Alhambra a thorough repair. In Mooriſh times the building was covered with large painted and glazed tiles, of which ſome few are ſtill to be ſeen. In the centre of the court are twelve ill-made lions, muzzled, their fore-parts ſmooth, their hind-parts rough, which bear upon their backs an enormous baſon, out of which a leſſer riſes. While the pipes were in good order, a great volume of water was thrown up, that, falling down in the baſons, paſſed through the beaſts, and iſſued out of their mouths into a large reſervoir, where it communicated by channels with *jet d'eaus* in the apartments. This fountain is of white marble, embelliſhed with many feſtoons, and Arabic diſtichs, thus tranſlated:

"Seeſt thou not how the waters flow copiouſly like the Nile?"

"This reſembles a ſea waſhing over its ſhores, threatening ſhipwreck to the mariners."

"This water runs abundantly to give drink to the lions."

"Terrible as the lion is our king in the day of battle."

"The Nile gives glory to the king, and the lofty mountains proclaim it."

“ This garden is fertile in delights; God takes care that no noxious animal ſhall approach it.

“ The fair princeſs that walks in this garden, covered with pearls, augments its beauty ſo much, that thou may'ſt doubt whether it be the fountain that flows, or the tears of her admirers.”

This fountain in our plate may ſerve to anſwer another difficulty, which has been raiſed on the caſting of Solomon's brazen ſea—how ſuch an immenſe body could be caſt *at once?* This difficulty has ariſen from taking as certain that the ſea was ſtrictly a circle; whereas our fountain, though circular, is divided into twelve faces, each face being itſelf a plane, and forming an angle with its neighbour: notwithſtanding this, it has hitherto been deſcribed as *round*; and Mr. **Swinburne**, in his deſign of it, has drawn it as if it were truly circular, not noticing the angles. If this were the fact alſo, with reſpect to Solomon's ſea, then we perceive how eaſily each face might be caſt ſeparate, and afterwards the whole might be united; notwithſtanding which, few perſons, if any, would heſitate in deſcribing it as a *round* baſon. This would determine too, that his oxen ſtood, like our Mooriſh lions, one to each face, with equal intervals between them, all round the circumference, and not, as might be gathered from the deſcription, three together, each three facing a cardinal point of the heavens [which has been the ſentiment of the Rabbins, Talmud in Erubhin, in Gemar. Rab. Sol. & Kimchi, and which, they ſay, alludes to the ſquare foot, whoſe ſection is ſhewn in our figure from **Calmet**: Vide alſo the oxen of the lower figure, Plate I]. If this be fact, and it is generally admitted, it implies a conſiderable latitude of expreſſion; ſince only one ox out of any three, could, ſtrictly ſpeaking, face that point of the compaſs which all the three are ſaid to face. It is hardly credible that the ſea itſelf ſhould be ſtrictly a circle, and that its ſupporters ſhould be grouped in four diviſions, forming a ſquare, but rather that they ſhould be ranged in the ſame manner as the lions of our plate, as ſhewn in the plan; which adds to the other coincidences of theſe remarkable fountains.

N. B. The utility of the brazen ſea, as of our fountain, was as great in reſpect of coolneſs as of purity; and, like our fountain, it ſtood in a court, where it was at once uſeful and magnificent.

[Is there any alluſion to the brazen ſea as a fountain, in Zech. xiii. 1. “ *In that day there ſhall be a fountain opened*, not merely to the prieſts in divine ſervice in the temple, but it ſhall be free *to the houſe of David, and to the inhabitants of Jeruſalem* in general, to the whole nation, &c. *for cleanſing of ſin and uncleanneſs*, &c.?]

No. CCLV. IMPLEMENTS OF WORSHIP.

No. 1. THE plate on which this ſubject occupies the firſt place, contains ſeveral figures of tabernacle or temple inſtruments of worſhip; copied from thoſe which M. **Saurin** publiſhed, in his great work of Diſcourſes on the Bible. As they differ eſſentially from thoſe given by **Calmet**, we have thought it right to ſet them alſo before the reader; that, at leaſt, he might chuſe, or combine in his ideas, ſuch parts as in his judgment were moſt entitled to ſelection, on account of their probability, fitneſs, &c. This repreſents a **Brazen Bason, or Laver**, ſuch as that made by Moſes, Exod. xxx. 18. for the various ablutions of the prieſts, when engaged in divine ſervice: but I am not convinced that this is adapted for Aaron and his ſons to waſh herein their feet, as well as their hands: the height of the ſtand on which this Laver is placed, ſeems to render it unfit for a *pediluvium*: we might remark, too, that with whatever eaſe a veſſel of this height might be emptied, it would take no little labour to fill it. A much lower ſtand, and a form more like to the Egyptian ciſterns of porphyry, which are extant, (of whoſe ſhape the reader may conceive by that of a coffin) had perhaps approached nearer to the article meant to be repreſented.

No. CCLVI. BRAZEN ALTAR.

No. 2. THIS ſhape and conſtruction of the Brazen Altar, and its grate, has been ſo generally received, and poſſeſſes ſo much plauſibility, that we have not thought it worth our labour to ſeek for any variation of this article. Preciſion is abſolutely unattainable on this ſubject; and a general reſemblance, if intelligible, is ſufficient. The horns of this altar we have corrected in another place: Fragment, No. CXXVIII. p. 45, and plate.

No. CCLVII. THE ALTAR OF INCENSE.

No. 3. THIS is the altar on which the prieſt Zachariah was appointed to place the incenſe, and while engaged in which ſervice he ſaw an angel. Luke i. 11.

The form of this altar is ſo nearly aſcertained by its dimenſion, that further ſearch after it is uſeleſs: as to the ornaments, ſuch as the crown, or border, which went round it, little can be ſaid with evidence, reſpecting them. The horns are liable to the ſame exceptions as thoſe of the former ſubject. The following is from Calmet.

"This was a ſmall table of Shittim wood, covered with plates of gold, of one cubit in length, another in width, and two in height. At the four corners of it were four horns, and all round a little border or crown over it. Every morning and evening the prieſt in waiting for that week, and appointed by lot for this office, offered incenſe of a particular compoſition upon this altar; and to this end entered with the ſmoking cenſer filled with fire from the altar of burnt-offerings into the holy, where this altar was fixed over againſt the ſhew-bread table. This was the altar which was hidden by Jeremiah before the captivity, 2 Macc. ii. 5, 6. The prieſt having placed the cenſer on it, retired out of the holy."

No. CCLVIII. SHEW-BREAD TABLE.

"THIS was a ſmall table of Shittim wood, covered with plates of gold, having a little border round it, adorned with ſculpture. It was two cubits long, one cubit wide, and one and an half in height. It was placed in the holy. Upon this table, every ſabbath day, were put twelve loaves with ſalt and incenſe."

No. 4. This figure ſhews a different mode of placing the ſhew-bread loaves, and the golden pipes, from any we have yet ſeen: we cannot, ourſelves, attach much authority to it, after our reaſonings on a former occaſion: neither do we think the table on which they ſtand, has either much elegance, or much probability of form, to recommend it. Nevertheleſs, as our opinion is not infallible, we have thought proper to ſubmit to our readers theſe variations which are the productions of very ingenious men, and which have been acquieſced in by very competent learning and ſkill.

No. CCLIX. ARK OF THE COVENANT.

THE reader has ſeen in our former attempts [Vide No. CLII.] to aſcertain the figure of the Cherubim, the difficulties in which that enquiry is enveloped. Almoſt every man of learning has his own ideas on the ſubject, witneſs the variety on our plate, to theſe, under favour, we have added our own conceptions, which certainly are little related to any of thoſe round about them.

No. 1. This idea of a child's head, with a pair of wings at its neck, is common in all our churches; how this came to be conſidered as the cherub, I do not know: ſurely it is putting a part, in fact a very ſmall part, for the whole, and yet this has been long and generally prevalent.

No. 3. Shews that the animal part of the cherub has alſo been taken as repreſenting the whole figure. That part of the deſcription of the ſacred authors refers to an animal portion of the general compoſition, cannot be doubted; but, whoever firſt compoſed this deſign [it is in SAURIN] had ſurely overlooked the ſuperior dignity of human nature; or perhaps, thought, that becauſe the name of calf or beeve, is occaſionally applied to the cherub, therefore the calf might repreſent the whole; which does not appear to be correct.

No. 2, 4, 5, 6, Shew various attitudes that have been imagined for the cherubim attending the ark. It is not our inclination to blame any of theſe endeavours, we merely ſuggeſt that their very variety proves the difficulty of the ſubject.

No. 7, 8, 9, 10, Are repreſentations of the cherubim, compounded according to our own conception of its figure. It is drawn both kneeling and ſtanding upright. Kneeling is the cuſtomary poſture of the Egyptian ſacred emblematic animals, ſphinxes, &c. but the actions of the cherubim, when ſeen in viſion by the prophets, appear to indicate a characteriſtic activity, which is inconſiſtent with kneeling as their ordinary poſture. How far this applies to ſculptured repreſentations of cherubim, we do not determine: neither are we ſo unconſcious of the obſcurities and difficulties of this ſubject, as to ſuppoſe that this firſt effort will complete the ſubject, or that valid reaſons may not be urged againſt the novelties of our delineations: for which reaſon we have offered them as ſketches only.

No. 7. Is compoſed on ſomewhat of Egyptian ideas; of the four heads only three are ſeen, the fourth being behind: of the four arms only two are ſeen, and thoſe hanging down by the ſides of the figure, the two others being ſuppoſed, in like manner, to be hanging down behind them. The legs and feet are beſtial, as are the hinder parts of the figure.

No. 8. The three heads of this figure are like the former: but the arms are ſuppoſed to be in motion: two of them ſupporting the wings: the third in front of the body; the fourth behind, unſeen. Theſe arms are placed each under a head. The legs of this figure are human; the hinder parts beſtial. The wings of both theſe figures are croſſed in front for the purpoſe of concealment.

No. 9. This figure differs from the former in its attitude, as kneeling; all the four arms are in action; two of them may be ſuppoſed in proclamation, "Holy, Holy, &c." The wings cover the flanks of the animal part of the figure.

No. 10. Is compoſed pretty much according to thoſe figures which ſtill remain at Perſepolis: the wings from the flanks being raiſed, and the countenance bearded, correſpondent to Eaſtern notions of dignity; the action of the hands is that of adoration.

The reader will perceive from theſe eſſays what numerous deficiencies attend our attempts on this ſubject; no doubt antiently it was well known; but the deſcriptions which are come down to us, are ſo incomplete, that we, who have nothing like it among the appendages of our worſhip, are unable by all our diligence, to attain to any thing which we can venture to depend on, as certain, or ſatisfactory.

No. CCLX. SYCAMORE FIG TREE.

I do not know that I ſhould have referred again [see No. LXVII. p. 120.] to the ſubject of the barren fig-tree, which is uſually ſaid to have been *curſed* by our Lord, had not the following remarks of Mr. Levi induced me. [The plate is given at the deſire of our friends. The fruit and leaves below are the ſize of nature.]

"His curſing the fig-tree for not bearing fruit out of ſeaſon. Mark. xi. 13. This I conceive to be neither rational, or juſt. For, in the firſt place, the text ſays, *And when he came to it, he found nothing but leaves; for the time of figs was not* YET. Hence it is manifeſt, that he required the tree to produce fruit out of ſeaſon, and which would have been contrary to the intent of its creator; and therefore, he, as a dutiful ſon, curſes the innocent and guiltleſs tree, for doing that which his father had commanded it to do, *viz.* to bear fruit in its proper ſeaſon. If after this, Chriſtians ſhould perſiſt in the miracle, according to the *letter* of the ſtory, much good may it do them: but I am ſure, it will never be the means of converting the unbelieving Jews to the Chriſtian faith."

I wiſh only to remark, 1. That from the very appearance of this print, it is evident our Lord might diſcern the leaves of the tree, and its general greenneſs ariſing from them, long before it was clear to obſervation, whether there were figs on the trunk of the tree, or not. 2. That though we commonly ſay our Lord *curſed* this fig-tree, yet the expreſſion, ſtrictly ſpeaking, is incorrect. I conceive of our Lord as doing no more to this tree, than commanding it to CONTINUE IN ITS PRESENT STATE, *q. d.* "As thou art now barren, barren remain; [no man has hitherto eat fruit from thee] let no man in future eat fruit from thee: that ſterility which now renders thee unprofitable, ſhall continue to be thy character."—In fact, then, the ſhrivelling of the leaves was the only alteration which took place in the apparent ſtate of this tree, and thoſe leaves being wholly uſeleſs, though the tree might be ſaid to be *curſed* by reaſon of this privation, yet this injury, or curſe, was only apparent, and not real. It was no diminution of any man's property; but was plainly ſaying, in action, as well as words, "this tree yields no fruit; let it not therefore produce leaves, to diſappoint the appetite of any ſubſequent ſeeker of food from it." Whether this tranſaction was in any degree referable to the then ſtate of the Jewiſh nation, is a ſubject into which I do not enquire; but general opinion inclines to that ſentiment.

No. CCLXI. CARAVANSERAI.

IN No. XXIII. we hinted at the nature of a Caravanſerai, or Eaſtern inn; ſince that article was printed, having obſerved in Le Bruyn a repreſentation which may give a good idea of ſuch buildings, we have directed it to be copied for the uſe of our readers: we have alſo added the plan to it.

It conſiſts of a ſquare court, having chambers all around it; in the center is a fountain. Now, I conceive, that theſe *chambers* are what the Evangeliſt alludes to, when he ſays, Luke, ii. 7. "There was no *place* (τοπος) for Joſeph and Mary in the inn;" every chamber was pre-engaged and pre-occupied. The reader will perceive by the plan what privacies theſe afforded for the circumſtances of Mary, and he will learn, that it is a frequent occurrence in travelling in the Eaſt, to take ſhelter in a ſtable: but the queſtion returns, —Was the ſtable of Joſeph and Mary adjacent to the Caravanſerai, in fact a part of it? according to the following extract; if ſo, did the angel direct the ſhepherds rather to *the* manger, than to *a* manger? Several MSS. agree with this query, by reading "the manger" —*i. e.* either that of the Caravanſerai, in which caſe it was well known to the ſhepherds, and was acceſſible by night; or, to a place called "the manger," where Joſeph and Mary had found hoſpitality. The reader will accept the following quotations.

"The Caravanſerais are the Eaſtern inns, far different from ours; for they are neither ſo convenient, nor handſome: they are built ſquare, much like cloyſters, being uſually but one ſtory high; for it is rare to ſee one of two ſtories. A wide gate brings you into the court; and in the midſt of the building, in the front, and upon the right and left hand, there is a hall for perſons of the beſt quality to keep together. On each ſide of the hall are lodgings for every man by himſelf. Theſe lodgings are raiſed all along the court, two or three ſteps high, juſt behind which are the ſtables, where many time it is as good lying as in the chamber. Some will rather lye there in the winter, becauſe they are warm, and are roofed as well as the chambers. Right againſt the head of every horſe there is a niche with a window into the lodging chamber, out of which every man may ſee his horſe is looked after. Theſe niches are uſually ſo large, that three men may lye in them; and here the ſervants uſually dreſs their victuals." *Tavernier's Travels*, p. 45.

"The entrance is under a high and magnificent portal, adorned with Moſaic work, like all the reſt of the buildings, and upon the ſides runs a portico, where you may lie in the day time conveniently, and as pleaſantly, as in the inn itſelf. The fountain in the middle of the court is raiſed above five foot: and the brims of it are four foot broad, for the convenience of thoſe that will ſay their prayers after they have performed their purification." *Chardin*, p. 412.

No. CCLXII. ANTIENT DIALS.

WE have on a former occaſion [Vide Fragment, No. II.] offered an inſtance of a dial, which, in our apprehenſion, bid fair to illuſtrate the hiſtory of the retrogradation of the ſhadow on the ſun dial of Ahaz. We then offered two inſtances of ſun dials, pretty nearly of the ſame conſtruction; we have ſince obſerved ſome others, which we have taken the opportunity of this Plate to ſet before the reader.

No. 1. It may be ſatisfactory to ſome of our readers, to know, that a dial of this kind, is nearer to them than they might be aware of: and within their inſpection ſhould they be ſo inclined. This dial, formed on the ſame principles as thoſe in the former plate, but ſmaller, is at the Earl of Beſborough's at Roehampton, and is a very valuable piece of antiquity: the inclination of the plane, ſuppoſed to be that of the equator, is about 31 degrees from the perpendicular, (which is the latitude of Alexandria in Egypt) wherefore, it is poſſible, this dial was made for that antient city. The centre, from whence the hour lines iſſue, is a little above the preſent top of the ſtone; probably ſo much as was equal to the thickneſs of the gnomon, which, by the holes yet remaining, ſeems to have been there fixed: the intervals of the hour lines at either extremity, are leſs than thoſe in the middle: but this may be owing to the figure of the excavation not being truly ſemicircular; for, had it been ſo formed, the intervals would have been all equal. This however is not the caſe in the Athenian dial; for the intervals therein are all equal, although the curve of the excavation appears to be parabolic.

No. 2. Shews a dial of the ſame nature, and conſtructed on the ſame principles, but the gnomon is different in its form. This dial is placed upon a pillar, whoſe height, by proportion with the figures accompanying it, may be full ſix feet. This occurs in a Moſaic at Rome. From Winkelman's Monumenti Inediti, plate 185. page 243. who thus ſpeaks of it. "We have here a ſun dial on a column, as was cuſtomary at Rome, in antient times, in public places, and ſeems to have been the uſage in aſſemblies of learned men." [Cic. orat. ad Quinct. c. 18. Macrob. Saturn. lib. i. cap. 4. conf. Vict. var. lect. lib. xxi. cap 13.] All the dials repreſented on antient monuments are elevated, like this of our *muſaic*, upon a column, or other high *cippus*: in fact, it is recorded that Valerius Meſſala placed in like manner, on a column, the firſt dial that was erected publicly in Rome, in the time of the firſt Punic war. Plin. lib. vii. cap. 60."

No. 3. Shews another form of the dial; principles the ſame. **Wink.** *Monum. Ined.*

No. 4. Is yet another form, from Montfaucon's Supplement, who ſays, it was the only inſtance he knew of. In the original, a figure is looking at this dial, by proportion, to whom, this pillar is about ſix feet high.

Upon the whole, we may conclude, that the uſual height at which theſe dials were placed, was about level with the eye of the inſpector. How much this agrees with the hiſtory of Hezekiah, cannot eſcape the reader. We ſee too that thoſe interpreters who underſtood a pillar by the dial of Ahaz, were not far from right in their opinion, though they fell ſhort of accuracy. As it appears that the dial itſelf was ſmall, and portable, no doubt but the mode of raiſing it to a proper height might vary, according to ſituation, or to the purpoſe of the proprietor, whether for ornament, utility, or &c.

No. CCLXIII. OF WATCHES, IN THE EAST.

THE reader will recollect that the mode of dividing the hour into three parts, occaſioned embaraſſment, in our account of the dial of Ahaz; and was indeed the chief embaraſſment which the conſtruction and application of that inſtrument then preſented. It is with pleaſure, therefore, we now add, what we hope may be eſteemed ſufficient conviction on that ſubject.

The upper figure on this plate, is the ſame as we mentioned in No. CII. of which that print was a proof ſent over from Calcutta, by the engraver. We ſhall endeavour to explain it in as few words as poſſible.

The outer circle contains the hours, as uſed among ourſelves, XII. being noon, and XII. being midnight. At the equinox, VI. would be evening, and VI. morning; but in ſummer [in India] V. is morning, and in winter, VII. is morning: in winter V. is evening; but VII. is evening in ſummer. In the ſecond, or intermediary, courſe of figures, are marked the Hindu diviſions of theſe periods of time into what we ſhould call minutes (as from XII. to II.) 24. 48. 12. 36, 60, &c. whereby, it appears that 24 minutes, is a diviſion of time uſed in India, and is called *ghuree*, or *dund*. This, though it is not exactly three diviſions to the hour, which would be 20 minutes each, yet it is near enough to juſtify our former calculation, and may be groſſly taken as an inſtance of dividing the hour into three parts; which we then wanted.

The third circle ſhews the watches of the day and night: on which we obſerve, that the firſt watch begins at different points of time, following the fluctuations of ſummer and winter; but always *ends* at XII. throughout the year, conſequently, the ſecond watch *begins* at XII. though its termination fluctuates with the ſeaſons. The whole 24 hours is divided into two ſets of watches, four in each ſet; the ſecond watch ending at XII. both of noon and of night: the intermediate watches being longer or ſhorter, according to the ſeaſon. For inſtance, the fourth watch, in ſummer, begins about V. in the morning (ſun-riſe) and continues to about 48 minutes paſt VIII. during a ſpace of nine *ghurees*, as denoted by the figures accompanying the word Summer; and the firſt watch following it begins at 48 minutes paſt VIII. and ends at noon, of courſe; containing eight *ghurees*. At the equinox, the fourth watch begins at VI. and ends at 12 minutes paſt IX. containing eight *ghurees*; the ſucceeding firſt watch contains only ſeven *ghurees*. In winter the fourth watch begins at 48 minutes paſt VI. [nearly VII. o'clock] and ends at 36 minutes paſt IX. containing ſeven *ghurees*; the ſucceeding firſt watch contains only ſix *ghurees*. The evening watches are, of courſe, the reverſe to this. The ſecond watch in ſummer, is eight *ghurees* in length; at the equinox, it is ſeven *ghurees*; and in winter it is ſix *ghurees*. The third watch is proportionately long in ſummer, *i. e.* from 12 minutes paſt III. to VII. o'clock; at the equinox it is from 48 minutes paſt II. to VI. o'clock; and in winter from 24 minutes paſt II. to 12 minutes paſt V. The fluctuations of theſe watches are marked by the letters W. W. W. The ſame is to be underſtood of the night watches.

We ſhall ſuppoſe, for the preſent, that although the mode of calculating time antiently in Judea, might vary from this, yet, in general, it might be ſo far allied to it, that this may ſerve to exemplify the Hebrew Horologery, till one more exact can be procured; if greater preciſion be requiſite.

The cuſtom of dividing time by watches, is very antient; ſo early as the Exodus of Iſrael from Egypt, we find mention of the morning watch, Exod. xiv. 14. meaning, no doubt, that whoſe termination was at the morning: the third night watch of our dial. How much deeper the antiquity of this cuſtom might extend, we do not know; but from the manner of noticing it, in the Moſaic Hiſtory, it was not new at that time.

On our dial, the ſhadow marks the night; paralels V. VII. mark the commencement and end of day in ſummer; paralels VI. VI. the ſame at the equinox, and paralels VII. V. the ſame in winter.

When the Pſalmiſt ſays he "longed for God more than they who long for the morning," does he mean, thoſe who in a long winter's morning watch, amid all the inclemencies of the ſeaſons, froſt, ſnow, &c. are bound to endure throughout a watch, conſiderably longer than the morning watch of ſummer? may we add to a natural deſire for morning light, the additional inconveniencies of ſo long a watch, to urge their wiſhes?

Further to apply theſe reaſonings, to Scripture, obſerve that among the Hebrews, as Godwin ſays,

> Their night was divided into four *quarters* or *greater hours*, termed four *watches*, each *watch* containing three *leſſer hours*. The firſt they called *caput vigiliarum*, the beginning of the watches, Lam. ii. 19. the ſecond was the middle watch, Judg. vii. 19. not ſo termed, becauſe there were only three *watches*, as *Druſius*, Judic. vii. 19. would perſuade, but becauſe it dured till *midnight*. The *third watch* began at *midnight*, and held till three of the clock in the morning. If he come in the *ſecond*, or *third watch*, Luke xii. 38. The *laſt*, called the *morning watch*, Exod. xiv. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night, *Jeſus* went out unto them, Matt. xiv. 24. Theſe *watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed οψε, the *even*. The *ſecond*, μεσονυκτιον, *midnight*. The *third*, αλεκτοροφωνια, *cock-crowing*. The *fourth*, πρωι, the *dawning*. *Ye know not when the maſter of the houſe will come*, 1. *at even, or* 2. *at midnight, or* 3. *at cock-crowing, or* 4. *at the dawning*, Mark xiii. 35.
>
> The day was likewiſe divided into four *quarters*, as appeareth by the parable of the labourers hired into the vineyard, Matt. xx. The firſt quarter began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the afternoon. The fourth quarter at ſix of the night. The firſt *quarter* was called the *third hour*, verſe 3. The ſecond *quarter*, the *ſixth hour*, verſe 5. The third *quarter*, the *ninth hour*, verſe 5. The laſt *quarter*, the *eleventh hour*, verſe 6.

This writer was ignorant of the fluctuations of ſome of the watches, as we have intimated, and explained already. He proceeds to ſay,

> Some expoſitors finding mention of the dawning of the day, in this parable, verſe 1. They reckon the four *quarters* of the day after this manner. *Hora prima*, *Hora tertia*, *Hora ſexta*, *Hora nona*. Where firſt they err, in taking the *dawning* of the day for the *firſt hour* of the day; for πρωι, the *dawning*, ſignifieth the *laſt quarter of the night*, called the *morning watch*. Secondly, they err in making the *laſt quarter of the day* to be the *ninth hour*, for what then ſhall become of the *eleventh hour*, mentioned in the ſame parable?
>
> By this diviſion of the day into theſe four *quarters* or *greater hours*, the *evangeliſts* are reconciled touching our *Saviour's* paſſion. He was crucified at the third hour, Mark xv. 25. St. *John* intimateth his examination before *Pilate*, to have been *Hora quaſi ſexta*, *about the ſixth hour*, John xix. 14. In the firſt place, underſtand by this crucifying, not *his hanging on the croſs*, which was not till the *ſixth hour*, Luke xxiii. 44. nor his *expiration*, which was not till the *ninth hour*, Mark xv. 34. but his *examination* under *Pilate*, at which time the people cried out, *Crucifie him*, *crucifie him*; and then the third and fixth hour will eaſily be reconciled, for theſe two hours immediately following one another, what was done on the third hour, might truly be ſaid to be done *about* the ſixth.
>
> This ſheweth that the hours among the *Jews* were of two ſorts; ſome leſſer, of which the day contained twelve; others *greater*, of which the day contained four, the leſſer are termed *hours of the day*. *Are there not twelve hours in the day?* John xi. 9. The greater, ſome term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple* at the *ninth hour of prayer*, Acts iii. 1. But in truth there are but three hours of prayer, the *third*, the *ſixth*, and the *ninth*. The *third* inſtituted by *Abraham*, the *ſixth* by *Iſaac*, and the *ninth* by *Jacob*. The *third hour the Holy Ghoſt* deſcended upon the *apoſtles*, Acts ii. 15. About the *ſixth*, *Peter* went up to the houſe top to pray, Acts x. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, Acts iii. 1.

The word *hour* is certainly uſed with very great latitude in Scripture: it ſeems to imply the ſpace of time occupied by a whole watch, in Matt. xxvi. 40. Mark xiv. 37. "What, could ye not *watch* one *hour?*" one ſpace of time allotted to that duty. Rev. iii. 3. "If thou ſhalt not *watch*, thou ſhalt not know what *hour* I will come upon thee." Matt. xxiv. 43. 44. xxv. 13. "*Watch*, therefore, for ye know neither the day nor the *hour* wherein the ſon of man cometh." I think theſe inſtances prove, in addition to thoſe quoted above, that there was a connection between the word *hour*, and the period of *a watch*. I ſuſpect the ſame, in ſome of the following paſſages, Luke xxii. 59. Peter having denied his knowledge of Jeſus to the guard, a new ſet of guards came to relieve the former; and among them was one who challenged Peter, about the ſpace of one *hour*—one *watch*—after his former denial: ſo Felix ordered Paul to be ſent away at the third *hour*, perhaps a military *watch*—of the night, Acts xxiii. 23.

The hours of prayer are alluded to 2 Eſdras ix. 44. "Day and night and every hour I prayed." Hour is uſed in a very extenſive ſenſe, "But of that day, and that *hour*, knoweth no man," Matt. xxiv. 36. "I will keep thee from the hour of trial, which is to try all the world," Rev. iii. 10. xvii. 12.

But, after attending to our dial, I would query,—whether this word, *hour*, is not uſed to expreſs a much ſmaller portion of time? "Daniel was aſtoniſhed one *hour*," one *ſchaate*,—turn, pauſe, or interval. Was this one *ghuree*, or diviſion of time, *i. e.* about one third of an hour? In Chaldee this word ſignifies to declare, to tell, which agrees with what will be ſaid preſently: one *noticing*, or declaration, [Daniel is written in Chaldee] vide Dan. iii. 6. and perhaps ſuch is its import throughout this prophet. So in the article DIAL in the Dictionary, compared with HOUR, we learn, that Tobit continued proſtrate about two hours; but the Chaldee reads, three hours, *q.* three *ghurees?* making ſomewhat more than one of our hours. This ſhorter period is implied Gal. ii. 5.

We remark alſo, that this word, hour, is uſed with no leſs latitude in modern language. "The hours," are the ſeaſons of the year in Italian. *Les quatre heures du jour*, the four *hours* of the day, in French, are morning, noon, evening, night: the *hours* of divine ſervice, or canonical hours, according to the Roman ritual, contain three of our common hours: add to theſe, our uſual calculation of hours, and we ſhall perceive, that however cuſtom, among ourſelves, has fixed the ſignification of this word, yet in fact, it expreſſes little beyond a limited portion of time: or, a portion whoſe limits are various, according to the uſages of various places and nations.

It is now time to inform the reader, that the *ghurees* marked on our circles, 1. 2. 3, &c. to 9. denote alſo, the number of bells which are to be ſtruck, or the number of ſtrokes which are to be made, on a bell, during the courſe of a watch: and this leads to two ideas, *firſt*, that of a perſon to inſpect, and to announce, the time, as it paſſes; *ſecondly*, the ſounding of a bell to mark the time, which is equivalent to our ſtriking of a clock.

The perſon who ſtrikes the bell, in India, is called the *ghuree-alee*: the following is the mode uſed in obtaining the time. "The apparatus with which the hours are meaſured and announced, conſiſts of a ſhallow bell-metal pan, named, from its office, *ghuree-al*, and ſuſpended ſo as to be eaſily ſtruck with a wooden mallet, by the *ghuree-alee*, who thus ſtrikes the *ghurees* as they paſs, and which he learns from an empty thin braſs cup (*kutoree*) perforated at the bottom, and placed on the ſurface of the water in a large veſſel, where nothing can diſturb it, while the water gradually fills the cup, and ſinks it in the ſpace of one *ghuree*, to which this hour cup, or *kutoree*, has previouſly been adjuſted aſtronomically by an aſtrolabe, uſed for ſuch purpoſes in India." "The firſt *ghuree* of the firſt *puhur* is ſo far ſacred to the Emperor of Hinduſtan, that his *ghuree-alee* alone ſtrikes one for it. The ſecond *ghuree* is known by two blows on the *ghuree-al*, and ſo on: one ſtroke is added for every *ghuree* to the higheſt, which (aſſuming the equinoctial periods for this ſtatement) is eight, announced by eight diſtinct blows for the paſt *ghurees*, after which, with a ſlight intermiſſion, the *gujur* of eight bells is ſtruck, or rung, as noted in the diagram by the chime figure 8, and then one hollow ſound publiſhes the firſt, or, &c. *puhur din*, or *rat*. In one *ghuree*, or 24 minutes, after this, the ſame reiteration takes place; but here ſtops at the ſeventh or meridional *ghuree*, and is then followed with its *gujur* or chime of 15; of which eight are for the firſt watch, and ſeven for the ſecond." Thus the hours, and their diviſions are marked through the whole day. Six or eight people are required to attend the eſtabliſhment of a *ghuree*, four through the day, and as many at night: ſo that none but wealthy men, or grandees, can afford to ſupport one as a neceſſary appendage of their conſequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this ſort to conſult, as (thoſe being excepted which are attached to their armies) I imagine there are no other public (*ghurees*) clocks in all India." ASIATIC RESEARCHES, Vol. v. p. 88.

Such is the cuſtom in India; ſomewhat of the ſame nature obtained antiently in Perſia, for Joſephus informs us, *Antiq.* lib. xi. cap. 6. that the Emperor Artaxerxes enquired the hour of the night, of thoſe whoſe office it was to inform him. It appears too, that the Romans had youths, whoſe office it was to announce the hour; and if I recollect rightly, Nero directed this to be done at his table, that the gueſts might more ardently enjoy what remained of life and good cheer. So Martial, lib. viii. epig. 67.

> *Horas quinque puer* nondum *tibi nunciat*, et tu,
> Jam conviva mihi, Cæciliane, venis.

"The boy has not given you notice of the fifth hour, yet you come to be my gueſt," *i. e.* too early for the entertainment. Juvenal, in reckoning up the inconveniencies of old age, Sat. X. ver. 215. adds,

> ——Clamore opus eſt ut ſentiat auris
> Quem dicat veniſſe *puer, quot nunciat horas.*

"The boy who comes to tell the hours, muſt bawl loudly into his ears, to make him hear."

hear." It appears alſo that the military watches among the Romans, were announced by ſound of trumpet:

> Et jam *quarta canit* venturam *buccina* lucem. Propertius, lib. iv. Eleg. 4.

And when Pompey determines to ſail away privately, without alarming Cæſar's camp, he orders

> ———— —ne litora clamor
> Nauticus exagitet, nec *buccina dividat horas*. Lucan. Pharſal. lib. ii.

We infer, that ſome perſon analogous to the *ghuree-alee* of India, was retained by Artaxerxes, Nero, &c. to communicate information reſpecting time, whether of day or night.

Now this rectifies an inadvertency which we had committed, on the ſubject of the watchman in No. CLXXXVIII. where the idea of a watchman *going his rounds*, though it " reduces the paſſage into modern Engliſh," yet is too much Engliſh to be ſtrictly accurate: for, though ſuch *might* be the fact, yet it is not certain that the ſame watchman who went round the city, was the *ghuree-alee* whoſe office it was to expreſs the time. It makes no difference in the ſenſe of the paſſage, as we have explained it, but if the reader inclines to refer the queſtion there aſked, to a *ghuree-alee*, the inſtances of Artaxerxes, &c. may ſupport that inclination: and it cannot eſcape notice, that theſe inſtances confirm our general idea, as explained in that **Fragment**, (on Iſaiah, xxi. 11, 12.) almoſt beyond controverſy.

If it was cuſtomary with perambulating watchmen, to calculate the time of night by the ſtars, or the general appearance of the heavens, then ſuch a queſtion as we ſuppoſed *might* be aſked, in the **Fragment** referred to, is addreſſed to ſuch an one, with the greateſt propriety; and this ſuppoſition is confirmed, by a paſſage in Euripides, Rheſus, ver. 527.

> Whoſe is the watch? what ſtar now paſſes
> The duſky noon of night?———
> ——— ———Some conſtellations
> Are ſet already; and the Pleiades
> In eaſtern ſkies appear. The Eagle flies
> In heaven's high ſummit.———

This train of reaſoning has its aſpect on the ſentiments of ſome critics on the paſſage Luke xxii. 60. " the *cock* crew." The Jews affirm, that all cocks were removed out of Jeruſalem, at the time of the paſſover; to meet which aſſertion, ſome critics have propoſed to render theſe words, by " *the cock crowing was ſounded*," *i. e.* by the watchman, or *ghuree-alee*. Dr. Doddridge thinks this " very unnatural," but, if it were then cuſtomary to ſtrike on a bell, the number of chimes, the ſame as in India, the *unnaturalneſs* of this rendering is invalidated at once; whether it be, or be not, the true import of the phraſe.

There are ſome other notes of time in Scripture, to which this information may apply; but to notice them would lead us too far. Poſſibly we may reſume the ſubject.

No. CCLXIV. OF WATCHMEN, IN THE EAST.

WE read of watchmen in ſeveral places of Scripture; ſo early as Exod. xiv. 24. the morning watch is mentioned, implying no doubt, that period of time when the watchmen were wont to be relieved. But in Pſalm cxxvii. 1. cxxx. 6. we read of the " watchman who waketh by night," and Cant. iii. 3. v. 7. " the watchmen that go about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my veil from me." Was this, becauſe ſhe had no lanthorn with a light? For ſo we find in Perſia (Ambaſs. Trav. p. 328.) "the watch, which is kept very ſtrictly there in the night, ſuffer not any to go in the ſtreets without a lanthorn." This ſtrictneſs appears exceſſive to us; but, we are told, they inceſſantly walk about the ſtreets, to prevent miſchiefs, and robberies, with ſuch vigilance and exactneſs, being obliged to indemnify thoſe who are robbed...." It is reported, that one night, Schah Abbas, deſirous to make trial of the vigilance of theſe people, ſuffered himſelf to be ſurprized by them; and had been carried to priſon, had he not been known by one of the company; who, diſcovering him to the reſt, they all caſt themſelves at his feet, to beg his pardon. But he expreſſed himſelf well ſatisfied with their care, and told them, they had done their duty: that he was king in the day time, but that the keeping of the public peace in the night depended on them." We have a ſtory of the like nature of our king Henry VIII. being confined a night in a watch-houſe at London.

This ſtrictneſs of the guards in Perſia, ariſing from their reſponſibility, illuſtrates the character of watchman given to Ezekiel, and the requiſitions from him, Ezek. xxxiii. 9. "If the wicked die unwarned, his blood will I require at thine hand; but if thou haſt warned him, though he die, thou haſt delivered thy ſoul." Theſe terms may perhaps, heretofore, have appeared to us harſh and ſevere, but we find they were the common appointments and agreements of watchmen in Perſia.

The antiquity and generality of theſe principles are confirmed by the following regulations; **Halhed's** Gentoo Laws, p. 212. "If a hackery driver, at the time of driving hackeries ſhould ſay "Let all the people keep on one ſide, this is the road for the hackeries" upon this warning given by the driver, if any perſon ſhould fail to go on that ſide, and by falling under the hackery, ſhould loſe his life, in that caſe, it is no fault of the driver; but if the hackery driver neglects to give warning, and any perſon ſhould be killed by falling under the hackery, in that caſe, upon the man's death, the driver ſhall ſuffer the puniſhment of a thief." Alſo p. 230. "Whoever are appointed by the magiſtrate, for the protection of any city or town, ſhall be held to protect ſuch city or town; and if thoſe perſons cannot produce the thief, they ſhall make good the article ſtolen." "If a perſon, who has been appointed by the magiſtrate to take care of the peace of the country, does not properly execute his office, he alſo is to be conſidered (and puniſhed) as a thief."

It remains as a query, Whether watchmen who went about the city, gave information as to the hour of the night?—On the whole, I apprehend that watchmen may be conſidered as of various kinds: 1. Centinelſ, or military guards, 2. Agricultural, or thoſe who watched over fields, [vide Plate of Agriculture, No. 4.] 3. Civil, thoſe who went about a city, to protect it, eſpecially by night. 4. Time-noticers, whoſe office conſiſted in eſtimating and declaring the paſſage of the hours, &c. We cloſe by hinting at the propriety of maintaining proper diſtinctions between theſe different kinds of officers, notwithſtanding they have been hitherto known under the ſame appellation, watchmen.

No. CCLXV. OF THE TOWER OF BABEL.

VERY different conceptions have been formed on the nature and figure of the Tower of Babel, that great undertaking of a large portion of mankind. Some perſons conſider it as having been round in its ſhape, with a ſpiral pathway leading up to its top: to me it appears more credible, that this famous edifice was ſquare; and that we have, as it were, tranſcripts, or imitations, of it, yet remaining in various parts of the world. In order to enable the reader to judge of this propoſition, we have copied ſeveral inſtances of what we apprehend are nearly related to it, in form and deſtination.

No. 1. A ſpecimen of a circular edifice, from Paul Lucas's Travels in Egypt. So far as I can gather, this circular form is that of the oldeſt dwellings of mankind now remaining, as being not unlike a tent, and well calculated for throwing off rain. This round pyramid, or rather cone, ſeems to have been ſomewhat of a ſacred ſtructure: there are in India [at Deogur] ſome temples which greatly reſemble it.

No. 2. A ſection of the great pyramid at Gizé, near Cairo, in Egypt. This appears to contain at leaſt two chambers internally. The body of it is formed of earth, mortar, rubbiſh, or what is called rubble: and the outſide coating is a prodigious layer of ſtones, many of which are of ſurpriſing dimenſions. This pyramid is ſquare, and its immenſe magnitude renders its ſides to all appearance ſmooth; nevertheleſs there is a way up to the top of it, by taking advantage of thoſe parts where the ſtones which form ſo many ſteps, are broken away. This, however, formed no part of the builders' original deſign.

No. 3. Is a pyramid in Egypt, formed of *unburnt brick*. Whether its original form was ſuch as it now appears, or whether age has cauſed it to fall in, is more than we can determine; but the duration of it through ſo many ages as this has laſted, is well worthy of notice, when we conſider the unſubſtantial nature of its materials.

No. 4. This pyramid, riſing in ſeveral ſteps, or ſtages, is now extant at Tanjore in the Eaſt Indies, and gives me, at leaſt, a very lively idea of the Tower of Babel. It is, indeed, wholly conſtructed of ſtone; but in this it differs from that more ancient edifice, which, being ſituated in a country where ſtone is not at hand, was, of neceſſity, conſtructed of brick. On the top of this pyramid is a chapel or temple. This is a ſpecimen of the general nature of this kind of ſacred edifices in India. Theſe amazing ſtructures are generally erected on or near the banks of great rivers, for the advantage of ablution in the neighbouring ſtream. In the courts that ſurround theſe buildings, innumerable multitudes aſſemble at the riſing of the ſun, after having bathed in the ſtream below. The gate of the pagoda uniformly fronts the eaſt. The internal chamber commonly receives light only from the door. I do not perceive that any external pathway was formed for the purpoſe of viſiting the chapel at the top.

No. 5. This is a copy of an ancient pyramid, built by the Mexicans in America: it agrees in figure with the former, but has an aſcent of ſtairs, leading up one ſide of it, to the upper ſtory, and ſo to the chapels on its ſummit. This aſcent implies that the chapels were uſed from time to time; and it ſuggeſts the idea of the ſhorteſt track for that purpoſe, as it goes up one ſide only. That the tower of Babel had a chapel on the top of it, appears from what we quoted in No. CL. from Herodotus, who, after mentioning the ſpiral aſcent, ſays, "In the laſt tower is a *large chapel*, but no ſtatue," &c. Diodorus implies the ſame, when he ſays, there were ſtatues of gold, of which one was forty feet high; it muſt have been a large chapel which could be ſuppoſed to contain ſuch a figure. The reader will re-peruſe the paſſage referred to.

The ideas we have collected from the foregoing ſubjects lead us, 1. to a pyramid of ſolid conſtruction, in its principal parts, but of leſs laborious materials internally. 2, to a chapel, or temple, on the top of this pyramid: 3, to one or more, paſſages, up to the ſummit. Let us now examine the narration of Moſes, Gen. xi. "And all the earth [land—country] was of one lip [opinion] and one words [ſentiments—utterances] and it was in their progreſſing from the eaſt, that they found a level country in the land of Sinaar, and they ſettled there. And they ſaid, a *chief* man to his fellow, Rouſe, let us make bricks, bricks, and let us burn them to thorough burning. And to them a brick was for a ſtone, and bitumen for mortar. And they ſaid, Come on, let us build to us a city and tower, and its head [ſummit] in [rather TO] the heavens." *i. e.* as I underſtand the propoſal, Let us make ſuch a chapel or temple on the ſummit, as that of No. 4. on our plate: ſuch an one is almoſt conſtantly conſtructed on the Hindu pyramids, and ſuch an one was actually conſtructed, ſays Herodotus. Will this hiſtory bear the following narration?—Now the inhabitants of all parts were of one ſimilar profeſſion in religious matters, but a number of perſons who had quitted the Noachical reſidence, and journeyed weſtward, forſook the true Deity of their great anceſtor, and propoſed to erect as their metropolis, a city and a tower which ſhould be ſacred to the heavenly powers.—" And the Lord ſaid, Let us confound here their lips, that a *chief* man ſhall not hear [hearken to—mind—attend—obey] the lip [ſentiments] of his fellow. And the Lord diſperſed them from thence, upon the ſuperficies of all the land, and they ceaſed from building the city [but the Tower they had advanced to a certain ſtate]. Therefore its name was called Babel; (confuſion) becauſe here the Lord confounded the lip [opinion] of all the land."

Obſerve 1. All mankind was not concerned in building this Tower; for the writer tells us plainly, thoſe who attempted it were travellers from the eaſt; why then, thoſe left in the Eaſt had no ſhare in it. 2. The language of all mankind could not be affected by any occurence which did not concern the main body, or the original ſtem, but only a part, and that part diſtant from the primitive abode. 3. It is at leaſt as rational to ſuppoſe that idolatry, intended or perpetrated, was the immediate cauſe of the divine anger, as any other motive hitherto imagined. 4. We ſhall ſee in a future Fragment " On Melchizedeck," that the poſterity of Ham were kings of Babylon. Shem then had no ſhare in this undertaking, conſequently, his language—lip—ſentiments, &c. were preſerved pure. As to the mode adopted by providence in this miraculous diſperſion, it forms no part of our preſent enquiry; but if we ſuppoſe ſome to be for this idolatry, others againſt it; ſome for this kind of work, others for another; together with the unavoidable neceſſity of new terms, to expreſs new materials, &c. perhaps we ſhall perceive the rudiments of great diſſetions among this portion of mankind.

I think traces of reference to this idolatry are extant in the Hindu narrations; for they tell us, that " the ORIGIN of the *Linga* or *Phallus*, and of its worſhip, is ſaid to have happened on the banks of *Cumud-vati*, or Euphrates; and the FIRST *Phallus*, was erected on its banks, under the name of *Baleſwara-Linga* (or the *Linga* of *Iſwara the Infant*; who ſeems to anſwer to the *Jupiter Puer* of the weſtern mythologiſts) *Baleſa* is perfectly ſynonimous to *Baleſwara*, both denominations being indifferently uſed in the Puranas." Aſiatic Reſearches, Vol. IV. p. 593. Here then, we have the ORIGIN of an idolatrous worſhip, and clear references to the name of the Babylonian deity, *Bel*, or *Belus*. I refrain from any further hiſtory of *Belus*, or *Baleſa*, at this time. If the origin of that idolatry which in the time of Moſes had overſpread the countries around, be connected with the Moſaic hiſtory of the Tower of Babel, then much of what has been ſaid, reſpecting the number of perſons engaged in building this Tower, or the number of languages into which the families of the earth were divided, [whether ſeventy, ſeventy two, or ſeventy five, Vide LANGUAGE in *Dictionary*] has been loſt labour, and might have been ſpared. On the other hand, if ſuch idolatry was about this time publickly inſtituted, then the hiſtory of Abraham, &c. being called away from it to preſerve the *antient* religion, properly follows this narration. Vide No. 86.

Though we have advanced toward a juſt conception of the general appearance of this famous Tower, yet we are not able to affirm poſitively, that ſuch, or ſuch, was its preciſe form. Nevertheleſs, I think, we have within our power a mean of reconciling thoſe contradictory meaſurements of its dimenſions, which have hitherto puzzled the learned. With this deſign we have hinted a plan of this building, No. 6.

Herodotus mentions eight towers, riſing one above another, the loweſt of which was a furlong wide; the ſame, ſay ſome, was the height of the edifice; but others ſay the height was eight furlongs, or a mile; Jerom ſays the tower was four miles high.

I apprehend all theſe meaſurements are true, though at firſt they appear contradictory, only inſtead of height, *i. e. perpendicular height*, we muſt conſider them as denoting *aſcent—the aſcending height*, e. gr. from the ſtar * at the entrance of the winding path way, tracing along the line, to the firſt ſtairs, (as in No. 5.) is nearly one furlong; include the ſtairs, and trace the returning line, the ſecond ſtage is but little ſhort of a furlong alſo, and, perhaps, reckoning the ſtairs, it is a full furlong: now as each ſtage diminiſhes, the higher ſtages certainly fall ſhort of a furlong each—but then, to compenſate that deficiency, the path at top might wind around the chapel; and at bottom, the meaſurement of the aſcent might begin at the entering gate of the encloſure (at which we have hinted by colonnades, each ſide of which was two furlongs) in which caſe, a mile might juſtly be occupied in the aſcent from thence to the chapel on the top. But I think, preciſion is not neceſſary in this caſe; common-ſpeech would very reaily take ſeven-eighths of a mile for a whole one.

I ſuppoſe the way we have traced, was a direct way, adapted for the proceſſions of prieſts, and for ſacred ſervices: but there was alſo a more round about way by which, perhaps, loaded animals, and even carriages might proceed up, to the top of this Tower: now it appears clearly on the plan, that by going round the whole building on every ſtage, we add three times the diſtance occupied by any one ſide: ſo that, if by aſcending on *one* ſide, we proceed *one mile* to the top, by going round all the *four* ſides, we muſt proceed *four miles* to the top. This is ſo clear that nothing can be ſaid againſt it; and thus Jerom's account is reconciled with the former, and contributes to eſtabliſh it. So "one furlong in height," may mean lateral height; *i. e.* that a cord ſtretched from the top to the furtheſt extent of the building at bottom would be a furlong in length; this is not impoſſible, but as we cannot tell to what points ſuch meaſurement might extend, we may refer this alſo to a popular kind of hyperbolic expreſſion, which, taking the extreme, was not accurately true, though not ſo diſtant from truth as to deſtroy its veracity.

The diſtance of the colonnade from the Temple might be a furlong; more or leſs.

. . . .

I have never before wiſhed to take the reader at unawares; and now, when I could almoſt wiſh it, I have put it out of my power; but I beg him, without any reference to, or recollection of, what he has formerly peruſed, to caſt his eye, firſt, on the lower figure of the Plate "Of Seals," and to determine its meaning. It has all the appearance of random ſcrawls, drawn by children, for their amuſement, or of thoſe wandering veins, which we occaſionally obſerve in marble, &c. Be it admitted, however, that this is an inſcription in Arabic letters; but theſe letters are ſo intermingled as might puzzle a ſtudent in Arabic, without the leaſt imputation on his proficiency. I wiſh particularly to direct the eye to the ſquares marked A. E. I. If theſe be letters, are not their intertwinings, their meanderings, their peculiarities of diſpoſition, perplexing in the higheſt degree? The reader now is in much the ſame ſituation as the Chaldean wiſe men were in at the feaſt of Belſhazzar, when they were deſired to read the handwriting on the wall. It is true, we do not offer clothes of ſcarlet and chains of gold to whoever will aſcertain its meaning, but we ſhall certainly entreat patience till Daniel arrives to explain it.

No. CCLXVI. OF SEALS.

ALLUSIONS to ſeals and ſealing, are very frequent in Scripture; they are alſo very ancient, and they appear to me, at leaſt, to be of different kinds, ſo that the ſame expreſſion, as it ſeems to be at firſt ſight, has different meanings in different connections.

The uſe of ſeals was for authentication; they were uſed by moſt, or all, perſons of property, to aſcertain their property; or in caſes of contracts, &c. to aſcertain their contracts. And by civil governors, to authenticate their orders, patents, &c.

Seals were worn by the parties to whom they reſpectively belonged: the ſeal of a private perſon was uſually worn by him on his finger, or on his wriſt, or in a bracelet, being ſmall in ſize. The ſeal of a governor was worn by him, or carried about his perſon, in the moſt ſecure manner poſſible. The royal ſeal was, 1. Perſonal to the king. 2. Public, to the ſtate; in other words, the ſeal of the king, and the ſeal of the crown: the firſt the king retained; the latter he gave to the proper officer of ſtate. So far our own uſages enable us to comprehend clearly the important nature of this inſtrument.

The art of writing is ſo generally diffuſed among us, that we think ſomewhat meanly of the individual who has not acquired that noble qualification; and can hardly conceive of a governor, or a king, who is deſtitute of this accompliſhment:—how can he be fit for diſcharging the duties of his office? We muſt therefore recollect, that, in the Eaſt, the art of writing is practiſed by a claſs of men whoſe ſkill in this art is a mean of their livelihood, and who almoſt engroſs the whole practice of it.

The reader, then, is deſired to conſider the civil governor as a perſon who cannot write, and who never authenticates by *ſignature*; but, to give validity to an order, he ſtamps it with an impreſſion of the ſeal which he wears, (ſuppoſe at his wriſt): this ſufficiently denotes, to all who inſpect it, that he has been informed of the contents of the paper, has approved of them, and has confirmed them by his *ſtamp manual*.

Conſider now the importance of this article: for ſhould an order, thus authenticated, command the death of A. B. that perſon would be conſidered as a criminal, and executed on the warrant of this ſeal. Or ſhould an order, thus authenticated, command the payment of a conſiderable ſum of money, the treaſurer would pay it, and juſtify himſelf by this authority: ſo that, in fact, whoever poſſeſſes this ſeal, poſſeſſes all the power of the proper owner, all the reſources of the country, &c. &c. This enables us to eſtimate the incautious confidence of Judah, who gave his ſeal to Tamar, whereby he was entirely in her power; and the fidelity of Tamar, who made no ill uſe of it.

Seals are uſually made of ſilver for the convenience of being cut, &c. but ſome may be of inferior metals, braſs, &c. and ſome are of precious ſtones, &c.

The form of their cutting is a matter of importance to be acquainted with, becauſe ſuch ſeals as are in uſe among ourſelves, would very ill anſwer the purpoſe of ſtamping or marking, were they dipped in a thick kind of ink, (printer's ink, for example) they would imprint on paper the mark of their flat ſuperficies, leaving *blanks* correſponding to the hollows, which formed the letters. It is neceſſary, therefore, that ſeals which are to be thus dipped, ſhould have the inſcriptions upon them *raiſed*, ſo that theſe inſcriptions, being dipped in the ink, ſhould imprint on the paper the forms of the letters which compoſe them. In this manner the exciſe ſtamps on a variety of articles which pay duty in Britain, are cut and conducted, as are the poſt-marks on letters, letters for marking linen, and univerſally types uſed for printing, &c. &c.

WHEN a gentleman among ourſelves has written a letter with his own hand, he ſeals it, perhaps with a cypher of two letters only (ſuppoſing his name to be Andrew Brown) ſay A. B.; but this would not be ſufficient if the letter was not of his handwriting; nay, his whole name at length would not be ſufficient in an affair of any importance, (as a deed, or &c.) without further deſcription of him, as of ſuch a place, ſuch a quality, &c. in order to diſtinguiſh him from a great number of perſons who might be of the ſame name. On this principle, ſeals in the eaſt, when they belong to perſons of any conſequence, have a further deſcription of the perſon than the mere name, (as Andrew Brown, ſon of Thomas Brown, of the pariſh of —— in the county of, &c. might be among ourſelves); and, as a long line of anceſtry is reckoned to encreaſe the honour of mankind, this, in the eaſt, is diſplayed in ſome of their ſeals with a parade (as we ſhould call it) approaching to affectation and oſtentation, which before we criticiſe too ſeverely, let us recollect our own coats of arms, as they ſometimes adorn our ſeals, and which, when quartered and re-quartered, (I have ſeen a German ſeal with thirty-two quarterings) are eſteemed highly honourable, and certainly contribute to diſtinguiſh the bearer from any of his thirty-one collaterals.

It appears, however, that ſeals in the eaſt have additions which ſeldom occupy our cypher ſeals, ſuch as inſcriptions, mottoes, ſentences, apothegms of moral wiſdom, and ſentiments, pious or political: theſe anſwer in ſome meaſure to the mottoes of our coats of arms; but are extended to lengths which cuſtom among us forbids. *Dieu et mon droit*, and *Honi ſoit qui mal y penſe*, are ſhorter than moſt royal inſcriptions in the eaſt, though, feeling as a Briton, I am not inclined to under-rate them in point of honour.

Perhaps we had beſt *aſcend* in conſidering the antiquity and uſe of this article.

We read in Eſther, viii. 8. " Write in the king's name, and ſeal it with the king's [ſeal] ring; for the writing which is written in the king's name, and ſealed with the king's ring, no man may reverſe." See alſo ver. 10. It clearly appears that the king's ring had a ſeal in it [called a ring טבעת THEBOTH] which alſo is the name of Pharaoh's ring; and we read, ch. iii. 10. that the king took his ring from off his hand, and gave it to Haman, as empowering him thereby to uſe it at his pleaſure, and to authenticate all his actions with the royal authority.

Preciſely the ſame action is that of Pharaoh in reſpect to Joſeph, Gen. xlii. 40. " And Pharaoh took off his ring (*theboth*) from off his hand, and gave it, and placed it on the hand of Joſeph;" from which moment the power of life and death, and of civil government in general, veſted in Joſeph; and ſince this ring is called by the ſame name as the former, we may juſtly conclude that it was of the ſame nature. But here ariſes a *query*—It is ſaid theſe rings were worn on the hand—Were they worn on the wriſt, or, being worn on the finger, are they ſaid to have been worn on the hand?

We have, however, a ſtill earlier inſtance of a ſeal, and it ſhould ſeem to be a ſeal ring, with at leaſt an appropriate inſcription on it; I mean the inſtance of Judah, who left with Tamar, Gen. xxxviii. 18. his ſeal or ſignet, which is here called (חתם) *chetem*, and elſewhere is written *chutem*; now that this *chutem* was a ring, appears likely from the conſideration of Judah's wearing it about his perſon; and the word is uſed, Jer. xxiii. 24. " Though Jehoiakim king of Judah, were a (*chutem*, חותם) ring on my right hand," &c. We have, in Dan. vi. 17. the act of ſealing deſcribed by this word: " And a ſtone was brought and placed on the mouth of the den, and the king ſealed it [חתמה *chutemeh*) with his ring, (עזקת *otzeketh*) and the princes alſo ſealed with their *otzekeths*." [Were theſe *otzekeths* perſonal, or official, ſeals?] it appears, then, that we have three words to denote a ſeal, or rather three different kinds of ſeals:

1. *Chutem*, which is uſed the earlieſt, I believe, in the inſtance of Judah; now this is a ſeal of ſuch a kind as a private perſon might carry about him.
2. *Theboth:* this ſeal we find was worn by kings, as Pharaoh and Ahaſuerus.
3. *Otzeketh*, which was employed both by the king and his princes; conſequently it could not be appropriate reſtrictively to royalty; neither is it ſaid this article was worn.

Chutem, I conceive, is a general word for a ſeal, and probably means a precious ſtone, cut in the manner, ſize, &c. of ſeals; for ſo we read Exod. xxviii. 11. " two onyx ſtones, the work of an engraver in ſtone, (ſeal-cutter) engraved, or cut in, with the engravings,

gravings,—cuttings in,—openings,—inciſions, of a chutem:" the ſame, verſe 21. the names of the children of Iſrael (twelve) were to be upon the twelve ſtones of the pectoral, like the engravings of a *chutem*; one ſtone containing a name; and ver. 36. "And thou ſhalt make a plate (flower) of pure gold, and ſhalt make inciſions,—openings,—ſhalt engrave upon it like the engraving of a *chutem*, "Holineſs to the Lord." We find the ſame phraſes chap. xxxix. 6. the onyx ſtones were engraved with the engravings of a *chutem*; alſo ver. 14.—and it deſerves remark, how carefully theſe articles are deſcribed as wrought with a peculiar, or at leaſt, a diſtinct ſpecies of engraving. Now certainly there could have been no room for this diſtinction, if at leaſt two manners of engraving letters had not been known at that time. This, we ſee, was cut into the metal, or jewel, or ſeal; moreover, it was uſed in engraving the name of the proprietor on the ſeal belonging to him: it was uſed by private perſons, and it was commonly known and underſtood. This remark has its influence on the queſtion of the origin of writing, of which, perhaps, more in another place.

But we read Exod. xxxii. 16. that the tables of the law contained writing engraved (חרות CHERUTH) upon them: what kind of engraving was this? Unhappily the word occurs only in this place: the LXX. render it κεκολλαμμενη, which if it be from the verb κολαπτω, *tundo, tundendo, excavo, incido, ſcalpo, ſculpo*; may ſignify cut out, or rather *chiſſelled*, i.e. hollow lines, wrought in the ſtone by a chiſſel (or ſomething anſwering its purpoſe) and driven by a mallet, as κολαπτηρ is underſtood to ſignify; *inſtrumentum lapicidarum, malleo ſimile*, a hammer. This ſeems to be the idea of theſe interpreters; at leaſt it is the idea which ariſes from their rendering. But the apoſtle ſeems to have been hardly ſatisfied with this verſion, for he ſays, 2 Cor. iii. 7. "If the miniſtration of death written in letters *engraven* on ſtones (εντετυπωμενη εν λιθοις) was glorious"—This word is of more general ſignification; *formed*,—imaged, typified, in any manner. Under this uncertainty, the Engliſh word *chiſſelled* may expreſs this manner till a better offers its ſervices.

The reſult of theſe enquiries is, that the devices, or marks, of ſome ſeals, were cut into the metal, but of others the devices were raiſed for the purpoſe of ſtamping.

No. 1. Is a ſeal with the owner's name at full length: this is a ring, and was, no doubt, worn on the finger: the middle figure is enlarged. From Montfaucon.

No. 2. Is a ſeal belonging to a ring alſo: by the tranſlation of it, in No. 3. it identifies the wearer, and his family. The inſcription is raiſed.

No. 4. Is a ſeal of the king of Perſia, from Tavernier: by the tranſlation of it in No. 5. we ſee that it contains not only the name of the king, but ſundry moral ſentences, expreſſive of the king's attachment to the party of Hali; which, though hereſy in Turkey, is orthodoxy in Perſia. The inſcription of this ſeal is raiſed.

No. 6. Is given by Della Valle as the royal ſignet of the Great Mogul, the impreſſion whereof is not made in any kind of wax, but ink; the ſeal is put in the middle of the paper [of a patent] and the writing about it. The king's title is in the middle, and around it are the names of his anceſtors, as, *a. Amir Timur, Saheb Ceran*, called by us *Tamerlane*. *b. Mirtha Shah*, ſon of Tamerlane. *c. Mirza Sultan Mahomed. d. Sultan Abuſaid*, father, or fountain of beneficence. *e. Mirzee Amir Scheick. ƒ. Baba Padſha*, father of his country. *g. Hamaſaon Padſha*, the king invincible. *h. Achabur Padſha*, the king moſt mighty. *i. Almozaphar Noor Dein Gehangar Padſha Gaza*, the moſt warlike and moſt victorious king, the light of religion, the conqueror of the world.

The reader will compare theſe titles with thoſe given in No. CCII. p. 14.

Tavernier remarks, the ſeal No. 2. "is that of the firſt miniſter of ſtate, and this ſeal, in the original, is ſet behind, [on the back of the patent] no man daring to fix his ſeal on the ſame ſide as the king's." May this give us the true bearing of the apoſtle's expreſſion, 2 Tim. ii. 19. *The foundation of God ſtandeth ſure, having this* motto around the *ſeal*,—this inſcription, "*The Lord knoweth them who are his.*" And this is on one ſide of the patent, the encloſed, the folded ſide, not viſible to us; but, on the other ſide, the expoſed part of the patent, is the counter inſcription, *Let all who name the name of Chriſt depart from iniquity*; and this character is open to all men, and is a motto reſulting from the former, and in perfect coincidence with it:—[Or, are theſe mottoes, one on each ſide of the ſeal like thoſe of No. 5. on our plate?]—and ſo Chardin deſcribes a letter he received in Perſia, " the ſeal contained a verſe or ſentence, of which this was the meaning: " I have wholly left my deſtiny to God: I Mahamed Shefi his creature." On the *outſide* of the letter, at one corner, was written in a ſmall character, " God preſerve the happy condition of my friend." If the word θεμελιος must be a " foundation-ſtone," this thought is not applicable; but if it be allied to θεμα, which I ſuſpect, then, from the apoſtle's uſe of it, 1 Tim. iv. 9. I gueſs it may ſignify a writing of obligation, a bond, or other ſecurity for future payment, or ſomething of a like kind, for ſuch ſeems to be his argument. " Charge them who are rich in this world, that they—truſt in God—do good—communicate—laying up in ſtore a good *ſecurity for future repayment* (θεμελιον) againſt the time to come, that they may lay hold on eternal life." This is perfectly ſimilar to the phraſe, " He who giveth to the poor lendeth to the Lord," and to the ſentiments of our Lord, as explained in No. 303. p. 5. So Mat. vi. 20. " Lay up for yourſelves treaſures in heaven," and Luke, xii. 33. Now the idea of a writing fully, amply, confirmed, (*i. e.* a royal patent) ſuits this paſſage extremely well, and better than that of a foundation-ſtone; for how can the inſcription on ſuch a ſtone be open for inſpection? or why two mottoes? and, as appears, one on one ſide of it, the other on the other ſide? The *ſecurity* of God---his *bond*; (why not the *bond* of God, as well as his *oath?*) abideth ſure, abſolutely immoveable; its ſeal-motto is, " The Lord knows, approves, *appropriates* them who are his." Vide No. 308. p. 9. This idea of a ſeal on the back of a writing, ſeems to be that of the apoſtle John, iii. 33. He who hath received his (the Meſſiah's) teſtimony has ſet to, added, his ſeal, *vouching*—not properly *confirming*—the veracity of God.

I perceive I muſt contract this ſubject; I conclude, therefore, by a hint or two. John, vi. 27. *q.* " Him hath God the Father *ſealed*;"—given him the ſeal to keep, as a great officer of ſtate? Vide Nos. XIV. p. 30. CXLII. p. 90. Circumciſion was a *ſeal*, or a ſomewhat which confirmed a previous engagement. The Corinthians were a *ſeal* of the apoſtle's miniſtry, a concluſive evidence, like a ſeal to a deed. In general, the gifts of God, the Holy Spirit, &c. were tokens of validity, given for confirmation of delegated power to the parties poſſeſſing them. We ſhould carefully diſtinguiſh between the ſeal made, the impreſſion; and the ſeal itſelf, that which makes the impreſſion.

No. CCLXVII. EASTERN CYPHERS.

THE lower figure on our plate, which has exerciſed the reader's patience, comes now to be explained; not that in itſelf it is of any conſequence to us, but as an inſtance of one of thoſe combinations of letters which may ſerve as an example of what we have ſuggeſted the hand-writing on the wall of Belſhazzar's palace *might* be; we ſay *might* be, for we keep at the utmoſt diſtance from *affirmation*.

This cypher is compoſed of ſeveral parts: the upper and larger characters ſignify, " In the name of God. God, who is the aid of Mahomet. The king who has all power." And under theſe characters, to the left, " Severat, Jafar, Elſeteſeni, Elmouſi," which are the names of four Mahometan prophets. Under the whole is the king's name: " He who at this time enjoys the kingdom, the victorious Abbas the Second." But I think the moſt perplexed and intricate part of this cypher is that marked A. E. I. which one ſhould never think to be names of perſons, or intelligible writing of any kind; nevertheleſs, this is the names of twelve Mahometan prophets.

Chardin thus deſcribes this part of the cypher. "The figure is called *niſhan*, i. e. the ſignal; in the original it is made of the tails of letters. The ſecretary who is uſed to write this ſubſcription draws thoſe tails ſo ſtraight, and ſo equal, that you would take them for lines drawn by rule and compaſs. The whole is in coloured letters, except ſome in letters of gold."

Now, if the writing in Belſhazzar's palace was ſtamped or marked on the plaſter, in a cypher of a kind not known to the Chaldeans, being compoſed of foreign letters, in a foreign language, combined after a foreign manner, it is no wonder the Chaldeans could not read it; or that if they had read it, they could not diſcover its import; whereas Daniel was familiar to the character, the language, and mode of combination; and the prophetic ſpirit taught him the reference of the words written to the events approaching.

No. 8. Is a repreſentation of the ſquares which contain the names of the twelve prophets, the lines of which ſquares are formed of the tails of the letters; theſe are to be read from left to right in the original. This *ſignal* is from *Tavernier's Travels in Perſia*.

EXPLANATION OF THE PLATE OF ASHTAROTH.

WE have already prepared our readers in a conſiderable degree, for the juſt underſtanding of the figures on this plate; of which the very firſt ſight ſuggeſts its relation to *Derketos*, to *Deus Lunus*, and to *Succoth Benoth*. We ſhall conſider the ſubjects under their proper numbers.

No. CCLXVIII. OF ASKALON.

Nos. 1, 2. are medals of Aſkalon. We ſhall enquire, firſt, reſpecting the name Aſkalon. The etymology of this name, in the *Dictionary*, is derived from weight, or balance, *ſhekel*; but I rather wiſh to ſuggeſt another origin, which will be corroborated by a following Fragment. *Aſh* denotes fire; *kel* denotes activity, briſkneſs, and heat, even to waſting; *lun* denotes to reſide, to ſtay, or remain. Theſe ideas combined amount to this, "the reſidence, or ſtation, of fire, in activity, or heating." This derivation of the name may appear ſtrange to the reader, but we intreat his patience. We have, in the Aſiatic Reſearches, vol. iv. p. 168. a Hindu ſtory on this ſubject, which perfectly agrees with this etymology.

The *Puranas* relate that *Sami Rami*, in the ſhape of a dove, came and abode at *Aſc'halanaſthan*, which is obviouſly *Aſkalon:* here *Semiramis* was born, according to Diodorus Siculus, and here ſhe was nurſed by doves. She was, ſays he, the daughter of Derketos. Here, ſay the Indian *Puranas*, ſhe made her firſt appearance. Now, by *doves* we are to underſtand prieſteſſes; by her birth, the inſtitution or eſtabliſhment of her worſhip, as daughter, *i. e.* immediate ſucceſſor or offspring of *Derketos*. *Sami* is the Hindu word for fire, and *Rama* ſignifies the fir-tree; *'ſthan* is ſtation, reſidence, dwelling. By uniting theſe ideas, we find, they alſo ſignify "the reſidence—*'ſthan*, of fire—*Sami*," in perfect conformity to the Hebrew name, as above explained.

This figure is female, her head crowned with turrets; ſhe holds a ſtaff in her right hand, a branch of a tree in her left, and ſtands on a ſhip, either a whole ſhip, or part of one. In the field of No. 1. is a kind of altar, and behind the figure, a dove: the ſame in No. 2. This figure (goddeſs) is the Venus of Aſkalon [vide Succoth Benoth] the dove is the inſignia of Venus; vide alſo No. CCXIII. the ſhip implies her ariſing from the ſea [originally the ark of Noah]; the ſtaff is an enſign of command; and the branch is a memorial of the olive branch brought by the dove, to the great patriarch.

To render this more ſenſible, remark, that Gaza being near to Aſkalon the ſame deity was worſhipped in both cities: I have therefore inſerted a medal of Gaza, No. 5. wherein we have a female figure (goddeſs) ſtanding on the railing of a ſhip [Vide our Syrian medals, in Plate V. of Antient Ships, or No. 7. in this plate] holding in her right hand a wreath, in the other hand an olive branch; and this I take to be clearly an olive branch; but without any fruit on it, in which it differs from the olive branches uſual on Greek medals, but in perfect coincidence with the ſubject to which we refer it. The figure of Nos. 1. 2. is the Venus of Aſkalon; this goddeſs is the Venus of Gaza, &c. but the ideas expreſſed by theſe medals are identically the ſame. **Winkelman** informs us, that “ It was a common rite in Antiquity, when making prayer to the gods, to hold in the hand a branch of olive, (Porphyr. de Ant. Nymph. p. 122.) which was called θαλλος, Poll. Onomas. lib. i. c. 28. perhaps becauſe the olive was eſteemed as repelling evils, or perhaps, as a ſymbol of peace, it may allude to that peace which was implored of the Gods!” *Mon. Ined.* p. 139. I rather think the olive branch was a ſymbol of peace from the remoteſt antiquity, which originated from the olive branch brought to Noah after the deluge; though in proceſs of time its origin was entirely forgot, while its application was partially continued. [*N. B.* The green bough in Cook's Voyages.]

That this is *Sami Rama*, [Semiramis] and that *Sami Rama* is Venus, appears evidently from Herodotus, lib. i. cap. 105. who mentions “ the temple of the celeſtial Venus at Aſkalon. Of all the ſacred buildings erected to this goddeſs, this, according to my authorities, was far the moſt antient. The Cyprians themſelves acknowledge, that their temple was built after the model of this, and that Cythera was conſtructed by certain Phenecians, who came from this part of Syria.” This antiquity agrees with the Hindu ſtory, and with our explanation. Vide alſo our quotation from Pauſanias, p. 84.

Here we ſuſpend our remarks on theſe medals, yet without entirely diſmiſſing them.

No. CCLXIX. THE DOVE BORNE AS A STANDARD.

No. 3. THIS figure is rather Diana than Venus, if we judge by the ſtag which accompanies the goddeſs; nevertheleſs, ſhe is certainly related to the former figure, as appears by her holding out a branch, or bough of a tree, and by the dove ſitting on a wreathen ſtandard behind her. This dove is what will now engage our attention.

Under the article Dove in the *Dictionary*, the reader has ſeen the variations between our Engliſh tranſlation, and the Vulgate, and indeed many, or moſt, other tranſlations. What we render “ the *oppreſſing* ſword,” is “ *the ſword of the dove.*” Jer. iv. 16. **Calmet** rather inclines to the Engliſh verſion; and concludes, by ſaying, “ we have no good proof that the Chaldeans bore a dove in their ſtandards.” It is very true, our medal will not prove that the *Chaldeans* bore this enſign, but, it proves, at leaſt, that this enſign was borne, and that ſuch a ſtandard was adopted by *ſome* people, and it renders credible the fact that the Chaldeans *might* adopt it.

We have ſeen in the foregoing number, that Semiramis was nurſed by doves; but the Hindus affirm ſhe took the ſhape of a dove; and vaniſhed in the form of a dove.

This is not the place to enlarge on the hiſtory of *Sami Ramis*: we muſt now take for granted that this perſonage was a power, not a perſon; a divinity not a queen; in conſequence, whatever differences of dates have been aſſigned to her reign, whatever works, wars, &c. have been recorded of her, they muſt be attributed to her votaries, not to herſelf. This, it is true, changes the whole face of Aſſyrian hiſtory; but it is nevertheleſs certain, and, I apprehend muſt be admitted.

There are other medals I could have quoted, in which I ſuſpect that the bird on a ſtandard, is rather a dove, than an eagle; but the ſmall ſize of the figure often renders it uncertain. However, in this medal, we are ſure the bird on the ſtandard is not an eagle, becauſe the eagle is adjacent, graſping the thunder bolt.

That a dove was a military enſign, may be gathered from the hiſtory in the Chronicon Samaritanum (Vide **Samaritan** in the *Dictionary*) where we read that the Romans

“ placed a pigeon [or dove] on mount Gerizim, to hinder them from going thither to worſhip, with troops--ſome Samaritans attempted to go up, but the bird diſcovered them, and cried out *the Hebrews!* The guards awoke, and ſlew thoſe who were coming up.” Underſtand a military centry, and enſign, and the “ dove” becomes intelligible at once.

Perhaps there is an alluſion to the Aſſyrian dove, in the title of Pſalm lxi. “ To the chief muſician on Jonah---elem---rechochim”—“ on the dove,—ſilenced,—diſtances.” This might be a muſical air, compoſed on ſome defeat, or &c. of the diſtant dove.

Our reaſonings lead us to conclude, 1. that the dove was certainly uſed as a military enſign; and our medal juſtifies the aſſertion; alſo 2. that the Aſſyrians were eminent, and antient, worſhippers of the dove, therefore 3. that we riſque little, or nothing, in ſuppoſing that the Aſſyrians uſed the dove for *their* enſign; which would authorize a tranſlation of ſeveral paſſages of Scripture, different from our preſent public verſion.

We ſhall not puſh this enquiry any further at preſent; the contraſt between the ideas of an oppreſſor, and a dove, is ſo great, becauſe the dove is not a bird of prey, that we are unwilling to admit ſuch contrary ideas in the ſame word: and this ſeems to have induced our tranſlators to prefer the radical meaning of *ioneh*, “ to oppreſs,” becauſe the *oppreſſing* ſword is a natural connection of ideas; whereas “ the ſword of the dove,” looks in ſome degree like a contradiction in terms.

No. 4. We often meet on medals with Venus ſtark naked on a ſhip; we have rather choſen a Venus partly cloathed: the *bellying* ſail which ſhe holds, may ſerve to denote a *decent* Venus *Coliadis*. Vide Note 5. page 72.

No. 5. This medal of Gaza repreſents the ſame power as is figured on the medals of Aſkalon, beſide which, the reader will remark under the letters ΓΑΖ a branching mark, which nobody hitherto has explained; we think it is an antient *key*, implying that Gaza is the *key* of Syria, or Paleſtine, which, is true, eſpecially with reſpect to Egypt. It is the reverſe of a medal of one of the Cæſars, perhaps Claudius. Stephens the Geographer ſays, that Gaza was formerly called *Ionen*; the reader will perceive the relation of this word to the Hebrew *Ioneh*, which ſignifies a dove: and as Gaza was ſo near to Aſkalon, the antient name of this town juſtifies our ſuppoſition that the Deity was the ſame in both towns. In fact, the whole coaſt was called the coaſt of the *Ionim* (doves) as the ſea which ſurrounds it was called “ the Ionian ſea” quite to the Nile. Steph. Byz. in *Ionion*. How ſtrongly this ſupports the hiſtory of the birth, *i. e.* worſhip or reſidence, of Samiramis in theſe parts, under the ſhape of a dove, is too obvious to need remark.

No. CCLXX. OF THE TYRIAN ASHTAROTH.

WE ſaid nearly all we propoſed to ſay, on the ſubject of Aſtaroth, or Aſtarte, in the Tyrian medals, when explaining Plate V. of Antient Ships, which is the ſame as No. 7. of this plate. No. 6. ſhews the ſame goddeſs, with the long croſs in her hand, and the ſacred *Calathus*, or buſhel on her head. Aſtarte was the ſame as Venus. This is a medal of Zidon——(we know the very great antiquity of Zidon, and it agrees well with the hiſtory and antiquity attributed to Aſkalon)—it agrees alſo with the opinion of St. Ambroſe, who, writing to Symmachus, ſays, Epiſ. 31. *Quam cæleſtem Aphri, Mitram Perſæ, plerique Venerem colunt pro diverſitate nominis, non numinis varietate*: implying, that Venus is the Mitram of Perſia, and, though worſhipped under different names, yet is conſtantly the ſame power.

We ſhall not enlarge on this ſubject, but refer to what we have already ſaid, and to the articles ASTAROTH and ASTARTE, &c. in the *Dictionary*.

Though we have referred Venus and her Dove to Aſkalon, yet we have, in No. 8. a proof that Egypt had her Venus and dove; this medal was ſtruck in Tentyra, a city of Egypt, as appears by the legend TЄNTYP. Strabo mentions a temple of Venus at Tentyra. This number is the reverſe of a medal of Adrian: it repreſents Venus holding her dove in one hand, in the other a ſtaff. On the whole, this has a ſtrong ſimilitude to the medals of Aſkalon, Nos. 1, 2. and ſhews that the worſhip of the dove was very prevalent in theſe countries, and in their reſpective adjacencies.

No. 9. The reverſes of theſe medals ſhew Venus in a car, or chariot, drawn by tritons, one male, the other female: the male triton holds a branch (of palm perhaps) in one hand, with the other he embraces his conſort, who, on her part, returns the embrace with one arm, with the other ſhe holds a pipe, which ſhe ſounds in honour of the goddeſs. The goddeſs herſelf is in the attitude of triumph, and holds in her hand the famous apple, which ſhe won from her rivals on Mount Ida; a ſtory which hitherto has not been interpreted according to what perhaps is its true import. All theſe inſtances ſtrongly connect the goddeſs Venus with maritime affairs. Theſe are Corinthian medals, and ſhew that the idea of Derketos was not abandoned when her worſhip was transferred from Syria into Greece.

OF THE TYRIAN NEPTUNE.

No. 10. This is a medal ſtruck in Phenecia, probably at Tyre; the head is of Alexander II. of Syria: the reverſe is what we mean to examine. It repreſents an old man with a long beard, clothed from head to foot, having on his head a bonnet with a high crown to it; not unlike the Calathus of No. 6.: what this figure repreſents, has hitherto embarraſſed the learned to decide. The trident in the hand of this figure, is the proper ſceptre of Neptune, the god of the ſea; but Neptune is always naked, neither bonneted nor clothed. It is certainly a Syrian deity, but how can it be Neptune? I think, this admits an anſwer by enquiring who was the original Neptune? I ſuppoſe we may frankly attribute this character to Japhet, ſon of Noah, to which our medal will agree: Japhet, as Neptune, has a right to wield the trident; as a venerable patriarch his bonnet of honour, his ample clothing, and his long beard, beſpeak his dignity. At any rate, our medal ſhews a Neptune diſtinct from the figures of him as multiplied among the Greeks, and ſhews too, that Tyre and Sidon had other ideas of that deity than what we uſually acquire from the claſſics. In this view this medal is curious; and it tends to correct Grecian ideas by Aſiatic *memoranda*.

DEA LUNA, OR DEUS LUNUS.

No. 11. Under the article ASTARTE in the *Dictionary*, the reader has ſeen ſome account of the ancient manner of repreſenting that goddeſs; not having at hand the medal of Cæſarea Paleſtine, to which CALMET refers, we have ſubſtituted one of Sinope from the cabinet of the late Dr. HUNTER, which repreſents a man with a Phrygian bonnet on his head, clothed in a ſhort dreſs, a ſword in his right hand, in his left a man's head, which he has recently cut off from the body lying by him, whoſe flowing blood ſpirts *upwards*. It would lead us too far to inveſtigate this medal; we give it as corroborating the account in the *Dictionary*, to which we add the following from Montfaucon's *Antiq. Supp.* vol. i. p. 121. "Macrobius ſays the moon was both *male* and *female*; and adds one particular from Philocorus, that the male ſex ſacrificed to him in the female habit, and the female ſex in the male habit. Though Spartian ſpeaks of Carhæ, as of a place famous for the worſhip of Lunus, the reader muſt not think his worſhip was confined to that place and to Meſopotamia; for it was ſpread all over the eaſt: We have ſeen the god Malachbelus on a marble, with all the marks of the god Lunus, ſo as to make it appear unqueſtionable that it is Lunus." [No. CVIII.]

"This worſhip was eſtabliſhed in Phenicia long before the empire of Caracalla; a medal publiſhed by Vaillant, hath Antoninus Pius on one ſide, and the god Lunus on the other, with his Syrian cap on, and holding a ſpear, with a great ſtar on one ſide of him, and a creſcent, which ſignifies the moon, on the other. The medal was ſtruck at Gaba, near Cæſarea in Paleſtine, by the borders of Phenecia."

No. 12. Is part of a Perſian compoſition, [with ſeven altars: vide Numb. xxiii. 1.] repreſenting Mithras. It ſupports the idea, that Deus Lunus, or Dea Luna, was nearly related to Mithras; that the change of her name to Venus, &c. made no difference in the ſuppoſed deity worſhipped, and that the Queen of Heaven, (vide ASTARTE) was adored in Perſia, &c. It proves alſo her worſhip in Aſſyria, &c. *N. B.* She has only *two* horſes to her chariot, whereas the ſun has four.

The horns on the head of the foregoing figure are clearly the creſcent; but in No. 13. we ſee them aſſume much more nearly the ſhape of animal horns; which is agreeable to what is quoted in the article ASTARTE from *Sanchoniatho*: this head is young and beautiful; around her are ſeven ſtars, which compoſe her train, and two lightnings, implying her authority as regent of night.

No. 14. Is given to ſhew that the ſame kind of idols as we find in figures, were worſhipped anciently in temples: this Dea Luna is clothed from head to foot; ſhe is ſuppoſed to ſtand at the bottom of this temple, though ſeen in this repreſentation as if at the door of her reſidence. She is clearly identified by the creſcent on her head.

No. CCLXXI. HEBREW NAMES BEGINNING WITH ASH.

THE reader has ſeen in No. CCLXVIII. the entirely new turn which we have given to the name *Aſkalon*; we then entreated his patience for poſtponing our further enquiries; perhaps we ought no leſs here to entreat his patience while we purſue them, however, we are tempted to proceed, partly to ſhew the nature of that information which might be gathered from a *correct* etymology of Hebrew names, partly to vindicate what we have already ſaid. It may contribute alſo to throw ſome new light on the antient ſtate of Judea and its neighbourhood.

No. 1. ASEROTH, ASHRUTH, combined of *aſh*, fire, *ſhuruth*, regulatrix, directreſs, governeſs; *q.* "Lady of fire."

No. 2. ASHREH; *aſh*, fire, *ſhurch*, regulatrix, as before: "Lady of fire."

Theſe two words are commonly rendered *grove*; but if we return to the ſtory of *Sami*, fire, hid in the *Rami*, fir-tree, we ſhall immediately perceive the connection between a grove and fire. [We ought alſo to recollect the inflammable turpentine of the fir-tree, and the neceſſity of wood for maintaining fire.] The "Lady of fire" was no other than *Sami-Rama*. The fire of the fir-tree is ſtill held ſacred in India. "The feſtival of Semiramis falls always on the tenth day of the lunar month *Aſwina*: on this day lamps are lighted under the *Sami*-tree: offerings are made of rice, flowers, and ſometimes ſtrong liquors; the votaries ſing the praiſes of *Sami-Rami Devi* and the *Sami*-tree; and having worſhipped them, carry away ſome of the leaves of the tree, and of the earth from its roots [vide Naaman, 2 Kings, v. 17.] which they keep carefully in their houſes till the return of the feſtival." Aſiatic Reſearches, vol. iv. p. 400.

No. 3. ASHAN, or ASHEM, ſmoke; or thus *aſh*, fire, *ſhem*, ſtation: "ſtation of fire."

No. 4. ASHBEL; *aſh*, fire, *bel*, to mix; *q.* "mingled fire," but poſſibly fire of Bel or Belus, of the Lord of heaven, the ſun.

No. 5. ASHDOD; *aſh*, fire, *dud*, affection; *q.* "fire of affection;" the glowing paſſion or ſentiment of affection. Vide the implication in No. 9. on the plate of ASHTAROTH.

No. 6. ASHDOTH; *aſh*, fire, *ſheduth*, the (female) ſhedder; *q.* "the female power who ſheds forth fire;" rather, meaning by fire the glowing warmth of affection, as above.

No. 7. ASHER; *aſh*, fire, *ſhur*, director, governor, "Lord of fire."

No. 8. ASHIMA; *aſh*, fire, *ſhima*, laid up, ſtored, or rather, perhaps, "the ſettlement, or ſtation, of fire."

No. 9. Ashkenaz; *aſh*, fire, *ſheken*, to dwell, *atz*, ſtrength; "fire dwelling in its ſtrength."

No. 10. Ashnah; *aſh*, fire, *ſheneh*, revolving; "fire circuiting:" *q.* around the altar?

No. 11. Ashpnaz; *aſh*, fire, *ſhepen*, hiding, *atz*, ſtrength; "fire concealing its power."

No. 12. Ashtmoth; *aſh*, fire, *ſhetem*, to encloſe: "fire ſhut up."

No. 13. Ashuath; *aſh*, fire, *ſhut*, placed or ſettled. N. B. This is differently ſpelled, *auſh*, ſuppoſe for *aſh*, and *ſhut*, ſuppoſe for *ſhet*.

No. 14. Ashur; *aſh*, fire, *ſhacar*, dim, obſcure. See the next number which is differently ſpelled.

No. 15. Ashur, *aſh*, fire, *ſhur*, lord, or prince; "lord of fire."

No. 16. Asil; *auſh*, for *aſh*, fire, *ial*, of God; "fire of God."

No. 17. Asmodeus *aſh*, fire, *madi*, a robe of honour; "fire [*i. e.* affection] of fine clothes."

No. 18. Ashtaroth; *auſh*, for *aſh*, fire, *taruth*, [female] revolvers; "circuits of fire." Vide No. 10.

By theſe inſtances it appears that fire is taken, 1. for the ſacred fire burning on the altar, &c. for fire worſhip: 2. for bodily heat, ſtrength, vigour, &c. 3. for a diſpoſition of mind, fondneſs, affection, &c. We ſhall not ſtay to diſcriminate theſe, but a word or two may be of uſe. 1. The novelty of ſome of theſe thoughts ſhould be no prevention to their receiving a juſt conſideration. 2. It is more likely that offspring, children, ſhould be named after any principle ſignifying affection, than after any indifferent, or unintereſting object. 3rd. The inferences to be drawn from theſe explanations may enable us to underſtand the character of the ſubject;——for inſtance,

Asmodeus, "the fire [*i. e.* affection, deſire,] of fine clothes, or diſtinguiſhing habits." This leads us to underſtand the almoſt inexplicable deſcent attributed to this demon by the Rabbins; "he was born from the inceſt of Tubal Cain and his ſiſter Noema." Now Tubal Cain was the father of all who wrought in metals; he therefore could compoſe ornaments for dreſs of various kinds. Noema was the inventreſs of weaving, &c. ſay the Rabbins, very plauſibly; unite theſe two ideas: Tubal Cain made the inſtruments; Noema applied them to her art: they united their talents to compoſe magnificent dreſſes; this was their inceſt; when theſe dreſſes were beheld, they were deſired by the beholders; this was the birth of Aſmodeus.

Aſmodeus drove Solomon out of his kingdom, and took his place; *i. e.* the deſire of magnificence overcame even the wiſdom of Solomon (whether in the inſtance, alſo, of his foreign wives?); but Solomon recovering his wiſdom, loaded Aſmodeus with fetters *i. e.* confined him within due bounds; and forced this demon, the deſire of magnificence, to ſerve him in building up his Temple; this is eaſy of comprehenſion: by him he alſo learned to build it without noiſe, *i. e.* it was moſt princely to have the materials perfectly fitted together beforehand. This explanation perfectly juſtifies our inference at the cloſe of the article Asmodeus, that this is a figurative perſonage. With regard to his hiſtory in Tobit, obſerve, that he haunted Sarah, who repulſed him, not valuing gaudy apparel; Sarah, being a fortune, was ſought by thoſe over whom this demon of gaudy apparel had power, *i. e.* fortune-hunters: his flying to Egypt, and being bound there, is very characteriſtic, for, the ſplendid remains of the moſt magnificent edifices, ſufficiently demonſtrate that his reign there was formerly very general, and ſupreme.

Here we cloſe theſe hints, which are offered as hints only. The number of hot baths in Judea [Vide Emmaus in *Dictionary*] the Dead-Sea, with its bitumenous productions, and other volcanic inſtances, all prove that fire was antiently very prevalent in Paleſtine. Natural fire is ſtill an object of worſhip in India, whoſe devotees travel many hundred miles to worſhip the fire-ſprings at Baku, on the Caſpian ſea. Such no doubt were antiently ſought after in Judea; but probably moſt of the Hebrew names above conſidered were given on account of places of worſhip for the Deity, fire, or, as denoting the fire of affection which inclined the ſexes to conjugal union, to the deſire of a numerous poſterity, and to whatever was agreeable to the goddeſs in whoſe worſhip they engaged.

MISCELLANIES.

EXPLANATION OF THE PLATES OF MISCELLANIES.

THESE plates of MISCELLANIES are deſigned to include a number of ſmaller objects, each of which, by itſelf, would be too ſmall to compoſe a plate; or, thoſe which being noticed ſince the publication of former ſubjects, may give them additional weight, or may add to them, further illuſtration.

As medals are among the moſt authentic *memoranda* of events, which time has ſpared, or which ever can be in our power, we regard them with an attention and confidence which has not been common on Biblical Subjects.

N° CCLXXII. ARETAS, KING of DAMASCUS.

PLATE I. No. 1.

THE apoſtle Paul obſerves, 2 Cor. xi. 32., that he had eſcaped with difficulty from the hands of the governor of *Damaſcus*, under *Aretas* the king. The reader has ſeen under the article ARETAS, in the Dictionary, the hiſtory of ſeveral kings of this name. It is pleaſing to confirm the narration of hiſtory; this our medal does, by exhibiting the head of *Aretas*, (I. of the Dictionary, I ſuppoſe) the reverſe, a type very common on the medals of *Damaſcus*; (this may be conſidered hereafter) with the legend, ΒΑΣΙΛΕΩΣ ΑΡΕΤΟΥ ΦΙΛΕΛΛΕΝΟΣ, *King Aretas, a lover of the Greeks*. This proves then, that *Aretas* really was king of *Damaſcus*: and is a confirmation of his hiſtory, as given in the Dictionary.

No. 2. Is to the ſame effect: the head is a portrait of Pompey the Great, the reverſe repreſents king Aretas kneeling, not in perſon, but in power, and, by holding out an olive branch, ſoliciting peace, which the legend informs us is from M. SCAVrus AEDilis CVRulis. This alſo confirms the hiſtory of Aretas; and the intervention of Scaurus as related in his article.

No. 3. Repreſents Jupiter in a chariot, throwing his thunderbolts in vengeance on Aretas: beneath the horſes is a ſcorpion; which kind of objects is uſually merely a mint-mark, but this may *poſſibly* refer to the month of Auguſt. Perhaps the events of the ſeaſon, in conjunction with war, brought the king on his knees to the Roman power, as hinted on the face of the medal.

No. 4. Joſephus names many revolting and inſurgent Jews, and gives many inſtances of the diſpoſition of that people to oppoſe the Romans; but I do not remember that he names *Bacchius* as one among them: this medal, however, has preſerved the name of this rebel leader, and informs us, that he was forced to ſolicit a peace. The inference I would draw from this is, that there were more ſuch perſons than hiſtory has recorded; ſo that, when we find ſome difficulties, on comparing the accounts in Joſephus, with thoſe in the *Acts*, concerning Judas Gaulonites, Theudas, that Egyptian, and others, who miſled the people, to their deſtruction, we need not conſider them as very great, becauſe, we perceive, that if we had the names of all who revolted, during theſe times, others muſt be added, of whom we have now no hiſtory, witneſs this *Bacchius* of our medal.

N° CCLXXIII. VINDICATION of St. LUKE.

PLATE I. No. 5, 6.

ST. LUKE is ſo accurate a writer, that it is pleaſing to trace his attention even to leſſer particulars: and it is demonſtrated by obſervation, that the ſtate of the countries through which he deſcribes himſelf, or others, as paſſing, in his Hiſtory of the Acts of the Apoſtles, is correct in the higheſt degree. In Acts, xvi. 12. he ſays, "We came to Philippi," which (ſays our tranſlation) is the chief city of that part of Macedonia, and a colony:"—but, it ſhould ſeem, that this tranſlation requires correction, to this effect: "Philippi, a city of the firſt part of Macedonia," or Macedonia *Prima*; and this is an inſtance of accuracy; becauſe, the province of Macedonia had undergone ſeveral changes, had been divided into various portions, and theſe had received various names. At one time *Macedonia* was in ſix diviſions, at another, it was united with *Achaia*, as Sextus Rufus obſerves, *Provinciam Macedoniam poſtea cum Achaiâ conjunxit, eque duabus unam fecit, rogatione perlata P. Clodius. Tribunus plebis, & utramque L. Piſoni, quaſi premium, quod in ejiciendo Cicerone conſenſit, dedit adminiſtrandum.*

Paulus Emilius, on his conqueſt of Macedonia, planned the diviſion of it into four provinces, as appears from Livy; but as we have hinted, the diviſions of this province were variable: we have however nothing to do with any other than the firſt diviſion of it. St. Luke ſays, "they came to Philippi, a city of the firſt part of Macedonia," and our medal No. 6. reads ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ, "of the firſt part of Macedonia," ſo that it is a complete juſtification of the evangeliſt's deſcription of this diſtrict.

We ought further to obſerve,—though our preſent copies read in the Acts, πρωτη της, yet the Syriac verſion, and Chryſoſtom, read πρωτης, and as this is the reading of our medal, as it agrees with matter of fact, and delivers us from ſundry ambiguities, we preſume we riſk little in recommending this reading; and its correſpondent rendering "Philippi, a city of the firſt part of Macedonia;" for, in fact, *Amphipolis* was (or had been) the chief city of the diſtrict in which Philippi ſtood, (Livy. lib. xlv. c. 29.;) but ſome think *Theſſalonica* was *chief*, at this time, of all Macedonia: ſo that the deſcription of Philippi by this title in our tranſlation is, to ſay the leaſt, a *miſnomer*.

II. Further, the ſacred writer ſays, Philippi was "a colony." By uſing a Latin word, no doubt the evangeliſt means a Roman colony; but, as this was a favour Philippi ſeems to have had little reaſon to expect, having formerly oppoſed the intereſt of the preſent imperial family, the learned have been embaraſſed by this title of "a colony," here given it. However, after long perplexities among the critics, Providence brought to light ſome coins, in which it is recorded under this character: among others, No. 5. which makes expreſs mention, that Julius Ceſar himſelf had beſtowed the dignity and advantages of a colony on the city of Philippi; which Auguſtus afterwards confirmed and augmented: the legend is, COL*onia* AUG*uſta* JUL*ia* PHILIP*pi*: this then, corroborates the character given to this city by St. Luke; and proves that it had been a colony for many years, though no author but himſelf, whoſe writings have reached us, has mentioned it under that character; or has given us reaſon to infer at what time it might be thus honourably diſtinguiſhed.

N° CCLXXIV. SAMARITAN MEDALS.

PLATE, I. No. 7, 8, 9, 10, 11, 12.

THE ſubjects which we gave in our plates of Jewiſh coins, were ſtruck round, and rendered uniform, for the ſake of appearance; but as that might miſlead our readers, in reſpect to the ſtate of theſe coins, we have thought proper to give ſome of the ſame nature, copied from Reland, in their rough ſtate. The reader will obſerve the various types they contain; and will perceive their application to the principles of that reaſoning which has been built on them in FRAGMENT, No. CCII. p. 5. No. CCXXX. p. 126.

N°. CCLXXV. METAPHORICAL LUMINARIES.

PLATE I. No. 13, 14, 15, 16.

AMONG other deſcriptions of the Meſſiah, he is called "a light to lighten the Gentiles, and the glory of the people of Iſrael." Jeſus alſo deſcribes John the baptiſt as "a burning and ſhining light:" and, addreſſing his diſciples as "the lights of the world," he bids them not conceal, but ſhow their light, and be of uſe to mankind, by their ſprightly luſtre. In conformity to this idea, the apoſtle ſays of the Philippians, "Ye ſhine as lights in the world, holding forth the word of life;" or, as ſome prefer to read it, "ſhine ye as lights." The frequency of this compariſon, has induced me to endeavour to ſet it before the reader, perhaps more fully than he has hitherto underſtood it. It has indeed been ſaid, that when the apoſtle directs the Philippians to ſhine as lights, he uſes the word φωστηρ, which alludes to the light-houſes raiſed on various parts of the coaſt, where navigation required their ſervices, to direct the pilots of veſſels in the courſes they ought to ſteer. We have many ſuch around our iſland. The moſt famous in antiquity, was that of the *Pharos* at Alexandria. Vide PRIDEAUX, Part II. Book i. Under this alluſion, the apoſtle may be conſidered as ſaying "ſhine in the midſt of bad perſons, as light-houſes ſhine in a dark country: holding forth the word of life, as light-houſes hold forth their nightly flames: that I may ſtand erect with confidence, may boaſt, may exult, in the day of Chriſt." No. 13. is one of theſe light-houſes, with its flame burning, as it ſtood at the port of Torone.

But I am by no means ſatisfied, that theſe active verbs are adequately underſtood, or that we do juſtice to their full import, when we refer them to ſubjects, which rather ſuffer certain things to be done by them, than are active in the doing of thoſe things. A building can hardly be ſaid to hold forth, or to hold faſt; but, if we reflect that ſome of the Pharos's of antiquity were conſtructed in the form of human figures, we probably ſhall advance nearer to the apoſtle's meaning. All the world has heard of the Coloſſus at Rhodes; that immenſe brazen figure, which ſtood acroſs the entrance of the (inner) harbour, and under whoſe enormous ſtride, veſſels might paſs in full ſail. This figure held forth in one hand a prodigious flame, which enlightened the whole port: by this he directed the diſtant mariner whoſe attention he attracted, and who looked up to him for the means of guidance and ſafety. (Is this the meaning of 2 Peter, i. 19?)

As that Coloſſus, and every memorial of it ſo far as I know, is deſtroyed, I have choſen other figures that may anſwer equally well the purpoſe of theſe hints. No. 14. is a medal of Buthrotus, a town in Theſprotia, near Dodona: it repreſents a perſon ſtanding naked, on the ſummit of a mountain, reſting one hand on a pillar, with the other holding out a large lamp, whoſe flame is very vehement. Whether this be meant for a living perſon, or for a ſtatue, does not appear; if the former, it muſt allude to ſome cuſtom at this port, becauſe the reverſe of the medal being a ſhip, it appears to be connected with the purpoſes of navigation. The reader will obſerve the EYE on the front of this veſſel. No. 15. is a medal of the iſland of Cyprus: the reverſe repreſents a figure, cloathed, leaning one arm on a pillar, in his other hand, holding, what is thought to be a flame, or lamp, for the ſame purpoſes as the former. No. 16. A figure from an antique baſſo-relievo (Diana perhaps) holding two torches, for the purpoſe of giving light by night. Recollect alſo the ſtory of Hero and Leander.

Upon the whole, I ſubmit, that the expreſſion of the apoſtle, refers rather to luminary figures, than to luminary buildings: in which caſe his words, "ſhine as luminaries"—holding out the words of life;" that Great Light, which coming into the world, has light enough to enlighten every man, have peculiar ſpirit, and propriety. Nor am I certain, that the idea of a figure has totally quitted him in the next ſentence; when he ſays, "that I may in the day of Chriſt, ſtand up with a ſtiff (upright) neck; and exult, that I have not laboured in vain." Is not this the very attitude of ſuch a figure?

As various figures are now uſed for the purpoſes of holding lamps, &c. in our elegant houſes, this idea is likely to become familiar among us: may we not wiſh, that the examples of ſuch houſes may be equally reſplendent as their lamps: and that, not the lamp only "may give light unto all who are in, or who may come into the houſe!"

I am aware that ſome propoſe to tranſlate "*hold faſt* the word of life;" but I think it loſes the beauty of the paſſage, if it *may* be ſupported by grammar; which I do not inveſtigate.

The following are ſentiments of Montfaucon. "Theſe ſea-ports were frequently fortified with towers; both to defend them, and alſo to ſerve at night, for guiding thoſe who ſailed the ſeas; by making fires, or hanging out lights, a-top of them. This ſort of towers is of very antient uſe. *Leſches*, the author of the Little Iliad, a very antient poet, who lived in the 30th Olympiad, places ſuch a tower upon the promontory of Sigæum, near which there was a road where veſſels rode at anchor. The Iliack Table, made in the times of the firſt emperors, exhibits this tower; and the inſcription on the ſide, ſhews us that it was upon the authority of *Leſches* repreſented there. There were ſuch like towers at the *Piræum* of Athens; and in ſeveral other ports in Greece.

"The word *Pharus* was uſed in a metaphorical ſenſe; any thing was called a *Pharus*, which could enlighten and inſtruct; every man of letters, who could guide others." In this ſenſe the poet Ronſard ſays to Charles IX. of France, "Be my Pharus, guide my ſails through rolling ſeas." (Was this metaphorical application current in the firſt times of the goſpel?—And if ſo, does the Apoſtle adopt it?)

Nº. CCLXXVI. EYE ON A SHIP.

WE have deſired the reader to note the EYE on the prow of the ſhip, in No. 14. becauſe, in No. CCXVI. p. 73. we offered a few hints on this ſubject. We cannot help thinking it very extraordinary, that this cuſtom of placing an eye on a ſhip, ſhould ſo often occur in antiquity, ſhould be preſerved in the Mediterranean to this day; and alſo, that it ſhould be continued in a part of the world ſo remote as China. The reader will form his own opinion on this; but, to us it appears, that there muſt have been ſome common origin, from whence this cuſtom took its riſe:—where, and what, was that origin?

"No alteration has been made in the naval architecture of China, for many centuries paſt. The Chineſe are ſo *averſe to innovation, and ſo attached to ancient prejudices*, that although Canton is annually frequented by the ſhips of various European nations, whoſe ſuperiority of conſtruction they muſt acknowledge, yet they reject any improvement in their veſſels. The ſtern of this ſhip falls in with an angle; other veſſels are formed with a cavity, in which the rudder is defended from the violence of the ſea, yet this contrivance certainly ſubjects the ſhip to much hazard, when running before the wind in high ſeas. ON EACH BOW IS PAINTED AN EYE, with the pupil turned forwards, PERHAPS WITH THE IDEA OF KEEPING UP SOME RESEMBLANCE TO A FISH, or from a ſuperſtitious notion, that the ſhip may thus ſee before her, and avoid danger. The ports often ſerve as windows, not many of them being furniſhed with ordnance."

ALEXANDER's COSTUMES of CHINA. No. II.

We make no remark on the aſſimilation which this eye gives a ſhip, to the appearance of a fiſh: it ſeems to have ſtruck Mr. ALEXANDER very powerfully: and it is with pleaſure we ſubmit to the reader the inferences to be drawn from it, in reſpect to our endeavours on a ſubject of peculiar difficulty, [the *Dag* of Jonah] whoſe illuſtration we have humbly attempted.

Is not this ſhip's "*ſeeing before her*, &c." proper to A PRESERVER?

Mr. ALEXANDER's Chineſe figures are but recently publiſhed.

Nº. CCLXXVII. COVENANT CEREMONIES.

MISCELLANIES, PLATE II. No. 1.

THE reader has formerly ſeen our thoughts on ſome of the ceremonies uſed at making a covenant: that there were other ceremonies, however, which were practiſed on ſuch occaſions, is what may be much more readily allowed, than their nature can be aſcertained. I think in No. 1. of this plate, we have a glimpſe of ſomething of the kind.

We read, Iſaiah, lvi. 4. "Thus ſaith the Lord to the eunuchs that *take hold* of my covenant," where the word *take hold*, is ſaid to refer to an actual retention or graſping:—We read alſo, Pſalm, l. 5. of thoſe who had "made a covenant with God, by ſacrifice," literally *over* a ſacrifice.—Now, I think, our medal, which repreſents two perſons making a covenant together, as appears by the word FOEDUS (a pact, or pledge of fidelity) may aſſiſt our enquiries on this ſubject. We obſerve, 1. An altar prepared, the fire burning, &c.; 2. On each ſide of this altar, ſtands a perſon, who takes hold of, and lifts up a pig, or ſow, vide No. CXXIX. p. 49; and while holding the animal, the pledges of reciprocal fidelity are ratified, and confirmed. This is evidently no common ſacrifice; but a ſacrifice at which, or *over* which, a ratification is pledged, by each party laying hold of the covenant (ſacrifice) and plighting his faith to the other, for obſervance of the agreements rehearſed, &c.

Is not ſome ſuch cuſtom referred to in the paſſages we have quoted? Does not this confirm our rendering of *διαθεμενε, the confirmer of the covenant?* as propoſed, article COVENANT in the *Dictionary*: does this add to the paſſages in which the word *berith* is the covenant-*ſacrifice*, rather than covenant-*agreement*?

This medal, ſtruck to perpetuate the memorial of a covenant, may remind the reader of the various tokens appointed to that purpoſe in Holy Scripture: *ſuch* agreements may not be forgotten. The inſcription ſhould be thus read:

(Caius AN) TISTI*us* VETUS FOEDVS *populi Romani* QVM GABINIS, "a covenant made by the Roman people with the city of Gabii (a Volſcian city, vide Livy, lib. i. cap. 58.) in whoſe behalf acted Caius Antiſtius, whoſe family name was Vetus."

The legend of *qum* for *cum* is remarkable.

This taking hold of the covenant-ſacrifice, and raiſing it over the altar, is ſtill more remarkable in the reverſe of a medal of Auguſtus, ſtruck on a ſimilar occaſion, and by the ſame parties. Vide Tab. xxi. of De Wilde's Selecta Nuſmiſmata.

We ſhall add a few remarks on the nature, and ſolemnities, of covenants, from Montfaucon.

"The Jupiter, which holds the thunderbolt lifted up, was ſtyled *Jupiter Fulminator*, the thunderer, by the ancients; and upon the Greek medals *Ζευς καταιϐάτης*, "Jupiter the avenger on evil doers." We ſometimes, though rarely, ſee Jupiter holding the thunderbolt, lifted in one hand only; and ſometimes, beſide the thunderbolt raiſed in one hand, he holds another thunderbolt in the other hand. The thunderbolt which he holds in one hand is of a different form from that with which he threatens in the other hand: the one is like a torch, blazing at both ends, the other looks as if made of arrows, croſſing each other; both theſe forms frequently occur. Pauſanias mentions this Jupiter with two thunderbolts, (*Eliac.* I. cap. 24) "At the wall of Altis (ſays he) we ſee Jupiter with his face to the weſt; there is no inſcription to inform us of the author; but the common opinion is, that *Mummius* erected it after his victory over the Achaeans. The ſtatue of Jupiter placed in the ſenate houſe, ſtrikes the beholder with more terror than any other ſtatue of this god. It is named *Jupiter* HORCIUS, as preſiding over oaths. It has a thunderbolt in each hand. Before this, the Athletæ, their fathers, brothers, and the maſter of the Gymnaſium, take an oath, OVER THE DISECTED MEMBERS OF A SACRIFICED BOAR, that they will uſe no deceit, or tricking, in the celebration of the Olympick games. The Athletæ ſwear farther, that they have ſpent ten whole months in the practice of theſe games, of which they contend for the prize. They too, who have the choice of the young men, and horſes, which are to run, ſwear that they will give their judgment according to ſtrict equity, and will take no bribes; and will keep, as an inviolable ſecret, their reaſons for rejecting, or chuſing, any one. I never thought of enquiring, (ſays *Pauſanias*) what they did with the ſacrificed boar, *over which they took the oath*. I know the ancients *never eat the fleſh of any victim, over which they had taken an oath*; and Homer tells us, the boar over which Agamemnon ſwore he did return Briſeis untouched to Achilles, was caſt into the ſea by a herald."

[Was the covenant-ratifier in like manner NEVER EATEN among the Jews?]

An extract or two on the Covenant of Salt, ſhall cloſe this article.

Under the conſideration of the word Covenant, No. CXXX. p. 52. we gave ſome account of the confirming nature of the ceremony of eating bread and ſalt; to the ſame purpoſe, ſpeaks *D'Arvieux*, p. 142. "The Arabs have a great veneration for bread and ſalt, inſomuch, that when they would be very importunate in a requeſt to any body with whom they have eat ſome, they ſay to him "By the bread and ſalt that is between us." They uſe alſo the ſame terms, *when they affirm* a thing UPON OATH."

...... Our ambaſſador and Sir Robert Shirley, were invited by Ebrahim, the magiſtrate of the city, to "eat of his bread and ſalt," where he preſented them, at his own houſe, with a better collation."

HERBERT's *Travels*, p. 119.

"Inferior people (who have their dependance on others) uſe to ſay thus, "*I eat your bread and ſalt*," as much as to ſay, "I am your ſervant, I live by you, and you may do with me, or by me, what you pleaſe.'

Sir T. ROE's *Embaſſy*, p. 410.

N°CCLXXVIII. SACRIFICAL COMMUNION.

PLATE, II. No. 2, 3.

THE communion of a number of perſons in the ſame religious ſervice is frequently adverted to in Scripture; and it is uſually underſtood, that the twelve tribes of Iſrael were virtually repreſented, at the time of offering up the daily ſacrifices in the temple at Jeruſalem, by twelve perſons called *ſtationary men*, who conſtantly attended this duty, and who compoſed a congregation. But beſide this, we read of the apoſtle Paul's partaking in the ſervices to be performed on account of certain Nazarites, Acts, xxii. 24; ſo that joining in their expences, was conſidered as partaking in ſome degree in the ſanctity and merit of their offerings. As we have no ſacrifices among ourſelves, we are little able to appropriate the uſages attending ſuch conſociations. It ſeems rather odd to us, to call in another family to partake of the paſchal ſacrifice, and other religious participations of the ſame nature. I have therefore ſelected our medal, No. 2. as an inſtance of the communion of many perſons in the ſame offering. It repreſents a temple, on the pediment of which, is a bird, ſo ſmall as ſcarcely to be diſtinguiſhable; but the reader will pleaſe to conſider it rather as a dove, than an eagle; and the figure below, in the temple, he will pleaſe to accept as a Venus, though I cannot prove that it is not an Apollo: but I think, upon the whole, the bird is not any bird attached to that god, and certainly the bird ſhould be appropriate to the Deity. In the area of the temple, is an ox, about to be ſacrificed, and a prieſt is in the act of ſtriking him: around the ſacrifice, ſtand to the number of thirteen perſons, who all partake in the ſervice which is going forward, and they denote their participation by the elevation of their right hands and arms. As this medal is very full, we muſt divide the inſcription properly, to read it. In the middle, at bottom, ΚΟΛΟΦΩΝΙΩΝ, "of the Colophonians:" around this, ΕΠΙ ΣΤΡ. ΚΛ. ΚΑΛΙΣΤΟΥ ΙΕΡΕΩΣ ΙΩΝΩΝ, by the pretor (or in the pretorſhip) of Claudius Calliſtus, prieſt of the Ionians: in the middle, ΤΟ ΚΟΙΝΟΝ ΙΩΝΩΝ, the community of the Ionians. The thirteen perſons, repreſent thirteen cities, each by its deputy aſſiſting at this ſacrifice, which is offered for the benefit of the whole community.

In No. 3. I preſume that we ſee another inſtance of the ſame practice; ſix perſons on the ſide of an ox, and one on the other ſide, who probably is leader of five others; ſo that this ox appears to be carried by twelve perſons: there can be little doubt that they are taking him to be ſacrificed: and, I conclude, they are joint participants in the expence, the ceremonies, the merit, and the ſanctity of the ſervice. So much, at preſent, for communion in ſacrifical rites: but the reader will remember, that as the ſacrifice was uſually afterward the ſubject of a feſtival, thoſe feſtivals were not always ſo decorous as they were lively: we have more than one hint at this in Scripture.

There is another article which deſerves a remark: the elevation of hands in No. 2. This was the attitude of ſwearing, Gen. xiv. 22. "I have lift up mine hand to the Lord." Deut. xxxii 40. Ezek. xx. 28. This is the attitude of prayer, Pſalm, xxviii. 2. "Hear the voice of my ſupplication.—when I lift up my hands towards thy holy oracle." lxiii. 4. "I will lift up my hands in thy name." *et al.*

That this continued to be the attitude of prayer in New Teſtament times, ſeems evident, from the apoſtle's injunction, 1 Tim. iv. 14. "I will that men pray every where, lifting up holy hands."—Now, I ſuppoſe, that this lifting up the hand by the attendants on prayer, was a ſign of their participation in the prayer offered, (as in our medal it is a ſign of participation in the ſacrifice) and perhaps this is its true import, Acts, xiv. 23. "And when they (the apoſtles) had ordained elders in the churches, by χειροτονια, holding up of hands,"—*i. e.* this holding up of their hands, was a ſign of the participation of the perſons who held up their hands, in what was then doing. I ſuppoſe too, this action applies to 2 Cor. viii. 19. "the brother who was *cheirotonia'd* by the churches—aſſemblies—to travel with us"—*i. e.* the perſons preſent by the action of holding up their hands, partook in the appointment of this brother to travel,—and I doubt not, they partook alſo in ſupplying his travelling expences. Vide Pſalm, lxxx. 17.

Obſerve, that the perſons in our medal, hold up the *right* hand:—no doubt, as implying the moſt active, the moſt ready member of the perſon. Does not this give us the import of thoſe paſſages, Pſalm, cxliv. 8. "their right hand is a right hand of falſhood"—*i. e.* they lift up their right hand in ſwearing to lies. Iſaiah, xliv. 20. "Is there not a lie in my right hand?"—am I not ſwearing to a falſity? or, rather, taking the prefix (ב) *beth* for *at*—is not that a lie to which I lift up my right hand, as an act of participation in its worſhip? (as in our medal) is not that, *i. e.* the idol a lie *at* my right hand?

The reader will obſerve, how greatly ſcripture is illuſtrated by a knowledge of the cuſtoms of the times, and places to which it refers: there are numerous, I might ſay innumerable, paſſages, where the expreſſion is only a *hint*, but that hint implies conſequences, which to underſtand requires much information: of this let the ancient mode of participation in religious ſervices ſtand as an inſtance.

Nº CCLXXIX. PEACE AMONG BRUTES.

Plate II. No. 4.

Mr. David Levi, in his Diſſertations on the Prophecies, appears to have been embarraſſed by the expreſſions of Iſaiah, xi. 6, 7.; eſpecially that, "the lion ſhall eat ſtraw like the ox"; which after reaſoning on it, he concludes, ſhould be literally taken. "The prophet aſſures us, ſays he, that the change will be real; that the lion and other carnivorous animals will eat ſtraw ... the wild beaſts will grow tame, and ſerpents and other poiſonous creatures will become harmleſs." Having myſelf, been accuſtomed rather to conſider the whole of this paſſage as metaphorical (without meaning to deny the *power* of God, in this, or in any inſtance) I find a difficulty in admitting this literal ſenſe of the expreſſion.

If we knew more accurately the opinion of other nations, perhaps we ſhould be better able to judge of the meaning of the prophet's words: I ſay, if we knew what other nations expected would take place, when the Meſſiah came, we ſhould pobably find that the Jewiſh writings are in uniſon with thoſe expectations, with thoſe opinions, and poſſibly with the very mode of expreſſion in which they were conveyed. "The wolf ſhall dwell with the lamb: the leopard with the kid: the calf with the lion; the cow with the bear: the child with the ſerpent," &c.

To make myſelf underſtood—obſerve 1ſt, That the Indian deity *Chriſhna* is repreſented in plate 3 of Mr. Maurice's Hiſtory of Indoſtan, as playing on a flute, whoſe magic melody unites in one peaceful group, a young ox, a prodigious tyger, and that mortal ſerpent the *cobra di capello* (who will furniſh us an ample ſubject at ſome diſtant opportunity.) Theſe all liſten to the tranquillizing notes of his inſtrument; the ſerpent raiſes himſelf up, but forgets his venom; the tyger looks earneſtly to the placid God, in ſilent admiration, and growls no enmity againſt his companions; and the young ſteer, feels no alarm at his naturally blood-thirſty aſſociate. I infer, that a power is denoted in this inſtance whoſe influence might harmonize all nature: of which this is a *pictorial* repreſentation.

Obſerve, 2. The well known fourth Eclogue of *Virgil*, which foretells the happieſt times, "an end of all war; univerſal peace, throughout the world; benign concord between the moſt fierce, moſt voracious animals; and the weakeſt and moſt defenceleſs creatures: extirpation of hurtful qualities from the earth; he ſhall deſtroy both the ſerpent (N.B!) and the deluſive envenomed vegetable, ſhall he deſtroy."

Occidet et ſerpens, et fallax herba veneni
Occidet.——

I may enlarge on this another time; at preſent I only obſerve, that I do not conſider this deſcription as Virgil's, though his be the poetry, but drawn from oriental *expectations*: whether furniſhed by the Sybil, or who you pleaſe: co-incident remarkably with the prophet Iſaiah; but independent of his animated ſtrains.

For a third ſubject, conſider our medal, No. 4. which repreſents, a power proclaiming peace between a lion and an ox. This figure ſtands between the animals, and, over-ruling the fierce nature of one, and the timid diſpoſition of the other, it harmonizes both together.

The medals of Gordian, offer at leaſt two reverſes, with this type; one marked *An.* ii. the other *An.* iii. The learned are divided as to the place where they were ſtruck, ſome reading P M S. *Provinciæ Mæſiæ Superioris:* others, *Prefectura Militum Superventorum:* or *Provinciæ Macedoniæ Superioris.* This is of no conſequence to us; nor is it of much greater conſequence where this COL*onia* VIM*inacium*, (or VIM*ania*,) was ſituated. It is agreed, that the emblem refers to the reſtoration of peace, and the repreſſion of ferocity. "Symbola bos & leo: vel in genere Coloniam deſignant, & incolarum, ad quos deducta eſt, indolem ac mores, vel *eorundem ferociam, colonorum Romanorum adventu mitigatam, concordiamque inter inquilinos advenaſque conglutinatam docent.* That by the ſettlement of a Roman colony in theſe parts, their ferocity was mitigated, and concord was eſtabliſhed among them: but, how comes it, that this eſtabliſhment of peace is expreſſed by the concord of a lion and an ox? I incline to think that this idea is extremely ancient; and that, at length, it grew into a proverbial expreſſion, which was common to many nations: that the true reference of it was preſerved among the Jews; but, that it was conſidered by other nations alſo, as an article of ſuch difficult accompliſhment, as to be adapted to various inſtances, when arduous undertakings of a pacific nature were the ſubject.

If this be admiſſible, then the prophet Iſaiah may uſe it in this ſenſe (*i. e.* poetically;) and further, I think, we ought not to reſtrain this idea to the prophetic writings: but rather to conſider it as a traditionary memorial of that paradiſe, where was no hurt nor deſtruction in all the holy mountain, where the ox, the tyger, and the ſerpent, dwelt in peace together; a reſtoration to which happy ſtate, was ſo earneſtly deſired by all nations—by all nations, who ſighed for the time, when he who ſhould come, ſhould deſtroy both the poiſonous ſerpent and that deluſive fatal fruit, ... "whoſe mortal taſte
Brought death into the world, and all our woe!"

Nº CCLXXX. PORTRAITS OF JESUS CHRIST?

THE foregoing ſubject introduces with propriety that which we are now to conſider—THE PRINCE OF PEACE! We expect a time, when he ſhall appear to all nations under that illuſtrious character; and when the humble form of the man who had no perſonal beauty to attract applauſe, ſhall be loſt in the dignity and glory of his exalted ſtation. Is there any *authentic* memorial of that humble form? Under the article JESUS, *ad fin.* in the *Dictionary*, the reader has ſeen the deſcription Nicephorus gives of his perſon. Nicephorus is too late to be much depended on; and ſo are all repreſentations of the perſon of Jeſus. Tradition is an ill guide in matters of perſonal deſcription; and if it may convey a *general* idea, that idea is too general, and too looſe, to attach to the deſcription of any perſon whatever. There are, on ſome of the latter coins of the late emperors, heads of Chriſt, with the motto *Rex Regnantium*, King of Kings. Whether it would be poſſible, in the examination of a complete ſeries, to fix on any which might have the appearance of veriſimility, we do not know; but being willing to promote this object, we have given two heads of Jeſus Chriſt, No. 5. 6; they may ſerve as memorials, till better can be obtained; but we do by no means ſuppoſe that ſo late as Conſtantine, and leſs ſtill, ſo late as the ſucceſſors of his name, and family, there ſhould be any accurate portraits extant of this venerable and illuſtrious perſon, *i. e.* three hundred years, or later, after his deceaſe.

No. 5, is from the reverſe of a medal of *Conſtantinus rex Romanorum.*

No. 6. is from a medal of *Baſilius* and *Conſtantinus.*

They ſhew, at leaſt, an attempt and deſire to recover and to preſerve the image of the *Divine Redeemer.*

Nº CCLXXXI. MEMORIALS OF THE DELUGE.

WE have no reaſon to doubt, that many more traditionary accounts of the deluge were preſerved in various places of the Eaſt, than we have any certain knowledge of: ſome of them we have already ſubmitted to the reader; and others we may offer on future occaſions. (Vide No. 317. 318. CONT.) We have reaſon to think, that not leſs care was taken to preſerve the memory of this wonderful event, in the city of *Apamea*, than in *Hieropolis*, or any other city. We do not pretend to equal numiſmatic knowledge, with that which has conſidered the ſubject of the *Apamean* medals, commemorating the deluge, and referring to Noah, by name, and which has pronounced them forgeries; but, having in the article APAMEA, in the *Dictionary*, referred to theſe medals, we have thought it might be proper to give a repreſentation of one of them. Vide No. 7. This medal has two points of time; the firſt, repreſents Noah and his wife in the ark, or cheſt, floating on the waters, the raven ſtanding on the roof of the ark; the dove bringing an olive-branch in its feet: the word NΩE inſcribed on the ark. Theſe particular coincidencies with holy writ, render this medal *ſuſpicious*; it is *too* clear: nor do we find the patriarch commonly known under this name, though under names not very diſtant from it in ſound. The ſecond point of time, is, when Noah and his wife, having quitted their preſerver, are advancing on dry land. We ſhall not at preſent inveſtigate this hiſtory; ever ſince they have appeared, theſe medals have been the ſubjects of doubt; and to that doubt we leave them; till future diſcoveries may contribute to remove it. Vide APAMEA in the *Dictionary*.

Mr. BRYANT ſuppoſes, that thoſe reverſes of medals, which repreſent a woman crowned with turrets, ſitting on a rock, out of which (often) guſhes ſtreams of water, wherein a man is ſeen ſwimming for his life; are not ſo much particular *inſignia* attached to the town where the coin was ſtruck, as commemorations of a much more ancient nature; and, ultimately referring to the deluge. Perhaps, we ought to ſay, they refer to that country into which mankind eſcaped after that general deſtruction: which country offers ears of corn, *i. e.* food, for the ſuſtenance of human life. Not to inſiſt on this idea, nor yet to abandon it, we offer in Nos. 8, 9. repreſentations to the purport above mentioned.

No. 8. A lady complimented with the character of *Dea Luna*: the lunette being under her buſt: her name *Sabinia Tranquillina*, might perhaps, agree with her character, and ſhe might be at once, a promoter of tranquillity, and an example of benevolence; as ſuch, at leaſt, I underſtand, ſhe is here commemorated. The reverſe repreſents a kind of curve, or creſcent, which contains the main ſubject; a woman ſitting on a rock, holding out ears of corn. This is a medal of *Tarſus*, which city here aſſumes the title of *Metropolis*; or mother-city. St. Paul, who was a native of *Tarſus*, deſcribes himſelf as "a citizen of no mean city," Acts, xxi. 39. Vide TARSUS, in *Dict.*

No. 9. is a ſubject cloſely coincident with the foregoing: it is given, to ſhew that this ſymbol, or ſimilitude, was actually placed in their temples; and was there worſhipped: ſo that, whatever be the import of the figures, it was not confined to medals, or coins, but was commemorated by public ſervices, and was of an acknowledged and ſacred nature. This repreſentation is evidently that of a woman ſitting on a rock, and a man ſwimming at her feet.

It has been uſual to aſcribe to the goddeſs *Cybele*, moſt or all of the turreted figures which were worſhipped in antiquity; who *Cybele* was, the poets will tell us, but in ſuch a confuſed, and deſultory manner, that very little ſatisfaction is to be obtained from them. Is it not a pity, that the books put into the hands of our youth, ſhould be ſo very diſtant from that correctneſs in point of fact, without which, elegance itſelf, is deformity? Perhaps, there is not a greater ſervice, in the whole circle of literature, which could be performed to ſcience, than that of diſſipating the clouds which have ſo long obſcured the objects of worſhip among the heathen; and the nature of that worſhip, in its original import, and its *rational* reference.

Our own views on this ſubject, may be gathered from what we have ſaid on *Dagon*, *Nergal*, *Adonis*, and *Succoth-Benoth*; with whom we ſhould not ſcruple to aſſociate the goddeſs *Cybele*, under whatever title, whether *Paſithea! Magna Deorum Mater! Bona Dea! Rhea! Ops! Mater Berecynthia! Fauna!* or *Fatua!*

Nº. CCLXXXII. OF MOLOCH: THE SUN, AND MOON.

WE have already given a plate of Baal and Moloch; vide FRAGMENT, No. CVIII. p. 12. but as ſome of the ideas ſuggeſted in that FRAGMENT, have received conſiderable ſupport, ſince that was written, we have thought additional figures might, not improperly, find room among our Miſcellanies.

Nos. 10, 11, 12, 13. are coins of Perſia, or Parthia; their inſcriptions have as yet remained a dead letter to the learned; ſo that we cannot determine their date, nor to what king they ſhould be referred. Nevertheleſs, they may furniſh us a few remarks. I conclude, without heſitation, that Nos. 11, 12, 13. are figures of Baal and Moloch, ſtanding one on each ſide of an altar, which altar, in the laſt No. aſſumes very much the reſemblance of a flower, or tree. This No. has on each ſide of the figures a palm branch, and over the head of one figure, the ſign of the ſun, (a ſtar) and over the other figure, a creſcent, denoting the moon; there is no difficulty therefore attends the determination of who theſe figures repreſent. To render this ſtill ſtronger, on the outſide of the circles which encloſe the main ſubject, are four creſcents, with a ſtar on each of them. The whole taken, together, demonſtrates that the ſun and moon are the objects they exhibit. The ſame may be ſaid on No. 12. the ſtar for the ſun, and the creſcent for the moon, determine theſe figures; which was undoubtedly the deſign of their author, in placing theſe Symols here.

We obſerve, that badly as No. 13. is executed, we may perceive the difference of ſexes; and that one figure is meant for a man, the other for a woman, (who has alſo a crown on her head, and her hair flowing;) whereas in No. 12. both figures ſeem to be men; nor is there any very evident difference, either of ſex, or of dreſs, between them. In theſe medals the ſtar is to the left, the creſcent to the right hand.

No. 11. is better executed than thoſe below it, and this ſuffers us to ſee plainly the deſign of the medal. On the right hand ſtands a woman, with a crown on her head; her hair flowing; a ſpear in her left hand; a ſword by her ſide; and the end of a bow-caſe hanging behind her back: *i. e. Dea Luna*, completely equipped for martial ſervice. On the left of the medal, ſtands a man, with a very remarkable crown on his head; a ſpear in his right hand; a ſword on his left ſide; and the end of a bow-caſe, hanging behind his back. Now theſe figures, upon the whole, agree perfectly with our ideas, as formerly expreſſed, and to which we refer the reader. But we obſerve,

1ſt. That the expreſſion "the *ſtar* of your god," Amos, v. 26. need be no difficulty in referring that god to the ſun; as we ſee in theſe ſubjects, the ſtar denotes that Divinity.

2d. That the *taking up* the ſtar of this god, may refer to ſmall figures of ſtars, at leaſt as probably as to large ones; ſince theſe medals are equally idolatrous, as thoſe of any magnitude whatever.

3d. Of what importance it was to the Jews to have a coinage of their own, whereby they might avoid the pollution which would accompany the currency of ſuch money, and ſuch types. While they were in Babylon, they muſt circulate Babylonian coin, with Babylon deities impreſſed on it; while in Perſia, they muſt be familiar with Perſian divinities. When Antiochus ruled them they only changed the Babylonian and Perſian for Grecian objects of worſhip, ſtill they were idols: and ſuch too was the Roman money in later ages. This ſupports the advantages of the privilege obtained by Simon Maccabeus, of eſtabliſhing a public mint; which we learn from his hiſtory was an occaſion of great joy. Vide No. CCII.

The idea may be extended a little further: if commerce cannot be carried on without coinage, and if the coinage of ſurrounding countries was idolatrous, may we not ſuppoſe, that David and Solomon really did coin money, for national uſe? not that any of it has hitherto been diſcovered, (for certainly, thoſe with the names of David. &c. are *forgeries*) but, *poſſibly* ſome may yet be in exiſtence, and time may bring them to light.

But there is a remark of ſome conſequence, which ariſes from this medal.—No. 10. no doubt, is a portrait of the king in whoſe time this piece was ſtruck: now obſerve, 1ſt, the ſhape and nature of the crown which he wears, and the *flaps* into which it is divided; theſe are exactly of the nature of what we have treated, in No. CCXIX. page 94. and confirm our reaſonings on that ſubject. Obſerve, 2d. the king wears exactly the ſame kind of crown as the deity, who ſtands on the left hand, in the reverſe of his medal, No. 11. theſe two crowns are exactly alike; conſiſting of a cap with *ſeparations*, a number of points, like horns, riſing from the rim of it; *and a round ball, ſet with jewels in ſeveral rows, and around it.* Now this, I conceive, may give the true import of that puzzling paſſage, 2 Sam. xii. 20. David took Rabbah, "and he took their king's crown from off his head (the weight whereof was a talent of gold, with the precious ſtones) and it was ſet on David's head."—How was it poſſible for any man to wear the weight of a talent on his head? it is enormous! Moreover, did the king of Rabbah preſent himſelf before David, wearing this immenſe crown? a talent of gold! beſide the precious ſtones. There is alſo this error: the *precious ſtone* is ſingular, not plural in the original. On turning to 1 Chron. xx. 2. we have the ſame hiſtory; whoſe words I beg leave to analyſe. "And David took the crown (*otherot*) off [not *Melecum*, their king, but] MILCOM the deity which they worſhipped (*quaſi Molec-um* their *Molec*, or *Moloch*) from off his head; *i. e.* from off the head of the image which wore it; and found its weight to be a talent of gold; and IN it the precious *aben* (*ſtone* as uſually underſtood) and it was upon the head of David." This is not the firſt time that the impoſſibility of a man's carrying a talent weight on his head has been felt by interpreters; of whom, ſome have propoſed to read, it was *over*, i. e. ſuſpended over his head—*over* his throne, when he ſat thereon: but our medal proves that the God *Milcom*, or *Moloch*, did actually wear ſuch a crown; and therefore I conclude, that as an image, or a deity, may bear more weight than mortal man, a talent was by no means beyond HIS ability to ſupport.

As to the precious *aben*, we muſt reſort to the root and meaning of this word, which is, *to build up—to put together*—part upon part—one portion adjacent to another:—is not this perfectly deſcriptive of the round ball, compoſed of pearls, and other jewels, which is, literally, IN the crown of *Moloch*? and is ſeen at large in that of the king, No. 10.? This precious *aben*, conſtruction—compoſition—which ornaments his *inſignia* of regal dignity, THIS—David might take from the crown of *Moloch*, and inſert into his own. There is no mention of his taking it to pieces, taking the gems out of it, or, &c.—The probability therefore is, that if our king of Perſia wears this ball on his medals, he might alſo wear it in public (and, if ſuch was a cuſtom of the Eaſt, David might wear it alſo,) on certain occaſions. We are not told the weight of theſe jewels: for, if the crown was a talent—with them, or without them—the gold no doubt, was the chief part of that weight: and the crown David did not wear: for I underſtand, that only the precious *aben*—conſtruction—compoſition—was put on David's head: *i. e.* added to David's royal crown, and I think we may ſafely conclude this ball was hollow: and of little weight.

Thus, by means of our medal, we have reduced to poſſibility—to matter of fact—and to common ſenſe, a paſſage which the learned never yet could tell what to make of!

This elevated head-dreſs, occurs repeatedly among the deities of Egypt: in ſome it is half the height of the figure. It is the *world* governed by the protecting power that wears it. We may poſſibly ſee it again.

Vide PLATE, III. SOLOMON'S SONG.

Nº. CCLXXXIII. FIGURE OF THE CHERUB.

PLATE III. No. 1, 2.

AS we were unwilling, when enquiring on the ſubject of the Cherubim in No. CLII. to appear to puſh our conjectures beyond what fact, or eaſy inference, would warrant, we omitted to give CHARDIN's repreſentations of thoſe very curious ſymbolical figures, which embelliſh part of the palace of Perſepolis. In Cherubim, Plate iii. No. 5. the reader has ſeen a profile view of one of them, from LE BRUYN; in this plate we have given front views of them, from CHARDIN, who thus deſcribes them.

"In the front of each pilaſter is a figure of monſtrous ſize, whoſe head and feet ſtand out in whole relief, and make the front of the pilaſter. The relief is two inches high. Thoſe figures which look toward the plain, have their faces ſo ruined that one cannot know whether they repreſented Horſes, Lions, Rhinoceros's, or Elephants. Thoſe figures which look toward the mountain, are more intire; and repreſent monſtrous creatures, whoſe body is, for example, that of a winged horſe, WITH THE HEAD OF A MAN, covered with a high cap, having a crown on it." Chardin, Vol. III. page 102. Fr. Edit.

N. B. In his lvii. Plate, Sir John has repreſented ſome of theſe monſters, with human heads, and very long beards: their feet are decidedly *cloven:* ſo they can be only of the ox, or beeve kind. The ſtrength and form of their legs, &c. will not agree to thoſe of any other creature. Vide our Plate.

This evidence ſeems to be deciſive, that thoſe figures have, at leaſt, three parts of the Cherubic compoſition, the bird, the ox, the man. As the word Cherub is not entirely unknown in theſe countries, it may, at leaſt, amuſe the reader to know what ſome of them ſay on this ſubject.

"The Yeſidis are Curds by nation. They call themſelves followers of *Sheik Hadi*; but, in fact, are neither Mahometans, nor Chriſtians, nor Jews, nor Idolators. They have a horror againſt curſings of any kind, and even do not permit that they ſhould be uttered againſt the devil, whom they call *Karoubin*, or *Cherubim*, that is to ſay, one of the angels who approach to God. They give him alſo the name of *Tchelebi*, which, among the Turks, ſignifies a well-born perſon, a polite perſon. Should any one curſe him in their preſence, and they ſhould be the ſtrongeſt, they would kill him without mercy."

Otter, Voyage en Perſe, Vol. II. p. 250.

With thoſe who are ſo jealous of Satan's nobility, and who *will* have a *gentleman*-devil, I think we may place a Cabaliſt of whom we read in Father Simon's Letters, p. 71.

After remarking that there are no *Caraite* books known to Chriſtians, although perhaps the works of this ſect of Jews, might contain much information, the writer mentions a Caraite Cabaliſt, who was about to invoke a ſpirit, and who, when cautioned not to invoke an *evil* one, anſwered,—"Angels are called *evil*, only with reſpect to the offices wherein God employs them. Satan is not of himſelf either black, or white: he is nearly the ſame as the commander of the guards of your king; if this officer was deſtined by his maſter only to bloody executions. Conſider, added he, what it ſaid in the introduction to the book of Job, where Satan entered before God like the other angels: his employment alone is what renders him *evil.*"

After what we have ſaid, and the *diſtinction* we propoſed in No. CLIII. p. 133. we have no deſire to diminiſh the depth of Satan's complexion: but if we had, we preſume it would not correct this *gentleman*'s character: we ſhould ſtill with the ſable negro,

——painting in mere ſpite,
His country Devil, paint him DEVILISH WHITE!

No. 3. The inſtance of wings covering the legs, which we gave in Cherubim, Plate IV. No. 5. is accompanied by drapery, and the wings themſelves ſeem not only in ſome degree ſuperfluous, but too much attached to the figure, hardly moveable: We have therefore, in this number, given an Iſis, whoſe wings are her only cloathing, and which evidently ſerve the purpoſes we attributed to thoſe of the Cherubim. In fact, very many Egyptian figures have this action.

This figure alſo, ſerves to ſhew the nature of the *ball*, which formed part of the crown of the Egyptian deities: and may illuſtrate the precious *aben* of Moloch, which David took away.

N° CCLXXXIV. THE ROCK OF MERIBAH.

THERE is a remarkable ſtone, which Dr. Shaw, without heſitation, calls the rock of Meribah, that rock which Moſes ſmote, and out of which he procured water, Exod, xvii. 1, &c. The following is his account of it: "At Rephidim we ſtill ſee that extruordinary antiquity, the Rock of *Meribah*, which hath continued down to this day, without the leaſt injury from time or accidents. It is a block of *granate* marble, about ſix yards ſquare, lying tottering as it were, and looſe in the middle of the valley, and ſeems to have formerly belonged to Mount *Sinai*, which hangs in a variety of precipices, all over this plain. *The waters* which *guſhed out, and the ſtream* which *flowed withal,* Pſal. 7, 8. 21. have hollowed, acroſs one corner of this rock, a channel about two inches deep, and twenty wide, appearing to be incruſtated all over, like the inſide of a tea kettle, that hath been long in uſe. Beſides ſeveral moſſy productions, that are ſtill preſerved by the dew, we ſee all over this channel, a great number of holes, ſome of them four or five inches deep, and one or two in diameter, the lively and demonſtrative tokens of their having been ſo many fountains. It likewiſe may be further obſerved, that art or chance could by no means he concerned in the contrivance. For every circumſtance points out to us a miracle, and, in the ſame manner, with the rent in the rock of Mount *Calvary* at *Jeruſalem*, never fails to produce a religious ſurpriſe in all who ſee it."

As there is no advantage in being miſled by undue reſpect, we ſhall examine this opinion.

Niebuhr ſays, "Not having been to the weſt of Sinai, I did not ſee the ſtone with twelve orifices; but I heard the Greek merchants, who had ſeen it ſeveral times, ſay, that the Arabs fill thoſe orifices with herbage, which, after it has been there a few days, they give to their Camels, as a medicine againſt diſorders preſent or to come." p. 216. *Fr. Edit.*

The Arabs mention ſuch another ſtone, as lying about twenty miles N. W. of Sinai, with openings all down it, and a channel diſcoloured by the running of the water.

This will remind the reader of the ſecond ſmiting of the rock by Moſes, Numb. x, xi. and could the authenticity of it be eſtabliſhed, would tend to ſettle the queſtion of a ſecond ſtriking.

Dr. Pococke ſaw this ſtone, and ſays, that in one of the roads from Suez, there is exactly ſuch another;

with the ſame ſort of openings all down, and ſigns where the water had run. Vol. I. p. 143-147.

Mr. Norden obſerves, Vol. I. p. 144. that there is ſhewn in St. Mark's church at Venice, a ſquare piece of marble, brought from mount Sinai, which they pretend to be the very ſtone that Moſes ſtruck. It is a granite of ſo fine a grain, that it comes near to porphyry. *We find many of the like kind in Egypt.*" I notice this, becauſe, ſome have underſtood Norden, as ſaying, that many ſuch ſtones, *with holes*, &c, *in them* are found in Egypt. I wiſh they had ſaid this with a friendly concern for the Moſaic hiſtory: but Norden's words certainly do not bear that meaning; he only means to ſay, many ſtones, whoſe grain is ſo fine it approaches porphyry, are found in Egypt: which is a fact. Having thus endeavoured to diſmiſs both undue credulity, and unjuſt contradiction, let us examine this ſtone by Reaſon and Scripture. 1ſt, Moſes is directed to ſtrike the rock itſelf, *i. e.* Horeb, not any part detached from it: for, ſays God, "Behold I ſtand before thee, (to thy face) *there upon the rock in Horeb*, Exod. xvii. 6. The very mountain Horeb itſelf then, was what Moſes ſtruck. 2d, This ſtone is "ſix yards (eighteen feet) ſquare."—How long then was the rod of Moſes, by which he was enabled to reach the very top of this rock, at which ſeveral of the holes appear? 3d, Obſerve, on this ſtone, that the ſuppoſed channel for the water begins *above* the top-moſt hole, and is of equal width (and ſmoothneſs, N. B.) there as it is all the way down: now, ſurely, the water ran *downward*, not *upward*; equally ſurely, its traces muſt be *below* the orifice; narrow at its firſt iſſue, and ſpreading wider below; to which this ſtone has nothing to anſwer. 4th, Obſerve, the channel acroſs the ſtone, at about fifteen feet high; what could divert the water to this channel, which even riſes in its courſe? could the water run upwards? What time would it take to hollow two inches deep in a block of granite, by the aſperſion of water? 6th, The ſituation of this rock in the middle of the valley. Surely whereever was the fountain that Moſes opened, it was *higher* than the level of the camp, or elſe the water could not have flowed within the fair reach of the people, the cattle, *&c.* I conclude then, that the place where Moſes ſtruck the rock, was ſome way up mount Horeb; alſo, it was ſome diſtance from the camp at Rephidim, as appears by the words themſelves; "GO ON or *paſs (over)* before the people—take the elders of Iſrael, and GO, *(belecet)* behold I ſtand on the rock in Horeb; and thou ſhall ſtrike the rock, *&c.*" I notice this, becauſe under the article Rephidim, in the *Dictionary*, the reader has ſeen ſeveral notions on the *following* of this water; one of which, is ſufficiently extraordinary:—"that they put this rock on a carriage, and it followed them, always ſupplying water,"—the Jews add, that Moſes having undreſſed himſelf to bathe in this fountain, the rock over which it flowed ran away with his cloathes, acroſs the whole camp of Iſrael. To leave theſe idle tales—(I wiſh they were left wholly to the Jews)—the ſame conſiderations of geographical level will determine how the rock, *i. e.* the ſtream from it, could follow the people of Iſrael, as the Apoſtle intimates, 1 Cor. x. 4.—*firſt*, it followed them from mount Horeb to Rephidim, there being a deſcent all the way; and at Rephidim it ſupplied the whole camp. But, *ſecondly*, it did not follow them throughout every ſtation they afterwards took in the deſart: for certainly, among ſo many ſtations, ſome muſt have been above the level of the fountain itſelf; others muſt have been ſurrounded by thirſty ſands of conſiderable extent; others muſt have been ſo encircled with rocks, hills, and other impediments, that the water never could have got to them: beſides which, why in that caſe, ſhould they murmur a ſecond time, at Kadeſh, for want of water? Moreover, the Apoſtle does not ſay it followed them *all the deſart through*; but ſimply, "they drank of that following ſpiritual rock."

It is evident the whole phraſe is figurative: for 1ſt, Iſrael did not drink of the rock, but of the water from it. 2d, If this ſtone to which Dr. Shaw is friendly, be the rock of Meribah, neither did that follow them; for that is ſtill near Horeb. 3d, Mount Horeb did not follow them (which was the rock that truly furniſhed the water) for that is ſtill in its place. It is true, the ſtream followed the people; but only ſo far as was juſtified by circumſtances, and not contrary to Nature; nor was that contrariety continued during many years, in all poſſible ſituations, and to all poſſible diſtances.

Nothing in this reaſoning is meant to deny that they carried a *memorial* of this miraculous water, as they did of the manna, in the Tabernacle, or otherwiſe; and in this ſenſe, a certain quantity of it might accompany them on their journies. Had the Rabbins ſtopped at this idea, it might not have been worth while to debate the queſtion with them.

Nº CCLXXXV. OF THE STORK.

Miscellanies, Plate IV.

THE Stork is named *Chaſidah* in the Hebrew; this name is conſtantly deduced from *Chaſid*, abundant goodneſs, or kindneſs; and we are told of this bird, that it ſhews a remarkable degree of goodneſs, or kindneſs, in requiting to its parents, when old, the affection it had received from them when young. Mr. Parkhurst has a long article on this ſubject; and is ſufficiently ſtrong in the affirmative. Neverthelesſ, many more obſervations on this bird's manners are neceſſary before *that* can be *abſolutely* admitted. The root *chaſid* ſignifies *turgidity*, *to ſwell out*; and if we knew this bird thoroughly, I conceive, that we ſhould find it entitled to this name, *chaſidah*, "the ſweller," from ſome of thoſe attitudes which it aſſumes. I am led to this conjecture, by obſerving in Mr. Stuart's print of a Doric portico at Athens, (Ruins of Athens, Plate II.) that neſts of Storks occupy the pediment of this ruin; and among them is one, marked A. on our Plate, whoſe attitude is preciſely that of turgidity, ſwelling, what in a certain ſpecies of pidgeons we ſhould call *pouting*: now, if this be a common, or frequent action which this bird aſſumes, then I preſume, we are not very diſtant from ſomething ſtronger than probability, that the name *ebaſidah* has a reference to this very attitude.

I take this opportunity of remarking, that the external natural actions of any creature are moſt likely to be obſerved, and to give it an appellation, before its diſpoſition; and that, did we know intimately the actions, appearances, and manners of creatures, we ſhould, no doubt, find in their names when primitive, and original, very deſcriptive and apt epithets.

Nº CCLXXXVI. THE ZIMB, OR DOG-FLY.

THE reader has ſeen in No. LVI. Mr Bruce's account of the nature and properties of this inſect: of which we have now given the figure. No. 2, A. is traced from Mr. Bruce's figure, but as he had magnified it, in order to ſhew it more diſtinctly, we have reduced it, in B. to what, if we underſtand that traveller rightly, is about its true ſize. The three briſtles which form a kind of proboſcis to it, as they are the chief inſtruments of its power, will engage the reader's attention. By way of contraſting the figure, yet confirming the nature of this inſect, we have added in C. our native gad-fly; to what degrees this little creature terrifies the largeſt cattle in our meadows is well known; in this it reſembles the Zimb, though not in its purpoſes, which are to depoſit its eggs in the animal. This inſect has no mouth, nor proboſcis. How remarkable is it, that inſects of ſuch different forms and powers, ſhould yet be the terror of animals many thouſand times their bulk!

Nº CCLXXXVII. OF THE RACHAM.

AMONG the birds enumerated by Moſes, as unclean, is one of the eagle or vulture kind, which he calls Racham, and which he deſcribes as a model of parental affection and tenderneſs. As there is a bird in Egypt called Racham, which paſſes for that alluded to by Moſes, we have thought proper to give its figure on this plate.

This is a kind of domeſticated vulture which feeds on the carrion, and refuſe of the city of Cairo. Haſſelquiſt gives a truly unclean deſcription of it; nevertheleſs, this bird is regarded as in ſome degree ſacred by the inhabitants, and is certainly of great utility. I do not find that any traveller has noticed any uncommon affection for its young, or any deciſive manners which determine this bird to be that meant by Moſes: moreover, from the company in which it is placed, the Racham of Moſes ſhould ſeem to be a water-fowl: which I do not perceive that this Egyptian Racham, or vulture is.

I have ſomewhere met with the idea that the Flamingo, or *Phenicopteros* of the Greeks was the Racham of Moſes. It is a water-bird; *Heliodorus*, Ethiopic. lib. vi. ſays expreſſively, it inhabits the Nile; the old ſcholiaſt on *Juvenal*, Sat. xi. v. 139. ſays, it is common in Africa; and it is very careful of its neſt and young.

Nº CCLXXXVIII. GIRAFFE: OR CAMELO-PARDALIS.

THERE is always a great difference between determining what really is meant by a word in Scripture, and what *may* be meant by it: and this is eſpecially felt throughout the Natural Hiſtory of the Bible. This Number, however, only attempts to ſuggeſt what *may* be. Under the article CAMELO-PARDUS in the *Dictionary*, we ſee on one ſide, the rendering of the *Vulgate*, to which may be added the LXX. *Camelo-pardalus*, and the Arabic *Zirafe*, which is another name for the *Camelo-pardalus*; and on the other ſide, we ſee the opinion of *Bochart*, who ſubſtitutes the *rock goat*, or *chamois*, of our tranſlators. *Bochart* thinks the *Giraffe*, being native of the internal parts of Africa, was little, if at all, known in the North of that continent. However, the chamois, or rock-goat, is ſtill leſs known; for, that the Giraffe was known to the Romans, and if to them, certainly to the Egyptians, and therefore to Moſes, appears from a medal or two, on which it occurs; but eſpecially from the Preneſtine pavement, in which it is clearly repreſented; and not only ſo, but two of theſe animals together, which correſponds to their nature. This antient ſubject we have copied on our plate. It is a very tolerable figure, and was long the chief evidence for the exiſtence of this animal; but within theſe few years, the moderns have recovered the animal, and ſeem to be ſufficiently well acquainted with it. Without determining how far the Giraffe, or Camelo-pardalus, was *familiar* in Egypt, we may conclude it was known there, as well anciently, as to the LXX. and the Arabic tranſlator; ſo that this animal, whether or not it be the true animal, has a better *chance* to be the *Zamor* of Moſes, than either the chamois, or the elk; both of which are natives of cold climates; one being fond of chilling mountains, the other of frozen ſnows.

Nº CCLXXXIX. RHINOCEROS, OR REEM.

FOR the ſame reaſon as the Giraffe *may* be the *Zamor* of Moſes, the Rhinoceros may be the Reem, or Unicorn, of Job, &c.; that is to ſay, no animal which has better pretenſions has yet made his appearance. The ſame objections, as to being little known, apply to every animal, which hitherto has been propoſed to ſupply his place. The Urus, or wild Bull, of the foreſts of Poland, is much leſs likely to have been known in Arabia, than the Rhinoceros; for it appears by our figure, which is taken from the Preneſtine pavement, that the Rhinoceros was known to the authors of that work; and they have delineated its figure ſufficiently diſtinctly, and correctly. We riſque little, therefore, in ſuppoſing, on this evidence, this creature to be the Reem of Holy Writ, till we ſhall diſcover a more probable animal; of which at preſent there is neither expectation, nor appearance. The LXX. render this word *monoceros*, or *unicorn*: the Vulgate *unicornis*, or *rhinocerotis*.

Nº CCXC. STRINGS OF CAMELS, AND HORSES. No. 6.

THIS ſtring of Camels is what we referred to in No. I. as exhibiting the manner of conveying caravans of beaſts of burthen, &c. and as ſhewing how four or five, or more, occaſionally, might eaſily be conducted by one man. As this is the method practiſed in leading horſes, &c. among ourſelves, little need be ſaid on it. But the reader is deſired, to remark the different packages carried by theſe animals; the third of which, carries a kind of chair, or ſeat, for a perſon to ride in; perhaps indeed, for two perſons to ride in, one on each ſide of the Camel, whereby they balance each other.

2d, This ſtring of Camels, being tied in the ſame manner as horſes are tied, looks rather favourable to thoſe interpreters who would refer the whole paſſage, 1 Kings, x. 28. and 2 Chron. i. 16. to *horſes*, inſtead of *linen yarn*, which ſeems rather to break the connection of the verſes: for which reaſon ſome would read, "And Solomon had horſes brought out of Egypt, even (literally, *drawings out—prolongations*) *ſtrings*, i.e. of horſes, and the king's broker received the *ſtrings i. e.* of horſes—*in commutation*— exchange—barter, [Query, whether this was the produce of the vineyard that had belonged to Solomon's ſpouſe, the daughter of Pharaoh, Cant. viii. 11, 12. whoſe rent Solomon rather took in horſes than in money?] and a chariot—or ſet of chariot-horſes (*i. e.* four) came up from Egypt, for ſix hundred ſhekels of ſilver, and a ſingle horſe for one hundred and fifty;"—and theſe he ſold again at a great profit to the neighbouring kings. As the whole context ſeems rather applicable to horſes than to linen yarn; ſo this idea preſerves the unity of the paſſage, while it ſtrictly maintains the import of the words uſed in it.

Nº CCXCI. OF THE MAPS WHICH ACCOMPANY THIS WORK.

THE ſix Maps which follow, are conſtructed for the purpoſe of elucidating various periods of Scripture; we have added nothing of our own to the uſual authorities, except in that of the journeys of the Iſraelites from Egypt: where we have inſerted ſuch names, &c. as appeared to us moſt probable; which we have diſtinguiſhed by a line drawn under them, to mark them as *duplicates*. GOSHEN, for inſtance, which is uſually placed between the Nile, and the head of the Red-ſea, we have placed in the Delta, becauſe, the Delta affords paſturage for cattle, whereas, the other ſituation is little better than ſandy barrenneſs.

We have alſo marked our plan of the track of the Iſraelites by a *double line*. In laying it down, we have been guided by the ſituations of the wells of water, not doubting that Moſes would be as anxious to viſit them, anciently, as modern travellers are at this day. It will be obſerved, alſo, that the circumſtances of the hiſtory indicate a pretty long coaſting of the Sea, by the Iſraelitiſh caravan.

The additions made to the ſea as it was originally marked, are diſtinguiſhed by a *long* line of coaſting: they are inſerted chiefly on the authority of NIEBUHR. The Gulph of Elath is conſiderably altered by theſe corrections.

We have traced our double line of the journey of Iſrael, ſo far as we had authority; in which we have depended on Dr. SHAW: where that authority failed us, we have left off: but we are by no means ſatisfied, that the following ſtations of the Hebrew camp are correctly known by us.

On the other Maps we have made no variations from the uſual authorities: but we propoſe, on a future occaſion, to take advantage of a Map, which we have ſelected for the purpoſe, and which we mean to treat after our own manner.

Map, I. General Map of the world, as peopled by the deſcendants of Noah.
Map, II. The Journeyings of the Iſraelites from Egypt, to Canaan.
Map, III. The land of Canaan, adapted to the times of Joſhua, and the Judges.
Map, IV. Adapted to the Hiſtory of the Kings of Judah and Iſrael.
Map, V. The land of Iſrael, adapted to the four Evangeliſts.
Map, VI. Adapted to the Hiſtory of the Acts of the Apoſtles.

Theſe maps are conſtructed on the principle that by being adapted to different times, much confuſion which would ariſe from crowding them with names not applicable to thoſe times, is avoided. For inſtance, to inſert in a map adapted to the time of Joſhua, thoſe names of places which were not in exiſtence till Goſpel times, is very embarraſſing to the reader: it is uſeleſs at leaſt, but generally ſpeaking it is worſe than uſeleſs, it is injurious. This we have endeavoured to avoid; and we hope we have ſimplified theſe maps, ſo as to render them eaſy of perception, both to the eye and to the mind.

As theſe are traced from authorities not uſed by CALMET, the reader will not be ſurpriſed, if in ſome inſtances they differ from his opinion. His maps were univerſally bad: notwithſtanding his geographical authorities and remarks, are generally eſteemed as correct.

EXTRACTS FROM CORRESPONDENCE.

THE following are extracts from favours communicated to the Editor during the courſe of publication; for which he returns his ſincere acknowledgements to the writers: the ſentiments and information they contain may be agreeable to our readers, who will doubtleſs accept them with pleaſure. The corrections they communicate are rather over-ſights in Calmet, than in his preſent Editor.

Nº CCXCII. ANTICHRIST.

“SHALL I venture to tell you what I think of one Article already publiſhed in Calmet? I confeſs this has not ſatisfied me; and I think many others will feel as I do. It is only my deſire that Calmet may be as perfect as poſſible, which prompts me to communicate my thoughts. The article alluded to is that of *Antichriſt*. On this ſubject C. muſt be viewed as a party concerned; and it is not allowable for a man to ſit judge in his own cauſe. He does not endeavour to *eclairciſe*, but to darken the ſubject, and to keep “the man of ſin” out of ſight. Could a man of Dom Calmet's biblical knowledge, really ſuppoſe that all the events predicted ſhould be accompliſhed in the ſhort ſpace of 42 months? *Judæus credat*. I wiſh you had done at the end of this Article as you have at the *Article* Angel. I hope you will, however, in the courſe of the work, find an opportunity of reviewing the ſubject, and of giving us ſentiments more congenial with reaſon and truth, than Dom Calmet's. B. B.”

“Would it be improper to introduce the Proteſtant idea of Antichriſt, as referring to the Papal religion; and to every thing in doctrine, worſhip, and practice, inconſiſtent with the pure religion of Jeſus? W. H.”

Such are the ſentiments of our good friends. It has been our lot to know, that others have thought Antichriſt was very ſpeedily to be diſcovered to the world at large:—now, why ſhould we attempt a deſcriptive delineation of a perſon, whoſe portrait might, after a little patient waiting, be drawn from the life, when ſo many others have failed in aſcertaining him? as appears in the Article referred to.

Nº CCXCIII. AGE OF PRIESTS.

“THE queries contained in your epiſtle have engaged my thoughts, but am frank to confeſs my inability to anſwer them ſatisfactorily. In relation to the firſt I have carefully ſearched the Scriptures, and other authors, without meeting with the leaſt hint concerning the age at which the prieſts entered upon and retired from their office. I will, however, give you my conjectures.

In relation to the Levites, it is evident, from the nature of the buſineſs they had to perform, the law particularly reſpected that age when man is in his prime and vigour. But, why ſhould the age of theſe men be ſpecified, and no notice taken of the age at which the prieſts, the ſons of Aaron, commenced, or ceaſed from their miniſtry? (1.) Aaron had only four ſons, two of which had already fallen victims of Divine wrath. There were then only two who remained, and who aſſiſted their father in the diſcharge of his office. Is it not probable, that the younger of theſe ſons was now above 30? and if ſo, there was no neceſſity of giving a law expreſsly to reſtrain theſe from the exerciſe of the prieſt's office till that period. (2.) Is it not probable, that when the ſons of Aaron had multiplied ſo prodigiouſly as they had in the time of David, that the ſame law would be applied to them as was to the Levites? Their office was more important than that of the Levites, and required the ſteadineſs, gravity, and wiſdom of mature life, to diſcharge it with propriety.

Is it not reaſonable to ſuppoſe that David, when he divided the prieſts into 24 courſes, paid ſome reſpect to the age at which they began to officiate? And ſince no expreſs law exiſts on the ſubject, what forbids us to think that the law given to the Levites was applied to the prieſts? Grotius, on Luke, iii. 23. ſays: “Following the example of the Hebrew law, and of his Lord, Juſtinian enacted, that he who ſhould be eligible to the epiſcopal office ſhould have paſſed his 30th year. Formerly not even a Preſbyter was choſen before that age.” If theſe conjectures are well founded, then you have not erred in the article *Annunciation*. B. B.”

“My library does not enable me to ſay any thing reſpecting the time when the prieſts entirely gave up the public ſervice, nor do I recollect any thing in Scripture (which, however, may be very explicit) that reſpects the age at which the *Prieſts* were to leave their public duties, though they fix the time for the *Levites*. Did the high-prieſt, while living and able to officiate, give up his office to another? ſee 2 Chron. xxiv. 15. If the prieſts officiated as long as they lived, you may lay all the ſtreſs upon the age of Zecharias, which the circumſtances and the terms uſed will admit of. W. H.”

Nº CCXCIV. ON BDELLIUM.

SIR,

"ON referring to your new and improved edition of Calmet for the import of the word *Bdellium*, (which occurs only in ii Gen. 12. and xi Numbers 7.) I obſerve it is omitted, and as ſome Concordances and Dictionaries, which inſert this Hebrew word, do not ſeem to have given its primitive import, I beg leave to ſubmit to your notice the following extracts from Parkhurſt's and Bates's Lexicons, neither of which hint at the interpretation uſually affixed to the word, viz. the *gum* of a tree in Arabia; an idea not at all probable, if applied to either of the above paſſages.

"BDELLIUM (בדלח) a *pearl*, jaſper or ſome other ſtone. This precious ſubſtance which is naturally hard, white, *ſmooth*, and gloſſy, is found in many parts of the world, and produced in the ſhell of the pearl oyſter, with which the Perſian gulph in particular abounds. Perhaps the Hebrew name is from לך, *ſingular*, and בח, *ſmooth*, as being the only gem naturally ſmooth and poliſhed. Occurs Gen. ii. 12. Numbers, xi. 7. compare Exod. xvi. 31. G. B."

This gentleman will certainly find the word BDELLIUM in the Dictionary: it ſtands after the article BEASTS, and before the article BEAUTY.

Nº CCXCV. AQUILA.

"ON the word *Aquila*, you obſerve that Paul converted him and his wife while at Corinth!" but of this Luke is ſilent. In his account, from whence we may gather, he was a Chriſtian, it was at leaſt two years, or more, after that time; for what Luke records of him, was after Paul had left Corinth, and travelled over Galatia and Phrygia, viſiting the new converts.

Of another AQUILA you affirm he renounced Chriſtianity, and was circumciſed; and afterwards you obſerve, that we do not know whether he was a Jew or a Gentile prior to his becoming a Chriſtian: but if you do not know that, is it conſiſtent to ſay, in effect, he was a Gentile? becauſe you affirm he was circumciſed upon renouncing Chriſtianity. W. A."

Nº CCXLVI. CORINTH.

"YOU take notice that Paul ſuffered much in this city. That he did not, is evident to me. 1ſt, Luke is entirely ſilent about it. 2d, The Lord, in a viſion, promiſed him that no man ſhould hurt him. 3d, Paul, in neither of his letters, mentions or alludes to his being perſecuted.

"I am much pleaſed to acquire new knowledge of many things related in the Scriptures, from what you have collected in your FRAGMENTS. W. A."

Nº CCXCVII. FASTING.

ON faſting, you obſerve Moſes enjoins it only on the day of yearly expiation; but you muſt found your opinion on the words "afflict your ſouls;" for the word faſting is not in the text or context, nor in any other paſſage where that ſervice is mentioned, It appears to me moſt natural to ſuppoſe it means contrition, or ſorrow for ſin, as one condition of their being forgiven.

You obſerve, that on this day "the faults of the whole year were expiated." But ſurely you forgot, that ſins were expiated within the year, by offering the ſacrifices. Lev. iv, v, vi. Such could not be then expiated. W. A."

Nº CCXCVIII. GENTILES.

"YOU obſerve, that "Gentiles, called Greeks, came to Jeruſalem to worſhip, and aſked Philip to ſhew them to Jeſus." But can it be juſtly ſuppoſed they came to keep the paſſover, which no uncircumciſed perſon was permitted to eat? I think it by far the moſt probable they were Jews, but by birth Grecians. W. A."

Nº CCXCIX. JOHN BAPTIST.

"ON the word John Baptiſt, he ſays, "That he *was not perſonally acquainted with the perſon of Jeſus*, only that the Holy Ghoſt had ſaid of him, that it was he who ſhould be marked by the Holy Spirit deſcending and reſting upon him." But this does not appear to me in the leaſt probable, much leſs certain, when it is conſidered that his parents, and thoſe of Jeſus, were related, and kept up a degree of intimacy, as appears in the Evangeliſts. In my opinion, it is much more probable it means, he did not know he was that perſon of whom he was the fore-runner, though born of the family of David, as were others likewiſe; for as to his miraculous conception, and what the angel ſaid to Mary, I am fully ſatisfied, for ſeveral reaſons, ſhe did not divulge, and therefore John, as well as the Jews, believed he was the ſon of Joſeph. Beſides, I may add, that occaſions of ſeeing him at the Temple worſhip, would occur ſo often, that it would keep up the remembrance of his perſon.

Calmet, ſays, "John Baptiſt began his miniſtry A. D. 28. That Herod put him in priſon 30. That when he baptized Jeſus he was about 34 years old; and that afterwards the Jews ſent to him to know if he was the Chriſt. And further he ſays, J. B. was put to death in 31, or early in 32. "Surely theſe palpable contradictions can never make the writings *pure* to an attentive reader; and was he now living, I ſuppoſe he would correct. For as you obſerve very juſtly, that "every error blotted out from the work increaſes its value."

Of Jeſus Barſabas, it is ſaid he was one of the 70 diſciples in Jeſus's miniſtry, but there is not the leaſt proof of this in the Evangeliſts, or the Acts. All the proof ſuggeſted is Peter's words; but they only mention that he and Matthias had been the companions

ons of Jeſus during his miniſtry, but that doth not evince that either he or Matthias were of that number. They might, and moſt probably, did accompany him like other of his diſciples, during that time, without its proving they were a part of the LXX. W. A."

On the ſubject of John the Baptiſt's knowledge of Jeſus, we apprehend the ſubject is clearly illuſtrated by taking the word "to know" in the ſenſe of "to appropriate," as inſtanced in the CONTINUATION of FRAGMENTS, No. 308. p. 10.

On the age of John the Baptiſt, we ought to obſerve that Calmet allowed a difference of FOUR YEARS between the Vulgar Æra, or A. D. and the true date of Chriſt's birth. This is the more neceſſary to be attended to, as it may have eſcaped the Editor's eye in ſome other article beſide the above.

N. B. *It is noticed in the title to the* CHRONOLOGY.

Nº CCC. DAVID'S INJUNCTION TO SOLOMON, RESPECTING SHEMEI.

SIR,

I SEE in one of your *Fragments*, you have taken the relation of David's injunction about Shimei, in the way in which it has uſually been underſtood, and as it ſtands in our tranſlation.

I wiſh you would turn to Kennicot's Remarks, page, 131, where he ſuggeſts the repeating of the negative, ſo as to give a quite oppoſite ſenſe to this remarkable injunction.

As this paſſage is very intereſting in a moral and religious light, this emendation is important.

We are under great obligations to you for your work, &c.

Yours, &c. &c.

J. R.

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FRAGMENTS,

BEING ILLUSTRATIONS OF

HOLY SCRIPTURE.

…………

No. 1. ON THE PERMANENCE OF EASTERN USAGES, No. 301.

AND THEIR PRESENT APPLICATION IN ELUCIDATION OF SCRIPTURE.

IT cannot poſſibly be wondered at, that Scripture, which was written in times ſo remote, and in a country ſo diſtant from our own, ſhould appear dark, and difficult to us, in paſſages where *temporary* events, and *local* uſages are alluded to; now, as there is no poſſibility of explaining Scripture by accommodating *that* to our own times, ſituation, and manners, we are reduced to the neceſſity of accommodating ourſelves, ſo far as we can, to the times, the countries, and the cuſtoms, to which Scripture refers.

By the pages of Hiſtory we are introduced among thoſe great men whoſe actions hiſtory records: we ſee them act, we hear them diſcourſe: for this we are obliged to their Hiſtorians; in like manner, when we wiſh to underſtand local uſages, which perplex our opinions, we conſult thoſe judicious travellers, who, having viſited countries, where ſuch uſages prevail, have afterwards favoured us with the fruit of their obſervations and remarks. As Deſigners, who have been upon the ſpot, may furniſh views of places and things far diſtant from us, for our inſpection at home, ſo travellers and reſidents in foreign lands, by accounts of what they have ſeen, may transfer at leiſure to the reader that knowledge which had coſt them much hazard and toil to obtain.

Theſe accounts we conſtantly peruſe with pleaſure; and no branch of knowledge yields greater delight. There remains, however, a queſtion which is naturally aſked, on the ſubject to which at preſent we are endeavouring to apply them---"Are the uſages which travellers obſerve, and deſcribe, in ſuch countries, at the *preſent* time, coincident with thoſe of *former* ages? What confidence may we place in preſent cuſtoms, and manners, as to their correſpondence with thoſe of antiquity? We ſee our own faſhions change daily; what was applauded yeſterday, ſhall be condemned to-morrow---is it not ſo in the countries, where Scripture was given? And have they not altered ſince Scripture times?" In anſwer to this, I ſubmit the following Extract from Sir JOHN CHARDIN, certainly a moſt reſpectable, and authentic traveller:

"I have written nothing of the Indies, becauſe I lived but five Years there, and underſtood only the Vulgar Languages, which are the Indian and Perſian, without the Knowledge of that of the Brachmans, which is the proper and neceſſary Organ to arrive at the knowledge of the wiſdom and antiquity of the Indians: but nevertheleſs I did not ſpend my time there in idleneſs: on the contrary, as the winters in that country will not permit one to travel, I imploy'd that time in a work which I had long in my thoughts, and which I may call, MY FAVOURITE DESIGN, by the pleaſure wherewith I laboured in it, and the profit which I hope the publique will receive thereby; which is, certain *Notes upon very many paſſages of Holy Scriptures, whereof the explication depends on the knowledge of the cuſtoms of the* Eaſtern countries, for the *Eaſt* is the ſcene of all the Hiſtorical Facts mentioned in the *Bible*. The language of that *Divine Book*, (eſpecially of the *Old Teſtament*) being *Oriental*, and very often figurative and hyperbolical, thoſe parts of Scripture which are written in verſe, and in the Prophecies, are full of figures and hyperboles, which, as it is manifeſt, cannot be well underſtood without a knowledge of the things from whence ſuch figures are taken, which are natural properties, and particular manners of the countries to which they refer. I diſcern'd this in my firſt Voyage to the Indies: For I *gradually found a greater ſenſe and beauty in divers paſſages of Scripture than I had before*, by having in my view the things, either natural or moral, which explained them to me; and in peruſing the different tranſlations, which the greateſt part of the tranſlators of the *Bible* had made, I obſerv'd that every one of them, (to render the Expoſitions (as they thought) more intelligible) uſed ſuch expreſſions as would accommodate the phraſe to the places where they writ; which did not only many times pervert the text, but often render'd the ſenſe obſcure, and ſometimes abſurd alſo. In fine, conſulting the commentators upon ſuch kind of paſſages, I found very ſtrange miſtakes in them, and that they had all along gueſs'd at the ſenſe, and did but grope (as in the dark) in the ſearch of it. And from theſe reflections, I took a reſolution to make my remarks upon many paſſages of the Scripture; perſuading myſelf that they would be equally agreeable and profitable for uſe. And the Learned, to whom I communicated my deſign, incouraged me very much (by their commendations) to proceed in it: And more eſpecially when I inform'd them, *That it is not in Aſia as in our Europe, where there are frequent changes more or leſs, in the form of things, as the habits, buildings, gardens, and the like.* IN THE EAST THEY ARE CONSTANT IN ALL THINGS; *the habits are at this day in the ſame manner, as in the precedent ages*; ſo that one may reaſonably believe. That in that part of the world, the exteriour forms of things (as their manners and cuſtoms) are the ſame now, as they were two thouſand years ſince; except in ſuch changes as may have been introduced by religion, which are, nevertheleſs, very inconſiderable." *Preface to Sir* JOHN CHARDIN'S "*Travels in Perſia.*" p. vi.

I obſerve upon this extract, (1) That Sir JOHN declined deſcribing what he was not fully maſter of; and in this, I perſuade myſelf, that reſpectable travellers have followed his example. (2.) That the more he knew of the manners, &c. of Eaſtern countries the greater he found their importance, and the more direct their application, in illuſtrating Scripture. (3.) That he was the more ſenſible of the miſtakes of very learned weſtern commentators, through their ignorance of Eaſtern uſages; and (4.) that moſt, if not all, of Eaſtern peculiarities, are retained in thoſe countries to this day; nearly, or altogether in their original vigour. Neither are we left wholly to opinions formed at the preſent day; ſince many ancient authors have occaſionally hinted at facts, which we now find are juſtified by recent events. And when we know that in many inſtances which have heretofore appeared ſingular, their relations are confirmed beyond the poſſibility of doubt, by the actual exiſtence of the ſame peculiarities in the ſame countries, we are led to conclude, that we riſque little in admitting the conformity, rather the *identity*, of other uſages of a ſimilar nature, which, whether or not they have been noticed by antient profane authors, yet are alluded to in Scripture.

Under this conviction we have already ſolicited with ſucceſs the public attention, and we again reſpectfully ſolicit it, in order that by directing into a right channel that ſpirit of enquiry which is vigorouſly reviving among us, we may render thoſe ſervices to the important cauſe of genuine truth, and piety, which the prejudices of the times, the inceſſant efforts of enemies to true religion, and the perplexing wiles of infidelity, have rendered eſpecially neceſſary at the preſent period. Happy is that perſon, who by whatever means, is perſuaded into the path of rectitude, or kept in it! and happy ſhall we eſteem ourſelves, if our labours may conduce to that deſirable and important purpoſe!

No. *B.* THE MIND CONSUMED BY ZEAL. No. 302.

THE Pſalmiſt uſes a phraſeology in Pſalm lxix. 9. which our tranſlation renders—"the zeal of thine houſe hath eaten me up:" the Septuagint render---hath *melted me*, i. e. *conſumed me* by fire, and this is a natural import of the Hebrew word (ACEL אכל). As it appears to be capable of illuſtration, by a cuſtom ſtill practiſed in the Eaſt, I ſhall extract what travellers report on the ſubject.

"There lies no appeal beyond the Grand Vizir, except to the perſon of the Grand Signior, of which this is the manner: At certain hours of the day, when the gates of the Seraglio are ſet open for the admittance of citizens, &c.—Perſons who would complain of any grievous injury they have ſuffered, and which the injuſtice or connivance of the Vizir, has refuſed to redreſs, enter haſtily the outward court, and putting [having put] *pots of fire on their heads*, run ſwiftly forward; nor dare the greateſt officer preſume to ſtop them, till they arrive at the preſence of the Grand Seignior,—whoſe juſtice they implore, to redreſs their wrongs." HILL'S TRAVELS, p. 9.

This cuſtom is deſcribed ſomewhat differently, but to the ſame effect, by PEYSONNEL, in his "Remarks on BARON DU TOTT," p. 45. "Thoſe who are agrieved ſtand before the gate of the Seraglio; "each carries on his head a kind of match, or wick, lighted, and ſmoking: *which is conſidered as the allegorical emblem of the fire that conſumes his ſoul.*" Our countryman SANDYS ſays the ſame, "they will in troops attend the comming forth of the Emperor, and *by burning ſtraw on their heads*—provoke his regard." TRAVELS, page 62.

We may now perceive the reaſon of the bolder verſion of the LXX. who being acquainted with this eaſtern cuſtom, knew their rendering would be well underſtood by their readers; whereas our own tranſlators, aware that no ſuch cuſtom was known among us, adopted a leſs deciſive (and, with ſubmiſſion, I think, an awkward) expreſſion.

Is the conjecture improbable, that the very intereſting paſſage Iſaiah xlii. 3. "The bruiſed reed my ſervant ſhall not break; or *the ſmoking flax he ſhall not quench*; he ſhall bring forth judgement unto truth:" (or, as the Evangeliſt quotes, Matt. xii. 20. "till he ſend forth judgment unto victory;") ſhould allude to ſuch a cuſtom as we are conſidering? may it bear this explanation? "Numerous Suitors ſhall attend on my ſervant, with ſmoking flax on their heads, in token of internal grief.—not one of theſe ſhall go away without redreſs; he ſhall certainly remove the cauſe of their complaints, and render truth, equity, juſtice, completely victorious over oppreſſion, and tyranny: nor ſhall he ſuſpend his exertions, till he have eſtabliſhed judgment in the earth: and the very diſtant iſles ſhall wait for his law [as we ſee the ſuitors wait for the emperor's coming out of his palace] ſo great, ſo extenſive, ſhall be his reputation for integrity, uprightneſs, and authority, in his deciſions."

There may be alſo an alluſion to ſome cuſtom of this nature, in Proverbs xxv. 22. "If thine enemy hunger, feed him; if he thirſt, give him drink; for *thou ſhalt heap coals of fire on his head*; and the Lord ſhall reward thee." Meaning—to ſuch a proportion as (כי)—in ſo far as—to the ſame degree as—thou doſt him this kindneſs, thou ſhalt melt him, as he is underſtood to be melted, who carries a lighted and ſmoaking wick on his head: *i. e.* the internal ſentiment will take place, though not the outward emblematical ſign. And this ſeems to be the explanation of the Apoſtle, when he quotes this paſſage, Romans xii. 21. "Be not overcome by evil in your enemy's diſpoſition, but overcome his evil by your goodneſs:"—melt—conſume—his animoſity, as he is underſtood to be conſumed, who carries burning coals on his head. [This is very contrary to the explanation of ſome commentators. Vide *Whitby* on Romans, xii. 21.] "And this kindneſs of thine the Lord ſhall return thee, ſays the wiſe man;" *i. e.* he ſhall repay thee, according to thy benevolence: either by the converſion of thine enemy from his enmity,—perhaps into a friend; or at leaſt "thy father who ſeeth in ſecret, the motives of thy behaviour, ſhall reward thee openly."

No. *C* WAGES TAKEN BY DETENTION. No. 303.

ON reading the Parable of the unjuſt Steward, who defrauds his principal by colluſion with his debtors, Luke xvi. we find the remarks on it concluded by what ſeems to be a ſtrange kind of expreſſion, verſe 12. "If ye have not been faithful in that which is another man's, *who ſhall give you that which is your own?*" Now, certainly, that which is a man's own, he may naturally expect to receive; for who has a right to withhold it? The propriety of this phraſe, and the inferential connection of this ſentiment with the foregoing parable, is not clear to a general reader: but the following cuſtom of the Turks, as related by AARON HILL, "Travels," page 77, may contribute to our better underſtanding of the alluſion.

"It is a common cuſtom with the merchants of this country when they hire a broker, book-keeper, or other [confidential] ſervant, to agree, that he ſhall claim no wages; but, to make amends for that unprofitable diſadvantage, they give them free and uncontrouled authority to cheat them every way they can, in managing their buſineſs; but with this proviſo, that they muſt never exceed the privileged advantage of *Ten per Cent.* All under that, which they can fairly gain in the ſettling of accounts with their reſpective maſters, is *properly* THEIR OWN: and by their maſters' will is confirmed to their poſſeſſion?"

He proceeds to ſay, "The ſervant, knowing he has nothing to depend on but theſe profits .... puts himſelf upon a wily method of over-reaching others, in the goods he buys by order of his maſter. His maſter, on the other hand, well knows, that unleſs he watches carefully his ſervant's management, he will probably go beyond the tolerated limits of *Ten per Cent.*"

This kind of allowance, though appearing extremely ſingular to us, yet is both ancient and general in the Eaſt: for ſo I find in the Gentoo Laws, chap. ix. "If a man hath hired any perſon to conduct a trade for him, and no agreement is made in regard to wages, in that caſe, the perſon hired ſhall receive *one-tenth* of the profit."

"If the perſon be hired to attend cattle, he ſhall receive *one-tenth* of the milk. If the perſon be hired for agriculture, *one-tenth* of the crop. If he plough the ground, receiving victuals, *one-fifth* of the crop:—if he receive no victuals, *one-third.*" p. 140. HALHED's *Code of Gentoo Laws.*

We ſee, then, that Mr. **Hill** has been too ſevere in deſcribing the taking of ſuch an allowance as a "cheating" of the principal; ſince he owns, it has his permiſſion, and free-will, and is a "privileged advantage:" and we ſee too, that the Gentoo laws admit of a detention of one-third part, in certain caſes; as payment for the ſervant's labour and attention.

The phraſe which appears ſo offenſive to us, now aſſumes its true import, "if you have not been found faithful in the adminiſtration of your principal's property, how can you expect to receive *your ſhare*, (as the word may ſignify,) of that advantage which ſhould reward your labours? If you have not been juſt toward him; why, or how, do you expect he ſhould be juſt toward you?" May this principle ſet the conduct of the unjuſt ſteward in a different light from what it has hitherto appeared in? 1. We ſee the ſteward had a right to expect that his maſter would have given him the value of a ſhare of this oil and wheat, as his due:---But, if his maſter had once got poſſeſſion of this value, he might have ſeized it, as a compenſation for *former* deficiencies: the ſteward prevents this, by negociating with the debtors *themſelves*, before their accounts were inſpected by his maſter. 2. The ſteward had a right to a portion of the value, but he takes much more than his due: and then he carries in the mutilated account to his maſter, as if it were the produce of the whole, not accounting for the quantity he had reſerved for his future dependance, in the hands of thoſe, who having had their ſhare of the fraud, might return the advantage, by receiving this unjuſt agent into their habitations. 3. The ſteward's maſter commends him, as having adopted an expedient not eaſily to be detected: but, in fact, a cunning contrivance; being 1. evidently founded in cuſtom and equity, and 2. capable of being repreſented as merely doing himſelf that juſtice which, he might ſay, his maſter denied him, and 3. as to the quantity he withholds, he might plead ſomewhat analogous to what is provided for in the Gentoo laws, which we ſee in ſome caſes allow of *one-third* as a compenſation for extraordinary labour and trouble.

May our Lord's inference be thus underſtood? "This ſteward could only expect, that his friends would receive and maintain him, ſo long as the value, or ſtock, of oil, or of wheat, laſted: when that was exhauſted, they would deſire his abſence: but, contrary to this, I adviſe you, by your management of worldly riches, to make friends—friends who may receive you into, not temporary, but laſting reſidence; who may welcome your arrival, not into a mere tranſitory ſhelter, but into an ever-abiding felicity. I preſs this upon you, becauſe riches are ſo ſlippery, ſo perverting, ſo deluſive, that they may well be called DECEITFUL, and they are but too often the allurements to *unrighteouſneſs*—to an unrighteous manner of acquiring them; and to unrighteous manners of diſpoſing of them; but, if they be uſed with a diſpoſition of mind, contrary to that of this unjuſt ſteward, if, inſtead of being wickedly withheld, they be liberally circulated, and, as it were, brought to account, the benevolence of true piety will direct them to ſuch ſalutary purpoſes, as may lay many worthy, but neceſſitous, perſons under great obligations: and theſe, ſhould you be involved in diſtreſs here below will do their utmoſt to ſoothe and relieve you; or, they will hereafter congratulate your happy reception into never-ending beatitude and glory."

No. *D*. VALLEY OF BACA. No. 304.

"I Was extremely ſatisfied with our walk; which beſides, gave me an opportunity of admiring the moſt agreeable territory, and the beſt cultivated, perhaps, in all Syria, lying the length of the plain from north to ſouth, to the mountains which ſeparate it from that of Damaſcus. This plain, or more properly ſpeaking, the whole territory, of Baalbec, to the mountains, is named in Arabic, AL-BKAA, which we expreſs by *Bekaa:* It is watered by the river Letanus, and by many other ſtreams, it is a delicious, I might ſay, an enchanted, country, and in nothing inferior to the territory of Damaſcus, which is ſo renowned among the Orientals. *Beka* produces, among other things, thoſe beautiful and excellent grapes, which are ſent to various parts, under the name of grapes of Damaſcus." Tranſlated from De la Roque, p. 116.

The foregoing extract ſhews how neceſſary it is to be acquainted with the geographical and natural circumſtances of a country; it has, I believe, *always* been thought, that when the Pſalmiſt mentions the valley of *Bekaa*, or *Baca*, Pſ. lxxiv. 6. he alludes to it, as a dreary, thirſty, undeſirable place, the very reverſe of what De la Roque deſcribes it to be: whoſe remarks confirm the ſtatement we gave in No. CLXX. It ſeems to be the very ſame place as the Pſalmiſt meant, and to have retained, or recovered, as many places have done under the preſent Arab government, its ancient appellation. It is among the mountains of Lebanon, North of Judea.

No. *E.* BLACKNESS OF THE FACE. No. 305.

WE have an expreſſion, Joel ii. 6. "Before their approach [of the locuſts] the people ſhall be much pained; *all faces ſhall gather blackneſs:*" which is alſo adopted by the prophet Nahum, ii. 10. "the heart melteth, the knees ſmite together, much pain is in all loins, and the *faces of them all gather blackneſs.*" I think this phraſe, which ſounds uncouth to an Engliſh ear, is ſufficiently elucidated by the following hiſtory, from Ockley's *Hiſt. of the Saracens*, vol. ii. p. 319. which I the rather introduce, as Mr. Harmer has referred this blackneſs to the effect of hunger and thirſt; and Calmet in Dict. Art. Obscure, has referred it to a bedaubing of the face with ſoot, &c. a procedure not very conſiſtent with the hurry of flight, or the terror of diſtreſs.

"Kumeil, the ſon of Ziyad, was a man of fine wit. One day *Hejage* made him come before him, and reproached him, becauſe in ſuch a garden, and before ſuch and ſuch perſons, whom he named to him, he had made a great many imprecations againſt him, ſaying, *the Lord blacken his face*, that is, *fill him with ſhame and confuſion*; and wiſhed that his neck was cut off, and his blood ſhed."

The reader will obſerve how perfectly this explanation agrees with the ſenſe of the paſſages quoted above; to gather blackneſs, then, is equivalent to ſuffering extreme confuſion, and being overwhelmed with ſhame: or terror, and diſmay.

In juſtice to *Kumeil*, I ought not to omit the ready turn of wit, which ſaved his life. "It is true," ſaid he, "I did ſay ſuch words, in ſuch a garden; but then, I was under a vine-arbour, and was looking on a bunch of grapes, that was not yet ripe; and I wiſhed that it might be turned black ſoon; that they might be cut off, and be made wine of." We ſee, in this inſtance, as ſays the ſagacious moraliſt, that "with the well-adviſed is wiſdom:" and "the tongue of the wiſe is health:" *i. e.* preſervation and ſafety.

No. *F.* NATURE, AND REMEDY, OF HEZEKIAH'S DISORDER. No. 306.

THOUGH it pleaſed God to favour Hezekiah with a miraculous ſign of his approaching recovery, yet, I think, we are not led to conclude that the means employed for his recovery were miraculous alſo. What his diſorder really was, we can only conjecture; but, by combining circumſtances, that conjecture may aſſume conſiderable probability.

We have ſeen reaſon to conclude that a few hours was the appointed period of his life: that when the ſhadow on the dial of Ahaz had reached noon, he would have expired. This ſeems to hint at the plague, as the diſorder which afflicted him; becauſe, in that diſorder it is cuſtomary to foreſee to an hour when the patient will depart: and it is equally cuſtomary, after the diſorder is turned, that the patient recovers rapidly, though not ſo rapidly as Hezekiah did. Moreover, the mention of the *boil* is preciſely an indication of the plague.

It ſeems, therefore, that Iſaiah's preſcription of "*a lump of figs, laid for a plaiſter, upon the* BOIL," was the due and proper uſe of means; not independently of, but under the expectation of, the divine bleſſing. In fact, it was a ſoftening plaiſter, deſigned to ripen the boil, to fit it for receiving other aſſiſtance, that it might diſcharge itſelf with the greater readineſs, and certainty.

We have an inſtance of a ſimilar proceeding with the ſame deſign, and to the ſame purpoſe, related by PITTS, of himſelf, page 162.

" The plague reigned among us . . . ſoon after we got aſhore at Algiers, I was ſeized with it, but through the divine goodneſs eſcaped death. It roſe under my arm, *and the* BOIL *which uſually accompanies the plague* roſe on my leg. After it was much ſwollen, I was deſirous to have it lanced; but my Patroon told me it was not ſoft enough. There was a neighbour, a Spaniard ſlave, who adviſed me *to roaſt an onion, and apply a piece of it*, dipt in oil, to the ſwelling, to mollify it; which accordingly I did. The next day it became ſoft; and then my Patroon had it lanced, and through the bleſſing of my good God, I recovered. Such a ſignal mercy I hope I ſhall never forget."

In this extract, the ſoftening *onion* holds the place of Iſaiah's lump of *figs*. I ſuppoſe, too, the figs were roaſted, as was the onion (in which ſtate they are often uſed among ourſelves, for the purpoſe of ripening ſwellings) and, in ſhort, that every rational and prudent medical mean was uſed for Hezekiah's recovery, notwithſtanding the aſſurances he had received were accompanied by a miracle: a principle which we find inculcated in numerous inſtances in Scripture.

No. G. SNARES OF ROBBERY. No. 307.

THOUGH I will not affirm, that the following inſidious mode of robbery, is preciſely that which Solomon had in his view, when he wrote the paſſage, *Eccleſ.* vii. 27. Yet, as it gives a very lively comment upon it, and is at leaſt coincident with the ſpirit of his precept, I ſhall venture to adopt it; as no doubt he might have known practices of, a ſimilar kind, and for the ſame purpoſe, whoſe relation had impreſſed his memory; as I wiſh this may do, that of all my readers. "*I find more bitter than death, the woman who herſelf is ſnares*; the word (מצודים, MET-JUDIM) ſignifies a lier in wait, a hunter who ſteals ſideways on game, a watcher, who attentively looks out for advantage, and the wiſe man puts it in the plural form, ſhe is herſelf---ſnares; *and her heart nets*; *and her bands bands*, chains, confinements: *The good before the face of God ſhall* eſcape---*avoid*---evade from *her*; *but the ſinner ſhall be taken in her*, as in ſnares.

THEVENOT tells us, Part. iii. p. 41. " The cunningeſt robbers in the world, are in this country. They uſe a certain ſlip with a running nooſe, which they caſt with ſo much ſleight about a man's neck, when they are within reach of him, that they never fail, ſo that they ſtrangle him in a trice. They have another curious trick alſo, to catch travellers in. They ſend out a handſome woman, upon the road, who, with her hair diſhevelled, ſeems to be all in tears; ſighing, and complaining, of ſome miſfortune, which ſhe pretends has befallen her. Now, as ſhe takes the ſame way as the traveller goes, he eaſily falls into converſation with her, and finding her beautiful, offers her his aſſiſtance, which ſhe accepts: but he hath no ſooner taken her up on horſeback, behind him, but ſhe throws the ſnare about his neck, and ſtrangles him; or at leaſt ſtuns him: until the robbers, who lie hid, come running in to her aſſiſtance, and complete what ſhe hath begun."

Surely ſuch a woman may well herſelf be called---ſnares, and her heart nets---and her hands bands---beſide which, ſhe may ſerve as an object of compariſon to others, who may throw ſnares equally fatal, though of a different kind, over the heads and hearts of their deluded followers.

No. *H.* NAME *JEHOVAH*, NOT KNOWN TO THE PATRIARCHS. No. 308.

THERE has been no little conſequence attached to the paſſage, Exod. vi. 3, which ſtands thus in our tranſlation, "by my name **JEHOVAH**, was I **NOT KNOWN** to Abraham, Iſaac, and Jacob:" which has been taken as a direct contradiction to ſeveral inſtances, wherein this name appears to have been known long before Moſes, and applied to the ſupreme object of worſhip. So, Eve, when ſhe had "got" Cain, appears to have deſigned the ſovereign Deity, by the name **JEHOVAH**: and, in the time of Enos, men are ſaid to have "called on the name of **JEHOVAH**," as an act of worſhip. In what ſenſe then, could God ſay to Moſes, his anceſtors had not known him, by his name **JEHOVAH**?

The paſſage has heretofore undergone no little criticiſm: **WARBURTON** tried his ſtrength upon it; and ſince his time, critics, as well in *Magazines* as out of them, have frequently ſtruck againſt it. As we have lately ſeen this ſubject revived in more than one periodical publication, we have thought it might be adviſeable to offer a repreſentation of it, which poſſibly may have the advantage of terminating ſuch diſcuſſions.

Of the word uſed, Exod. vi. 3. [נידעתי NIDOTI] the root is, ידע, *to know*; but knowledge has various degrees, from the general, looſe, mere conception, of any thing, to perfect underſtanding of it; nay more, to the abſolute, the intimate, experience of it. It would be uſeleſs, at preſent, to introduce any of the lower proportions of knowledge: nevertheleſs, a few examples may prove that very different degrees of ſtrength, are attached to the word:

No. 1. Cant. vi. 12. "I went down into the garden, to ſee the fruits of the valley:---before ever I was *aware* my heart made me, *i. e.* my rapid pace, like chariots---ſwift chariots:"—before I had a full perception of what I was doing.

No. 2, Gen. xxxi. 32. "Jacob *knew* not, that Rachel had ſtole the images:" *If* he ſuſpected ſomewhat, he had no *knowledge* of the fact.

In theſe inſtances low degrees of knowledge, are underſtood, and expreſſed by this word ---*to knew*; in the following inſtances we have a high degree of knowledge, and of *appropriate* knowledge, implied in the words

No. 3. 1 Sam. xxiv. 6. When Saul heard, that David was fully---unqueſtionably---diſcovered:" that his reſidence was abſolutely *known* to his informers.

No. 4. Iſaiah xxix. 11. "As the words of a book that is ſealed, which being delivered to a man of knowledge, *i. e.* of complete, *appropriate*, full information on the ſubject of which the book treats:---he ſays, I cannot read it, for the book is ſealed:" as the ignorant perſon cannot read it, becauſe of his ignorance.

No. 5. Job xxxiii. 10. "I will ſhow my ſentiment, my perſonal *appropriate* opinion;" that proper to mine own mind; mine own view of things. What can be more ſtrictly a man's *peculium* than his opinion?---what can a man *know* more intimately?

Obſerve how this ſtronger ſenſe, this *intenſity*, of the word, invigorates ſeveral paſſages of Holy Scripture.

No. 6. Pſalm lv. 13. It was not a ſtranger, but it was thou, a man, mine equal, my guide, my peculiar, *appropriate*, cloſe, intimate acquaintance, who haſt injured me:—ſurely, this conſideration greatly enhances the commiſſion of the evil.

No. 7. Job xix. 14. "My kinsfolk have failed, and my familiar, *appropriate*, peculiar, friends, have forgotten me;" my *boſom* friends, as we ſay: as in the Number before. Reflection on former *intimacy*, embitters preſent ingratitude, and injuſtice.

No. 8. Prov. xxiv. 13. "My ſon eat thou honey . . becauſe it is ſweet; like to that ſhall the *appropriation* [knowledge] of wiſdom be to thy ſoul:" *i. e.* not cold, diſtant, acquaintance; but, as intimate appropriation of wiſdom, as of food. What can be more intimate appropriation, than that, which being digeſted, *blends* with a man's perſon, and becomes a part of himſelf.

No. 9. Gen. iv. 1. "And Adam *knew—appropriated* intimately, Eve his wife:" what can be cloſer *appropriation* than that of conjugality?

No. 10. Ezek. xix. 7. "And he, Jehoiakim, (the figurative lion,) *appropriated* [*knew*, in our tranſlation] their deſolate palaces; and laid waſte their cities;" *i. e.* he ſeized and converted them to his own uſe, and made them his own property.

No. 11. 1 Chron. xxviii. 9. "And thou Solomon my ſon *appropriate* [know] thou the God of thy father; and ſerve him with a perfect heart and with a willing mind:" take him reſtrictively, him only, for thy peculiar object of worſhip; and be as an intimate with him, as the nature of the caſe, and circumſtances, may admit.

No. 12. Pſalm. i. 6. "The Lord [knoweth] *appropriateth*, *i. e.* acknowledgeth to belong to himſelf, the way of the righteous; but the way of the ungodly ſhall periſh."

No. 13. Amos iii. 2. "You only have I *known*—(*appropriated*, as a nation) of all the families of the earth: therefore you will I puniſh." In this paſſage the idea of *appropriation* is very evident; and it refers ſtrongly to the inſtance, Exod. vi. 3.

The ſame intenſity of idea may be obſerved in very many other places.

The noun [ידעני IDONI] ſignifies, a cunning man, a wizard, a diviner; *i. e.* one who aſſumes the poſſeſſion of great knowledge, who boaſts of it, who *appropriates* to himſelf the monopoly of it. Is not this the very character of this claſs of gentry?

Let us now conſider the paſſage which has given occaſion to theſe remarks: "I was ſeen by Abraham, &c. as God, *Shadai*,—but by my name JEHOVAH, was I not APPROPRIATE to them:" no; they were but individuals, at moſt a family, not a nation; other people alſo knew me by that name (Lot, Melchizedek, Job, Hagar, Abimelech, Laban, Balaam, &c.)—but now, Iſrael being about to become a nation, by my name JEHOVAH I will be, reſtrictively, the *appropriate* Deity of that people: and under that name, I on one ſide, and they on the other, will enter into, and maintain, covenant, &c.

To this ſenſe agrees the anſwer of Pharaoh, Exod. v. 2. "Who is Jehovah that I ſhould obey him? no ſuch mighty Deity, I trow: He is no God of mine: I do not APPROPRIATE Jehovah as my God—though you do: I will not let Iſrael go," at any commands given to me in his name. And the ſame is its import, Exod. i. 8. "There aroſe a king over Egypt, who APPROPRIATED not Joſeph:" in fact, he was a king by conqueſt, and of another race and country; therefore, he diſregarded ſervices done to the former race of Pharaohs, &c.

If this ſenſe of the word be admitted, and it ſeems to be juſtly entitled to admiſſion, then all the difficulty of the paſſage vaniſhes. There is alſo another paſſage which is elucidated by it, Gen. ii. 9, 17. "The tree of APPROPRIATION of good or evil:" a tree placed for the purpoſe of diſcovering whether man would *appropriate* to himſelf, good or evil. The hiſtory of the effects, &c. of this tree, demonſtrates that this is the import of its title. "Of the tree which decides thy *appropriation* of good, or evil, thou mayeſt not eat"—for it is deadly: but, alas, man *appropriated* evil; "good loſt, and evil got:" he appropriated evil to his ſoul, as completely, as intimately, as he appropriated food to his body: directly contrary to the advice of the wiſe man, quoted in No. 8.—

In proof that this ſtrong ſenſe of the word "to know" continued to New Teſtament times, and is adopted in New Teſtament expreſſions, let us conſider a few paſſages:

John i. 33. John the Baptiſt ſaid of Jeſus, "I had not *known* him, *i. e.* aſcertained him—*appropriated* him to be the Meſſiah; had not he who ſent me to baptize with water, ſaid to me," &c. This is very diſtinct from the queſtion of John's perſonal knowledge of Jeſus.

Matth. vii. 23. "Many will ſay to me, Lord, Lord,—but I will profeſs unto them I NEVER APPROPRIATED [knew] you: depart from me, ye who have wrought iniquity."

Rom. vii. 15. "That which I do—work—*adoperate*—I allow [margin, *know*] not:" *i. e.* I do not chooſe, do not *appropriate* as my own that which I do: it is not mine, but ſin's: I hate it, I reject it. In this inſtance our tranſlators have been forced to vary their rendering of the word: as it would have read very oddly, "what I do, I *know* not."

Rev. ii. 17. "I will give to him who overcometh a new name which no man [knoweth] *appropriateth*, ſave him who receiveth it." Now as the very deſign of receiving a name is for the party to be known by that name; to give a name which nobody ſhall know, is not merely nugatory, it is a contradiction of ideas; but, to ſay that ſuch a name ſhall be peculiar, and reſtricted to the party who bears it, is ſurely to clear the paſſage, at once from all ambiguity, and from all difficulty.

Here I cloſe this ſubject: what has been ſubmitted to the reader will anſwer every purpoſe of a longer diſſertation; though other examples, and perhaps more cogent, may occur to his reflective conſideration.

No. *G*. LONG FASTING IN THE EAST: NUMBER OF DAYS. 307.

WE read, 1 Sam. xxx. 12. of an Egyptian found in the field, the open champaign, who had eat no bread, nor drunk water, for *three days, and three nights*: this was a long time; and he needed refreſhment, for "his ſpirit to come again to him;" but THEVENOT ſays, Part. p. 164. "at about five o'clock in the morning, when paſſing by the ſide of a buſh, we heard a voice that called to us, and being come to the place, we found a poor languiſhing Arab, who told us, that he had not eaten a bit for *five* days: we gave him ſome victuals and drink, with a proviſion of bread for two days more." This was on the journey from Suez to Tor.

One ſhould ſcarcely ſuppoſe under ſuch a burning climate, that nature could ſuſtain itſelf ſo long without ſupport; we ſee, however, that in the hiſtory of David, the circumſtances are by no means exaggerated; and indeed, the whole hiſtory is every way in perfect *coſtume* with the place of the ſcene.

I take this opportunity of remarking, the confirming expreſſion *and three nights*, as well as three days: but, when we read that Eſther faſted *three days*, I ſuppoſe we are not to add three nights alſo; but might reckon it as the latter end of one day, the whole of the next, and the beginning of a third; as a ſtrict faſt of three intire days, and three intire nights, would certainly have injured the perſonal beauty, &c. of Eſther, at a time when circumſtances demonſtrate her expectations of ſucceſs were from that very quality.

The reader will apply this remark to other ſubjects, in which this Hebrew mode of calculating time is uſed. *Vide* Gen. xl. 12. Exod. x. 22. Matth. xv. 32. Luke iii. 46.

No. X. THUNDER AND HAIL, IN EGYPT. 310

AMONG the plagues which viſited Egypt, by the miniſtry of Moſes, we read, Exod. ix. 22. of one compoſed of "hail, and thunder, and the fire ran along upon the ground, it was very grievous; and there had been none like it in Egypt, ſince it became a nation: it ſmote alſo both man and beaſt," and vegetation in general.

Some perſons have unadviſedly reported that rain and hail were unknown in Egypt; but the miracle is clear enough, without that addition to augment its ſingularity.

"Not that it never rains there, as many dreamers would have us believe in Chriſtendom; ſqueezing their brains, to give a reaſon for that which is not in nature; for it rains much at Alexandria, and Roſetta alſo, but at Cairo, which ſtands higher, it rains leſs [and in upper Egypt leſs ſtill, and very rarely] and yet I have ſeen it rain very hard, every year, for two days together, in the month of December; and at the ſame time, it thundered ſo much, that the eleventh or twelfth night of the ſaid month, *a man in the caſtle was killed by thunder* [rather by *lightning*, for thunder, the noiſe, kills nobody; though the electric fire from the clouds may be fatal.] It had never been heard before that, that thunder [lightning] had killed any body at Cairo." THEVENOT'S TRAVELS, Part I. 247.

We ſee then that the miracle wrought by the hand of Moſes, did not conſiſt in the mere production of thunder and lightning; but, in the direction of thoſe meteors, in their obedience, at the time predicted; and in the extent of their effects; notwithſtanding, lightning, from natural cauſes only, may even now be fatal in Egypt.

I add further from VOLNEY, Engliſh edit. p. 352, Vol. I.

"Thunder is known in the Delta, as well as in Syria; but with this difference, that in the Delta and the plain of Paleſtine, it is extremely rare in ſummer, and more frequent in winter [December, ſays THEVENOT, above] while in the mountains [of Paleſtine] it is more common in ſummer, and very ſeldom heard in winter. In both theſe countries it happens ofteneſt in the rainy ſeaſon, or about the time of the equinox; eſpecially the autumnal one: it is further remarkable, that it never comes on the land ſide, but always from the ſea."

The ſtorms which fall on the Delta, and Syria, conſtantly come from the Mediterranean.

I do not know what occurs in this reſpect in upper Egypt; as for the Delta, we learn that it ſometimes receives clouds and thunder, from the Red Sea. "On the day that I left Cairo (Sept. 26, 1783,) as night was coming on, a ſtorm appeared in the ſouth-eaſt, which ſoon produced ſeveral claps of thunder; and ended by a violent fall of hail, as large as the largeſt ſort of pea. It continued ten or twelve minutes; and my companions, and I, had time enough to collect a quantity of hail-ſtones, ſufficient to fill two large glaſſes, and could ſay that we had drank iced water in Egypt. It is proper to add, that it was at the time when the ſoutherly monſoon begins to blow on the Red Sea."

He ſays alſo, "theſe ſtorms in general happen either in the evening or morning; and rarely in the middle of the day: they are accompanied with violent ſhowers, and ſometimes with hail, which in an hour's time render the country full of little lakes."

The importance of this information cannot eſcape the attentive reader: We ſee, then, that hail, alſo, does ſometimes fall in Egypt: and that ſtorms come from the neighbourhood of the Red Sea:—*i. e.* from about Mount Sinai, &c.

NORDEN ſays, "in upper Egypt the air is always clear and ſerene: I have, however, experienced at *Meſchie*, which is oppoſite Ackmim in upper Egypt, many miles ſouth of Cairo, a very violent rain, accompanied with thunder, for the ſpace of a whole hour." Vol. I. p. 140. So he ſays, Vol. ii. p. 20, "at *Komgeride*, we had little wind and a great deal of rain." *Komgeride* is many miles above Cairo.

No. L. SUDDEN STORMS AND FLOODS.

THE information contained in the foregoing Number, would be imperfect, unleſs it were applied to certain inſtances in Scripture, which I conceive it is adapted to illuſtrate.

1. Storms, in Paleſtine, come from the Mediterranean Sea: the prophet Elijah, therefore, was perfectly correct in chooſing Mount Carmel, on the edge of that ſea, for the ſcene of his conteſt with the prieſts of Baal before Ahab. 1 Kings xviii. Alſo, in his going up the mount and ſending Gehazi to look toward the ſea; by this, ſhewing his expectation, that the rain which he had predicted, verſe 41. but of which there was no appearance as yet, ſhould come from that quarter which was according to its ordinary, and natural courſe.

It ſhould ſeem poſſible too, that this rain was accompanied by thunder; for Elijah hints prophetically at "the ſound of abundance of rain:"—this, however, is not determinate. Rain is to be expected "in the evening;" it was toward evening when Elijah foretold rain, to Ahab: and it was quite evening when the rain fell.

2. "Thunder is extremely rare in ſummer," in the plain of Paleſtine: yet Samuel, by his prayers, obtained it from the Lord, 1 Sam. xii. 18. in the time of wheat harveſt.

3. I ſuſpect that ſomething of the nature of thunder is alluded to, 2 Sam. v. 24. "When thou heareſt the voice of proceeding—advancing—in the heads of the *Becaim*"—what are theſe *becaim?* certainly, I think, "not mulberry trees";—but, poſſibly, if they be ſhrubs, ſhrubs growing on ſome diſtant hill. But *query*, whether *becaim* might not be the name of certain valleys? which, winding about, admitted David to attack his adverſaries by ſurprize: this is much in the Eaſtern mode of making war; and this ſenſe would determine ſome relation between theſe valleys of *becaim* and the valley of *beca*, Pſalm lxxxiv. 7. for which *vide* No CLXIX, page 170. "When thou heareſt *thunder, diſtant, i. e. in the head of the* moiſt, watery, *valleys*—then advance, &c.

Mr. HARMER thinks *becaim* were *weeping willows*, from *beceh*, to weep: but may not *miſty* valleys be a deſcription equally juſt? The word ſignifies to ooze: to diſtil in ſmall quantities: to weep. "The valleys of rills, or rivulets," would agree with the *beca* of No. , page .

4. It rains on the mountains in Syria when it does not rain on the plains: in like manner, when Eliſha foretold water to the famiſhed army of Jehoſhaphat, 2 Kings iii. though they ſaw neither wind nor rain, yet both wind and rain might have occurred, at a diſtance, "by the way of Edom:" which rain running from the mountains, was providentially directed to fill the drains, and ditches, made by the armies of Iſrael. Now, as no ſigns of rain had been obſerved by the Moabites, they concluded, when the ſunbeams were reflected by the water, that it was blood: but their haſty concluſion ruined them.

5. The ſuddenneſs of rains among the mountains, and their effects, are what perhaps we, at leaſt in ſome parts of England, can hardly conceive of. We learn, as above, that they fall evening and morning: Mr. MAUNDRELL alſo tells us, p. 8. "at *Shofatia* we were obliged to paſs a river—a river we might call it now, it being ſwollen ſo high by the late rains that it was impaſſable: though at other times it might be but a ſmall brook, and in ſummer perfectly dry."

"Theſe mountain-rivers are ordinarily very inconſiderable; but they are apt to ſwell upon ſudden rains, to the deſtruction of many a paſſenger, who will be ſo hardy as to venture unadviſedly over them."

We may now ſee the true bearing of the hiſtory of the deſtruction of the army of Siſera;—Barak, by divine aſſiſtance, having routed the army of Siſera, the fugitives endeavoured to eſcape, by paſſing over the Kiſhon, which they ſuppoſed to be fordable: but, in the night, a heavy rain had ſwelled it to a great overflow; ſo that many were drowned in attempting to paſs it: Siſera, ſeeing this, would not attempt the paſſage in his chariot; but fled away on his feet, taking another direction; which brought him to Jael. Thus, it being by night, the ſtars in their courſes, might be ſaid to fight againſt Siſera: moreover, if the rain fell on the tops of mountains, adjacent, or diſtant, the glimmer of ſtar-light juſt viſible, might deceive Siſera's flying army, to attempt paſſing the ſuppoſed brook; and to this rapidity of the Kiſhon the poeteſs adverts, "the river Kiſhon ſwept them away;"—as ſuch "mountain brooks are apt to ſwell on ſudden rains, to the deſtruction of many paſſengers." Away with judicial aſtrology, &c. &c. from this poetical, yet matter of fact, expreſſion of the prophetical hiſtorian Deborah!

No. *M*. DESTRUCTION OF CHILDREN. *Vide* Plate of CHILDBIRTH. 312.

THERE have been great difficulties ſtarted, on the nature of the inſtrument rendered *ſtools* in our tranſlation, Exod. i. 16. "And the king of Egypt ſaid to the Hebrew midwives, when ye do the office of a midwife to the Hebrew women, and ſee them upon the ſtools; if it be a ſon, then ye ſhall kill him; but if it be a daughter then ſhe ſhall live." According to this rendering, the women in labour were to be ſeated on ſtools, for their more eaſy delivery. Now, 1. This is contrary to the attitude adopted in the Eaſt for women in labour, which is, ſtanding. 2. The Hebrew word (אבנים ABENIM) expreſsly ſignifies inſtruments made of ſtone; which ſurely were very unfit for women to be ſeated on, at ſuch times. 3. It plainly ſignifies "a ſtone veſſel for holding water," in Exod. vii. 19.

By referring the pronoun to the children, we ſhould keep clear of the foregoing improprieties; and the ſenſe of the paſſage would be this: "When ye ſee the new-born children, for the purpoſe of being waſhed, in the troughs, or veſſels of ſtone for holding of water, ye ſhall deſtroy the boys." We remark 1. That this cuſtom in relation to children, is juſtified by Eaſtern uſages. 2. That this deſtruction of boys [or children] at their nativity, is actually practiſed in the courts of Eaſtern monarchs.

THEVENOT, Part II. page 98, hints at both theſe principles: "the kings of Perſia are ſo afraid of being deprived of that power which they abuſe, and are ſo apprehenſive of being dethroned, that they deſtroy the children of their female relations; *when they are brought to-bed of boys, by putting them into an earthen trough,* where they ſuffer them to ſtarve:" *i. e.* I ſuppoſe, under pretence of preparing to waſh them, they let them pine away, or contrive to deſtroy them.

This expreſſion of THEVENOT carries the matter further than moſt authors whom I have peruſed. That Eaſtern ſultans have occaſionally deprived, and ſtill do occaſionally deprive, children born in their ſeraglios of life, directly after their birth, even though themſelves be the fathers, is well authenticated; I find alſo, that the internal management of a ſeraglio is greatly influenced, or directed, by the head Sultana-mother; who often ſways the black eunuchs, and who often, ſo ſoon as a child is born, appoints its deſtruction, that it may not interfere with others, whom ſhe favours in their proſpects of the crown. But, that this ſhould extend to children of the ſultan's female relations, is no doubt to be referred to extraordinary circumſtances, ſuch as political ſuſpicions, rather than to the regular courſe of things.

"They pointed us to ſome handkerchiefs, like cravats, round the necks of certain figures, in number 120, being repreſentations of that emperor's children, which were all ſtrangled in one day, by order of his ſucceſſor." This was done in the ſeraglio at Conſtantinople, as we learn from TOURNEFORT. The like is confirmed by others; and, indeed, it comes much to the ſame, if it be not rather leſs compaſſionate, to ſuffer a number of young perſons to arrive at maturity of years, and then to deſtroy them, through political jealouſy, or, to put them out of their miſery, directly as they enter upon it: and to cloſe at once, that life which is deſtined to know little good; perhaps to know much evil; and, very probably, to a melancholy diſſolution, at a time when it is intimately ſuſceptible both of hopes and of fears. *Vide* Judges ix. 5. 2 Kings x. 7.

Theſe remarks are introductory to the inferences, 1. That children who are born from branches of the blood royal, or in ſuch ſtations as by an ungracious forecaſt may be regarded as capable of aſpiring to the crown, or the government, are the objects of ſuſpicion; and not thoſe of the commonalty in general. Children of grandees, of chiefs, of leading men, are liable to this danger, not thoſe of peaſants and ſlaves.

Apply this to the ſituation of Iſrael in Egypt: it was not every child, every ſon, born throughout all Iſrael, as well thoſe in the country of Goſhen, as thoſe in the city of Mizraim, that was meant by the directions of Pharaoh; but, thoſe of the chiefs, the leading men, for, had Pharaoh thus treated all Iſrael, he had undoubtedly revolted that people, and raiſed a rebellion; he had diminiſhed his ſtock of ſlaves, which was his property; whereas the depriving that people of chiefs, anſwered his purpoſe equally well. He acted pretty much according to the cuſtoms of his own court, and ſeraglio, and did not very greatly extend it, except by including a diſtinct race, and a ſojourning people.

It was impoſſible that two Hebrew midwives could ſerve all the women of Iſrael in Goſhen, &c. but they might ſerve ſo many as were in the city of Mizraim, at one time: at leaſt ſo many as were wives of chiefs, who only, I apprehend, reſided here during their turn to be at labour. Theſe conſiderations coincide with the idea ſuggeſted, Aaron III. in *Dictionary*, that Moſes and Aaron were of note, and of ſome rank, among the Iſraelites, by birth and by natural ſituation: and they agree perfectly with the accounts of Joſephus, who relates, that the birth of Moſes was predicted, as of a child who ſhould wear the crown of Pharaoh, taking it from him; *i. e.* Pharaoh feared ſome illuſtrious youth would riſe up to deſtroy him, and to deliver Iſrael; which fear became his torment.

Pharaoh, being deluded by the midwives, "directed all his people," his officers, his ſuperintendants, his guards, &c. to watch the Iſraelites, men, as well as women, and to be very attentive to what rites of circumciſion, &c. were going forward, as theſe indicated the birth of boys: and then, when they found ſuch male infants, they ſhould drown them in the Nile; meaning, infants in and around the city of Mizraim; for in the open country of Goſhen, this watching had been impoſſible, the execution of the order had been attended with hazard to the officers, the opportunities of concealment were infinitely more numerous, and the mention of the *river*, ſeems to imply nearneſs to that river; which might not be the fact in ſome parts of Goſhen; and which could not be fact in any part of it, if the ſituation uſually given to that country be adopted, *i. e.* between Egypt and the Red Sea.

I would query further, whether it was cuſtomary to uſe ſtone troughs for waſhing new born infants, except to thoſe born of parents of ſome conſideration: moſt probably a ſmaller veſſel, and a leſs quantity of water, anſwered the purpoſe of perſons of inferior rank. That theſe *abenim* were of conſiderable capacity, ſhould appear from their being mentioned, Exod. vii. 19. among the veſſels which held water enough to be turned into blood. Now, poſſibly, every *bottle*, or *pint* of water, which had been ſome days drawn from the Nile, might not be involved in this calamity; while the *ciſterns* of wood, or of ſtone, might ſuffer under it. This alſo leads to the idea, that the children of the chiefs of Iſrael, were particularly pointed at by Pharaoh's orders to the midwives, as their mothers were underſtood to uſe theſe *abenim* for waſhing their lately-born infants.

The reader cannot avoid reflecting, how much theſe extracts illuſtrate the conduct of Herod; firſt toward his own ſons, *vide* HEROD in *Dictionary*; ſecondly, toward the infants at Bethlehem: for, if the kings of Perſia deſtroy the infants of their own relations, where is the wonder, that Herod deſtroyed the infants of Bethlehem, under the idea, that among them was concealed a pretender to his crown? He did no more than was approved of, and practiſed, in the Eaſt, in ſuch caſes; nay perhaps, he might applaud his own clemency, in that he did not deſtroy the parents alſo, or their elder offspring.

No. V. WASHING OF NEW-BORN INFANTS. *Vide* Plate of CHILDBIRTH. 318.

IN the former Number we had occaſion to ſhew, that the *children*, not the *mothers*, were waſhed in ſtone veſſels containing water. In confirmation of what we have advanced, this Plate ſhews a midwife in the act of placing a new-born infant in a veſſel, apparently of the ſame nature, and purpoſe, as the Hebrew *abenim*, but whether made of ſtone or not, we do not determine; her intention however is, evidently, to waſh the child.

This ſubject is part of an ornamental *baſſo relievo*, on a ſepulchral urn, and, no doubt, was ſculptured in commemoration of a lady of ſome rank. It repreſents the mother, ſitting in an enfeebled attitude, looking on her child, which a midwife is preparing to purify, while an attendant holds a capacious *ſwather*, to receive the child: the notice of the time, &c. of the child's birth, and perhaps its horoſcope, occupies a female, who ſtands behind, and who is inſcribing it with a *ſtylus* on a globe.

This ſubject proves that children were committed to the midwife for the purpoſe of being waſhed; Pharaoh might therefore ſay to the Hebrew midwives, [or to thoſe Egyptian women who were midwives to the Hebrew women, as the text may be tranſlated,] "When you are engaged in waſhing the Iſraelite infants, if they be boys, contrive to drown them in the water." This order not ſucceeding to his mind, he directed his people, his officers, &c. to ſeize, and to drown by force, whatever young Iſraelites (boys) they could lay their hands on.

The ancients beſtowed a good deal of attention on the waſhing of the infant; and indeed, it was in ſome degree ceremonious. "The Lacedæmonians," ſays Plutarch, in his *Life of Lycurgus*, "waſhed the new-born infant *in wine* (principally, no doubt, perſons of property) meaning thereby to ſtrengthen the infant:"—but generally they waſhed the child in water; warmed perhaps, in Greece; cold perhaps in Egypt: [or, *q.* according to the ſeaſons?] Plautus in his *Amphytrion*, ſpeaks of ſuch a waſhing,

Poſtquam peperit pueros, lavare juſſit, nos occapimus:
Sed puer ille quem ego lavi, ut magnus eſt, & multam valet!

We ſee then, that waſhing of a child newly-born was attended to with ſome conſideration: how eaſily did the hearers, and readers, of Chriſt, and his apoſtles, comprehend the phraſes "*the waſhing of regeneration*;" or "the new birth:" the being born "*a ſecond time of water*:" the initiatory, as it were, *revivificatory*, ordinance of baptiſm, &c. &c.

No. *O*. SWADDLING CLOTHES. *Vide* Plate of CHILDBIRTH. 314.

OUR Plate ſuggeſts another ſubject of enquiry, reſpecting the ſwaddling clothes, which were appropriated to infants; and becauſe, as I think, this article is but imperfectly known by us, the reader will I hope accept a few remarks on it:

Our tranſlation has, I apprehend, ſomewhat unhappily, uſed the term *ſwaddling*-BANDS; which implies a number of ſmall pieces—narrow rolls—ſtrips—bands: but the true import of the word, I conceive, ſhould be that of a large cloth, or wrapper; ſuch an one as the female figure in our Plate, holds up, extended, ready to receive the child, and which is of conſiderable ſize.

To this idea agree the accounts given us of this part of attention to children among the ancients:—"the child being waſhed, it was wrapped in a cloth, woven for this purpoſe, by the mother, in the time of her virginity: as may be conjectured by that which *Creuſa* made for *Ion*." [This, I conceive, was *lined* throughout for greater warmth; I ſuppoſe too, the lining was ſoft, and comfortable, while the outſide was richly ornamented.] "On this cloth" *i. e.* the outſide of it, "the *Erecthidæ* had worked the repreſentations of Meduſa's head, and the ſnakes of her hair; beſides two dragons, drawn in gold, with other ornaments." This deſcription evidently implies that conſiderable labour, and care, had been beſtowed on this article; ſo that, poſſibly, a handſome cloth of this kind, was only procurable by thoſe in eaſy circumſtances. However that might be, the inference is clear, that this cloth was large; that it was not properly *bands*; but of ſome amplitude: as otherwiſe, it could not have contained all theſe decorations, nor would it, we may ſuppoſe, have been eſteemed worthy of receiving them.

Let us combine the ſuppoſition of extent, or amplitude of dimenſions, with a ſwaddling cloth; while we examine the places where the word occurs, in Scripture.

Job xxxviii. 8, 9. "Who cloſed the opening made by the ſea, in its burſting forth as from the womb: when I placed my cloud as its veſtment, and thick darkneſs as its ſwaddling *cloth?*"—when I enveloped it in thick clouds, for its immediate clothing, and ſurrounded it by extenſive darkneſs, as a wrapper—involving it wholly. Surely, the idea of a broad, ample, covering, better ſuits this paſſage than that of narrow belts, or bands. Not to *inſiſt*, that the clouds are compared to its clothing next the body; and that this ſecond envelope was wrapped over all: which, nevertheleſs, the form of expreſſion in the paſſage evidently implies.

I have ſaid, that not every body could procure this ample covering: now, connect the idea of a mother in eaſy circumſtances, with the following paſſages. Lam. ii. 20. "Behold, O Lord, and conſider to whom thou haſt done this: ſhall the women eat their fruit, their little ones whom they have *ſwaddled*" in coſtly robes, and to whom they have paid every attention, that delicacy could ſuggeſt, to perſons of conſequence: perſons fit to be aſſociated with the "prieſt and the prophet," honorable perſons. Surely, this raiſes the ſentiment, and is perfectly coincident with a ſimilar afflictive prophecy, Deut. xxviii. 56, 57. Jer. xix. 9. and with the well-known melancholy hiſtory in Joſephus.

So, in verſe 22, "thoſe whom I had *ſwadled*, with great care and ſolicitude, and had reared them to a hopeful time of life, my enemy hath conſumed." Though Nature ſays the loſs of a child to a poor perſon is the ſame as to a rich perſon; yet poetry heightens its figures, by contraſting former delicacy with preſent diſtreſs: and ſuch ſeems to be the mode taken by the prophet in this paſſage, to encreaſe the pathos of his repreſentation.

Ezek. xvi. 4. "And as for thy nativity" it was the very reverſe of reſpectable, "for in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water, to ſupple thee: in ſalting thou waſt not ſalted; in involving—*enwrapping*—thou waſt not involved—*enwrapped*" *i. e.* SWADDLED—in a large capacious ſwaddling cloth—as a rich perſon's child would have been. This is certainly the ſenſe of the prophet.

I wiſh now to apply this idea to an occurrence in the New Teſtament, of the propriety of which application let the reader judge with candour, as it is offered with modeſty.

We have already in No. LXIV, p. 113, hinted at the medium ſtate of life of the parents of our Lord: may this article confirm thoſe hints?—"The virgin mother brought forth her ſon; the firſt born; and ſhe enveloped him in an ample ſwaddling robe, ſuch as befitted, at leaſt in ſome degree, the heir of David's houſe, and took that kind of care of him, which perſons in competent circumſtances did, of their new-born infants." If this be fact, obſerve, how it became *a ſign* to the ſhepherds: "You ſhall find the babe wrapped in a handſome ſwaddling cloth,—though lying in a manger" [if *manger* be correct]. For aught we know, they might have found in Bethlehem, a dozen or a ſcore of infants, lying in mangers: but none with thoſe contradictory marks of dignity, and indignity; of noble deſcent, and of perſonal inconvenience; of a liberal ſtation, and of refuge-taking poverty; in ſhort, the comfortable lined ſwaddling cloth, which no doubt the mother brought with her, and the cold rocky inconvenient out-caſt-looking reſidence to which the time being had baniſhed the object of their patriotic hopes, and of their pious reſearches. Luke ii.

This idea carries us a little farther: if it was cuſtomary for "mothers in their virgin ſtate" to work, and ornament, this article of future expectancy, and, if the Virgin Mary had actually worked ſuch an one, then ſhe was not without leiſure, means, ability, and ſkill, to perform the work: of conſequence, ſhe could not have been exceſſively poor, or under the controul of others, *i. e.* in ſervitude; but muſt have had advantages, certainly not below thoſe attendant on the medium rank of women in her time, and nation.

This may be enlarged on hereafter.

ADDITIONAL REMARKS ON THE FOREGOING NUMBERS.

No. I. The very great celebrity of the late Mr. WINKELMAN in matters of antiquity, engages me to enlarge a little on the foregoing articles, becauſe, I am not ignorant, that in his "*Monumenti Inediti*" he has publiſhed very different ſentiments from what the reader has now peruſed; and has appealed to the ſubject of our Plate in ſupport of them. His words are, ſpeaking of the myſtical van of Bacchus (the corn van, or, that in which corn was winnowed) "this van is alſo ſeen on a baſſo relievo, which repreſents the birth of an infant, and which no longer remains at Rome:" meaning that which is offered in our print. Now,

My reaſons for concluding that the ſubject in our print cannot be the corn van, are, 1. its ſhape; which is ſufficiently different from that van. 2. It has no baſket work wrought on its ſides, but is perfectly ſmooth; and this character a draughtſman could not have omitted. 3. No fire place, hearth, or altar, appears in our print. 4. This child is naked, as if for the purpoſe of ablution, and apparently has never been clothed. 5. Our print evidently repreſents the *recent* birth of the infant, the very period of its birth; as appears from the *enregiſtring* of it, by the woman who is writing on a globe, with a ſtyle, in order to record the time of the infant's nativity: on which it was frequent among the ancients to conſult diviners, who foretold the fate of the child: this was called *fata advocare*, and *fata ſcribere:* the natal hour, and even the moment of birth, was carefully obſerved, and recorded, by thoſe who were inclined to ſuch predictions; whereas, carrying the child in a corn van ſeveral times round the fire, hearth, or altar, did not take place till the infant was five days old, at leaſt; and in this ceremony thoſe who carried the child were *naked*, ſays Heſychius, meaning no doubt *undreſſed*, at leaſt, of which no hint occurs in our ſubject. Theſe circumſtances ſatisfy my mind, that the act of the nurſe, or midwife, is that of waſhing the juſt-born infant; not that of preparing to carry it in the myſtic van, around the hearth, as a mode of conſecration to the family gods.

No. II. The ſame author has the following remarks, ſpeaking of a baſſo relievo which repreſents the birth of Telephus, *Monum. Ined*, p. 96. "We ſhould obſerve on this occaſion (compare Euripides, Ion. v. 32) that the word (σπαργανον) *ſparganon*, ſignified the ſwaddling bands of infants, and likewiſe the bandages which are uſed to bind up wounds, &c. The word is clearly uſed in the firſt of theſe ſenſes by Ariſtophanes (Acharn. v. 430) as a diſtinction, where he introduces the perſon of Telephus on the ſtage: and ought to be taken in the ſecond ſenſe when referred to wounds, as in No. 122, [which repreſents a chirurgical operation: but which nevertheleſs affords no inſtance of this uſe of the word]. He [*i. e.* Ariſtophanes] further, in order to diſtinguiſh the ſubject of which he is treating [to whom he refers] gives to the ſwaddling-bands the colour of PURPLE, in this following Pindar, in whom the infant Jaſon has ſwaddling bands of this colour, Pind. Pyth. iv. v. 204. Capitolinus notes the ſame, when ſpeaking of the ſwaddling-bands of Clodius Albinus; when that emperor was yet in his cradle, *Clod. Alb.* p. 81. B. but Homer gives to the infant Apollo *white* ſwaddling-bands. *Hymn. Apollo.* v. 121." [*Eſparganoſen* ("pannis involvit." Pagninus) is the word, Luke ii. 7.]

But, I cannot help thinking that this word *Spargamenos* has a more general ſignification: *if*, 1. it refers to chirurgical bandages; 2. to the ſwaddling bands of infants, which is admitted; yet, 3. I think it *muſt* refer to an external wrapper, uſed to envelope an infant, for, beſide the ornaments which we have ſeen embroidered upon it in Euripides, we find that this article was dyed a *purple* colour, imperial purple! Now, as this colour was very expenſive, and was expreſsly reſtricted to the uſe of the great, if not abſolutely to the imperial family, it ſeems to be a natural inference, that ſuch decoration was not beſtowed on any *internal*—unſeen—wrapper of the infant, placed immediately next to the body: but rather on an *external* wrapper, where it might be ſeen, and where its import, as marking a dignity, might be apparent: in fact, I ſuppoſe it was a kind of *coverlit*, or quilt to the cradle, conſequently it was capacious as a general wrapper, or *incloſer*; not narrow, as ſtrips, or bands: which is agreeable to the principles of our foregoing remarks.

I do not well know, how to lay any ſtreſs on my further thought, that when (σπαργανοις) *bands*, in the plural, is uſed, the word may denote bandages, or a covering, conſiſting of many bands, as thoſe of a wound, or thoſe of an infant; whereas when ſingular, *Sparganon*, may import a larger, and an entire *envelope:* but, I obſerve, that (σπαργανα) *ſpargana* is, in Phavorinus, *amabula*: and that in Euripides, Ion, 989, (Ἡμεις εν ὀρφνῃ σπαργανωσαντες πεπλοις,) it plainly implies covering, wrapping up, ſo as to ſhelter cloſely, to conceal, in a *peplos*, or veil: "over-ſhadowing our perſons in ample veils wrapped around them:"—and from hence *ſparganoma* is uſed to ſignify whatever involves, enwraps, ſurrounds as a wrapper,—*involucrum*.

Upon the whole, I do not ſee that WINKELMAN's remarks weaken the force of my inference, but that what has been ſaid may be accepted, notwithſtanding his ſuggeſtions: and that in the caſe of the infant Jeſus, he might be wrapped in a covering ſufficiently large and capacious, and coincident with *ſome* degree of dignity: whereby this covering became a SIGN to the ſhepherds, by which he was diſtinguiſhed, and by which they were ſatisfied that this was the perſon, the *royal* perſon, for whoſe appearance the whole Jewiſh nation at this time fervently ſighed.

The

The following is **Montfaucon's** *Explanation of our Plate.*

“On the marble,—the married woman ſitting on a chair, hath ſtill in her face marks of childbed pains. This muſt be her firſt labour. She reſts her head upon her left hand. The infant juſt born is in the midwife's hands, juſt going to be laid in the cradle. The ſculptor hath taken great liberties here, and repreſented the child big, and well grown, and ſtretching out his hand, and turning towards his mother.”

“Another woman holds a large piece of cloth to wrap up the child in the cradle. The cradle is ſhaped like a little boat, and therefore the Greeks called their cradles σκαφαι and σκαφιςηρια, little boats or gondolo's. “The family of the Cæſars had this cuſtom peculiar to themſelves, of laying their young princes, as ſoon as born, in cradles made of tortoiſe ſhell (*in teſtudineis alveis*) to be waſhed. Juſt as Albinus was born, a fiſherman preſented his father with a large tortoiſe, which he, as being a man of letters, taking for a good omen, ordered the tortoiſe to be gutted, and the ſhell cleaned, and the infant to be waſhed with warm water in this ſhell.” This account Capitolinus gives us in the Life of Albinus; and we learn from hence, that theſe *alvei* were uſed for waſhing infants, and that in this Plate is proper enough for the purpoſe.”

“Two other women perform ſome rite which I never obſerved any where elſe. They ſtand before a ſquare pillar, upon which there is a globe; one with a ſtyle, or writing pen, marks ſomething on the globe, the other woman ſeems very attentive. She who is writing on the globe, marks the day and hour of the birth; for the Romans were very exact in obſerving this, as we find from ſeveral ſepulchral inſcriptions, in which we ſee not only the years, months, and days of life mentioned, but alſo hours, half hours, and ſometimes minutes marked. **Montfaucon**, *Supp.* Vol. III. chap. 3.

The reader will obſerve the perfect coincidence of theſe ſentiments with our own.

No. *P.* RESERVOIRS OF WATER, IN EGYPT. 315

“WHAT the janiſſaries told me, on the ſubject of ruins found in this place (near Caſſar in Egypt) ſeemed to me deſerving of conſideration. There muſt have been formerly, in this place, a handſome city; which is at preſent ſunk under the earth; and it is difficult to gueſs by what prodigious overthrow that could have happened. Whenever they dig, to form wells, or to lay foundations, they find ruins of houſes, temples, or other monuments. They led me to ſee one of theſe wells, newly ſunk, near to which I found a heap of large ſtones, which they had been obliged to remove, in order to come at water. As it was not very deep, I threw into it a lighted paper, by which I aſcertained ſome of the circumſtances which they had related to me, reſpecting it. As I was embarraſſed to conceive how theſe wells, *which are higher than the Nile*, could yield any water, they told me, that they filled themſelves when the river roſe, and that the water preſerved itſelf in them a long while, as in a kind of ciſtern.” **Paul Lucas**, *Voy. Egypte*, p. 102.

This paſſage may give us a pretty good idea of the nature of thoſe reſervoirs in Egypt, the water which, in common with that of the Nile, was turned into blood, Exod. vii. 20. The particularity with which the various kinds of places for containing water are mentioned, in verſe 19, deſerves notice: the ſtreams, or diviſions of the river, the river itſelf, the ponds, the pools of water, and whatever water was already drawn from them, and ſet apart for drinking, whether kept in veſſels of wood, or veſſels of ſtone. Nevertheleſs, it is ſaid, verſe 24, “All the Egyptians *digged round about the river*, for water to drink: for they could not drink of the river water”. If they were put to the trouble and expence which this extract from Paul Lucas deſcribes, ſurely this was a ſevere affliction upon them; the delay, the labour, the coſt, could not but be great; and greatly vexatious. We find that theſe kinds of reſervoirs were uſed in times of deep antiquity, and no doubt as early as the days of the Pharaohs. Underſtand, therefore the paſſage in Exodus "*Even the ciſterns which were higher than the Nile, and had no communication with it,* became blood."

No. 2. RIVER APPEARING LIKE BLOOD. 316

Mr. MAUNDRELL relates a fact, which he uſes to explain a cuſtom of antiquity. "Leaving Gibyle we came in one hour to a fair large river,—which the Turks call *Ibrahim Baſſa*; but it is, doubtleſs, the ancient river *Adonis*, ſo famous for the idolatrous rites performed here in lamentation of *Adonis* [*Vide* ADONIS and TAMMUZ in the *Dictionary*]. Upon the banks of this ſtream, we took up our quarters for the following night. We had a very tempeſtuous night, both of wind and rain, almoſt without ceſſation, and with ſo great violence, that our ſervants were hardly able to keep up our tents over us. But, however, this accident which gave us ſo much trouble in the night, made us amends with a curioſity which it yielded us an opportunity of beholding, the next morning [Wedneſday, March 17]. For, by this means, we had the fortune to ſee, what may be ſuppoſed to be the occaſion of that opinion which Lucian relates, concerning this river; *viz.* that this ſtream, at certain ſeaſons of the year, eſpecially about the feaſt of Adonis, is of a *bloody* colour; which the heathen looked on as proceeding from a kind of ſympathy in the river for the death of Adonis, who was killed by a wild boar, in the mountains out of which this ſtream riſes. Something like this we actually ſaw come to paſs: for the water was ſtained to a ſurpriſing redneſs; and, as we obſerved in travelling, had diſcoloured the ſea a great way, into a reddiſh hue, occaſioned doubtleſs by a ſort of minium, or red earth, waſhed into the river by the violence of the rain; and not by any ſtain from Adonis's blood." *Travels to Jeruſalem*, pages 34. 35.

I wiſh to make a remark or two on theſe extracts; 1. *Adonis*, or *Tammuz*, was a deity well known in Egypt; and the ſtory of his yearly death was there commemorated:—when it is ſaid, Exod. vii. 22. the magicians with their enchantments turned water into blood, did they repeat ſome of thoſe practices which they were accuſtomed to, at the ſolemnity of the bleeding *Adonis?* 2. At what time of the year was this miracle? If at the feaſt of Adonis, might theſe magicians perſuade Pharaoh, that ſo far from this being a miracle by Jehovah, it was a miracle in favour of Adonis: an extraordinary inſtance of "the river's ſympathy" with him? 3. We learn from POCOCKE, Vol. i. p. 199, that when the river Nile is riſing, its waters turn red, and ſometimes green (in June). MAILLETT mentions the ſame fact:—adding, that in ſome years the waters of this river corrupt; during which time the inhabitants uſe the water of their ciſterns, or reſervoirs. Now in order to diſtinguiſh this miracle from any ſuch natural occurrence, whatever natural cauſe might be employed in it, not merely the waters of the river, and its canals, but alſo thoſe more diſtant, and thoſe already drawn, partook of the general mutation, and became undrinkable. [Even thoſe *higher than the level of the Nile*, as obſerved above.] Moreover, the river, &c. ſuffered this change to ſuch a degree, as to kill the fiſh in it, in the lakes, &c. an event which certainly does not take place *annually*.

Query, How long did this miracle laſt? Seven days? or, any longer time?

This however is not the only water that is periodically tinged with a reddiſh colour, which may give it the appearance of blood. Mr. VOLNEY ſays, At Tyre "a hundred paces from the gate, we came to a ruined tower, in which is a well, where the women go to fetch water. This well is fifteen or ſixteen feet deep ; but the depth of the water is not more than two or three feet. Better water is not to be found upon the coaſt. From ſome unknown cauſe, it becomes troubled in September, and continues ſome days full of reddiſh clay. This ſeaſon is obſerved as a kind of feſtival by the inhabitants, who then come in crouds to the well, and pour into it a bucket of ſea water, which, according to them, has the virtue of reſtoring the clearneſs of the ſpring." VOLNEY'S TRAVELS, *in Syria, Vol. II. p.* 203.

No. R. WORSHIP OF ADONIS, OR TAMMUZ. 317.

THE foregoing remarks lead us naturally to enquire, in what conſiſted the ceremonious worſhip of Adonis? and to what—or, to whom—did it refer?

It was, as we have hinted, celebrated very ſolemnly at Byblos, in Syria: LUCIAN in his book of the Syrian goddeſs, gives us the following account of it. "The Syrians affirm, that what the boar is reported to have done againſt *Adonis*, was tranſacted in their country: and in memory of this accident, they, every year, beat themſelves, and lament, and celebrate frantic rites, and great wailings are appointed throughout the country. After they have beaten themſelves, and lamented, they firſt perform funeral obſequies to *Adonis*, as to one dead; and afterwards, on a following day, they feign that he is alive, and aſcended into the air [or heaven] and ſhave their heads, as the Egyptians do at the death of Apis: and whatever women will not conſent to be ſhaved, are obliged, by way of puniſhment, to proſtitute themſelves once to ſtrangers, and the money they thus earn is conſecrated to Venus. [*Vide* SUCCOTH BENOTH in *Dictionary*] We may now diſcern the flagrant iniquity committing, and that which was further to be expected, among the Jewiſh women who were weeping for *Tammuz*, i. e. *Adonis*, Ezekiel viii. 14. on which impurities, I now chuſe to be ſilent.

To what did this worſhip of Adonis refer? Various have been the opinions on this ſubject: moſt have thought the death of Adonis referred to the loſs, or diminution, of the ſun's effulgence, during the winter half year; and the reſurrection of *Adonis* to his return in ſpring. I cannot, however, wholly reſt in this: 1. Becauſe, the time of the year, the fifth day of the ſixth month, Auguſt, or September, is not remarkable for any diminution of ſolar light, and certainly not for total loſs of ſolar heat. 2. Becauſe, the worſhip of the ſun was, in my opinion, *accidental*, not *primary*. 3. Other ceremonies may give us light on this, and may lead us to a different opinion.

According to *Julius Firmicus*, on a certain night, while the ſolemnity in honour of Adonis laſted, an image was laid in a bed—or rather, on a bier; *i. e.* as if it were a dead body: and great lamentation was made over it: but, after a proper time ſpent in this ſorrow—light, a lamp, or candle, was brought in, and the prieſt, anointing the mouths of the aſſiſtants, whiſpered to them with a ſoft voice, as Godwin ſays, "Truſt ye in God; for out of pain [diſtreſs] we have received ſalvation," [deliverance.]

Now theſe rites ſeem to be preciſely the ſame with thoſe deſcribed in the orphic *Argonautica*, where we learn, that theſe awful meetings began, firſt of all, by an oath of ſecrecy, adminiſtered to all who were to be initiated. Then the ceremonies commenced, by a deſcription of the chaos, or abyſs, and the confuſion attendant upon it: then the poet deſcribes a perſon, as a man of juſtice, and mentions the orgies, or funeral lamentations, on account of this juſt perſon; and thoſe of Arkite *Athene*, [*i. e.* Divine Providence] theſe were celebrated by night. In theſe myſteries, after the attendants had for a long time bewailed the death of this juſt perſon,—he was at length underſtood to be reſtored to life, to have experienced a reſurrection; ſignified by the re-admiſſion of light. Upon this, the prieſt addreſſed the company, by ſaying, "Comfort yourſelves; all ye who have been partakers of the myſteries of the deity, thus preſerved: for we ſhall now enjoy ſome reſpite from our labours." To which were added theſe words, "I have eſcaped a ſad calamity, and my lot is greatly mended." The people anſwered by the invocation Ιω Μακαιρα, Λαμπαδηφορος, "Hail to the Dove! the reſtorer of light!"

Now, if we can find in Scripture, a perſon who is deſcribed as eminently juſt, righteous, or pious, [and ſuch we know is the character of NOAH, Gen. vi. 9.] if he be alſo characterized as one "who ſhall comfort us concerning our work, and toil of our hands," Gen. v. 29. if he was, as it were, entombed for a time, *i. e.* in the ark; if he was reſtored from a bad to a better condition, to life and light, from this floating grave; if a dove appears in his hiſtory to be a reſtorer of hope, and expectation of returning proſperity; then we may, I think, venture to ſuppoſe, that this might be the perſon alluded to (even had he not been expreſsly mentioned) in the Orphic poem: and the ceremonies deſcribed in the poem ſeem to be preciſely thoſe which were practiſed in relation to *Adonis*, or *Tammuz*. Under this idea I cannot help thinking, that the pouring of the *ſea* water into the well at Tyre, as Mr. VOLNEY mentions, is a relict of much more ancient ſuperſtition, than thoſe who practiſe it can now trace to its origin.

As we cannot have too much light thrown on ancient memorials of the deluge, that very prominent fact of the Moſaic hiſtory, and as the foregoing conjecture is ſtrongly ſupported by the ſubſequent extract; the reader will not be diſpleaſed to peruſe an ancient Greek narration of the great *Cataclyſm*, the ruin of the old world, given at its length, in connection with ſome of the ceremonies inſtituted in commemoration of it; upon which we reſerve our remarks to another opportunity. [N. B. I have not forgot that the patriarchs preſerved in the ark were *four*.]

No. S. LUCIAN's ACCOUNT OF THE DELUGE. 318.

LUCIAN, who reſided among the Greeks of Alexandria, who alſo wrote in the Greek language, and was himſelf a native of Syria, relates, that "in the age of the *Scythian* Deucalion," by which epithet he plainly means to diſtinguiſh him from the *Greek* Deucalion of a later period, (as the flood in queſtion muſt doubtleſs be underſtood of a different deluge from that partial one which overwhelmed Theſſaly) "all mankind periſhed in a general inundation of the globe." Speaking of the temple of Hierapolis in Syria, he obſerves,—"many perſons aſſert that this temple was erected by Deucalion the Scythian; that Deucalion in whoſe days the grand inundation of waters took place. I have heard in Greece what the Grecians ſay concerning this Deucalion. The ſtory they relate is as follows: the preſent race of men is not the firſt, for they totally periſhed; but is of a ſecond generation, which, being deſcended from Deucalion, increaſed to a great multitude. Now, of the former race of men they relate this ſtory: they were inſolent, and addicted to unjuſt actions; for they neither kept their oaths, nor were hoſpitable to ſtrangers, nor gave ear to ſuppliants; for which reaſon this great calamity befel them: On a ſudden the earth poured forth a vaſt quantity of water, great ſhowers fell, the rivers overflowed, and the ſea aroſe to a prodigious height; ſo that *all things became water*, and all men were deſtroyed: only Deucalion was left to a ſecond generation. On account of his prudence and piety, he was ſaved in this manner: he went into a large ark or cheſt which he had fabricated, together with his ſons and their wives; and when he was in, there entered ſwine, and horſes, and lions, and ſerpents, and all other creatures which live on earth, by pairs. He received them all, and they did him no hurt; for the gods created a great friendſhip among them; ſo that they ſailed all in one cheſt while the waters prevailed. Theſe things the Greeks relate of Deucalion. But, as to what happened after this, there is an ancient tradition among thoſe of Hierapolis, which deſerves admiration; viz. that in their country a great chaſm opened, and received all the water; whereupon Deucalion *erected altars*, and built the temple of Juno over the chaſm. This chaſm I have ſeen, and it is a very ſmall one, under the temple: whether it was formerly greater, and ſince leſſened, I cannot tell; but that which I have ſeen is not large. In commemoration of this hiſtory, they practiſe this ceremonial rite: twice in every year water is brought from the ſea to the temple, and not by the prieſts only, but by the inhabitants of all Syria and Arabia; many come from beyond Euphrates to the ſea, and all carry water, which they firſt pour out in the temple, and afterwards it ſinks into the chaſm: which though it be ſmall, receives abundance of water. And when they do this, they ſay Deucalion inſtituted the ceremony in that temple, as a memorial of the calamity, and of his deliverance from it." LUCIAN *de Dea Syria*, p. 882.] *Vide* the Commentators on John vii. 37, &c.]

No. *T.* CLOATHING OF CAMEL's HAIR. 319.

JOHN the Baptiſt, we are told, was habited in raiment of camel's hair; and CHARDIN aſſures us (HARMER, Vol. II. p. 487,) that "the modern derviſes wear ſuch garments; as they do, alſo, great leather girdles."—Camel's hair is alſo made into thoſe moſt beautiful ſtuffs called ſhauls: but certainly the coarſer manufacture of this material was adopted by John: and we may receive a good notion of its nature and appearance from what BRAITHWAITE tells us, *Journey to Morocco*, p. 138. "The tent was very low, to ſtand more out of the wind, it was made of camel's-hair; ſomething like our coarſe hair-cloths; to lay over goods."

Here we find a pretty correct aſſimilation of camel's hair ſtuff, to an article known among ourſelves; and an application of it to ſervices which required a material of a durable nature, and to which the coarſeſt texture was ſufficient. This inferior kind, then, was what John wore; whereby he was not merely *diſtinguiſhed*, but *contraſted*, from thoſe in royal palaces, who wore *ſoft* raiment; ſuch as ſhauls, or other ſuperfine manufactures, whether of the ſame material, or not.

We may, I think, conclude, that Elijah the Tiſhbite wore a dreſs made of the ſame ſtuff, and of the ſame coarſeneſs, 2 Kings i. 8. "A man dreſſed in hair (hair-cloth, no doubt) and girt with a girdle of leather." Our tranſlation reads "a hairy man"—which might, by an unwary reader, be referred to his perſon, as in the caſe of Eſau: but it ſhould undoubtedly be referred to his dreſs.

Obſerve too, that in Zechariah xiii. 4. a rough garment, *i. e.* of a hairy manufacture, is noticed as characteriſtic of a prophet: "neither ſhall they wear a rough garment, (a coarſe cloak of camel's hair) to deceive: but ſhall ſay, I am no prophet."

No. *U.* HAIR-CLOTHING. SACK-CLOTH. 320.

THE former Number leads us to enquire what might be the nature of the ſackcloth, ſo often mentioned in Scripture? and I the rather attempt this, becauſe, Mr. HARMER, Vol. I. p. 430, tells us, "it was a coarſe kind of woollen cloth, ſuch as they make ſacks of, and neither *hair-cloth*, nor made of coarſe hemp"—nor was there that humiliation in the wearing of it which we ſuppoſe. "This is unhappy, becauſe, Scripture expreſsly mentions, (Rev. vi. 12,) " the ſun became *black as ſackcloth of hair*"—and Iſaiah l. 8. " I clothe the heavens with *blackneſs*, I make ſack-cloth their covering." 1. Sack-cloth then was made of hair. 2. It was black. The Arab tents are black, being made of goats' hair; this kind of ſtuff then, is pretty near the nature of ſack-cloth; but, we ſee by the No. above, that tents are made of camels' hair alſo; ſuppoſe this to be *black*, and camels' hair may be *ſack-cloth*, which is preciſely a deſcription of the dreſs of the ancient prophets. That Iſaiah was thus habited, is clear, becauſe God directs him (chap. xx. 3.) " *looſe the ſack-cloth* from off thy loins"—and Joel ſays, (i. 13.) " be *conſtantly* [all night, in our tranſlation] *clothed in ſackcloth*, ye miniſters of my God," meaning, night and day—inceſſantly. This I apprehend gives light on the expreſſion, *Rev.* xi. 3. " My two witneſſes ſhall prophecy, *clothed in ſack-cloth*,"—which has been underſtood as denoting the very deepeſt diſtreſs, whereas, if ſuch was the cuſtom of the ancient prophets, it merely implies the revival, and reſumption, of the ancient prophetical habiliment, according to the inſtances of Elijah, Iſaiah, and others.

But ſack-cloth was *mourning*, as appears from numerous paſſages of Scripture; I apprehend, alſo, it was uſed for *enwrapping* the dead, when about to be buried, ſo that its being worn by ſurvivors, was a kind of *aſſimilation* to the departed; and its being worn by penitents, was an implied confeſſion of what their guilt expoſed them to, *i. e.* death. This I gather, from an expreſſion of CHARDIN, *Deſcript. Iſpahan.* he ſays, *Kel Anayet*, the Shah's buffoon, made a ſhop in the ſeraglio—*qu'il remplit de pieces de cette groſſe toile dont on fait les Suaires des Morts*: " which he filled with pieces of that coarſe kind of ſtuff of which winding ſheets for the dead are made." And again, " the ſufferers die by hundreds; *la toile à enſevelir—wrapping-cloth*—is doubled in price." So that, however in later ages, ſome Eaſtern nations might bury in linen, yet others ſtill retained the uſe of a coarſer material, *i. e.* ſack-cloth, for that purpoſe. [N. B. The *Ihran* of the Mecca pilgrims.]

No. X. BLOOD ON GIRDLE AND SHOES. 321.

I SUPPOSE the reader has never ſeen, in the expreſſion of David reſpecting Joab, 1 Kings iii. 5. any thing beyond a ſimple idea of ſhedding blood unlawfully; and it may be that is a ſufficient acceptation of the paſſage: yet, I think, it may acquire a ſpirit, at leaſt, by compariſon with the following hiſtory. The dying king ſays to Solomon, his ſucceſſor, " And alſo thou knoweſt what Joab the ſon of Zeruiah did to me, and to the two chiefs of Iſrael Abner, and Amaſa, that he ſlew them, and ſhed the blood of war (blood which only might be ſhed in fair and open warfare) in peace, under friendly profeſſions (*vide* Nos. XCIII, CCXVIII.) and gave it (ſprinkled) bloods of war into his girdle, which was on his loins, *i. e.* on the very front of his girdle; and into the ſhoes which were on his feet," *i. e.* into the front of his ſhoes.

It is evident that David means to deſcribe the violence of Joab, whoſe effects ſeem to have been coincident with the ſentiment of the valiant *Abdollah*, who " went out and defended himſelf, to the terror and aſtoniſhment of his enemies, killing a great many with his own hands, ſo that they kept at a diſtance, and threw bricks at him, and made him ſtagger; and when he felt the blood run down his face and beard, he repeated this verſe; " *The blood of our wounds doth not fall down on our heels, but on our feet*," meaning that he did not turn his back on his enemies"; but that his blood fell in front, not behind. *Ockley's Hiſt. of the Saracens*, Vol. II. p. 291. In like manner, the blood ſhed by Joab, fell on his feet, " on his ſhoes", ſays David; it was not inadvertently but purpoſely ſhed: ſhed in a hardened unfeeling manner; with malice aforethought, and with ferocity, rather than valour. This explanation is very different from Mr. HARMER'S, *Vol. III. p.* 312. No.

No. V. ILLUSTRATIONS OF ISAIAH, Chap. XVIII. WITH A PLATE. 322.

IT may be ſeen that ſo long ago as No. LXV, page 120, I hinted at a *pictorial* illuſtration of part of the eighteenth chapter of Iſaiah: ſome of the materials for that purpoſe were prepared, but were not then combined; neither perhaps would they now have been combined in this article, had not the public attention been lately drawn toward this paſſage of Scripture, by the recently publiſhed "Critical Diſquiſitions" of the Biſhop of ROCHESTER. Much as I reſpect his Lordſhip's learning, I apprehend, that, for once, it has failed him; not for want of powerful perception; but rather, through a perception too powerful; and being miſled by a ſpirit of too recondite diſquiſition.

"This xviiith chapter of Iſaiah, it is remarked, is one of the moſt obſcure paſſages of the ancient prophets. It has been conſidered as ſuch, by the whole ſucceſſion of interpreters from St. Jerom to Biſhop Lowth. [1.] The object of it, ſays Biſhop Lowth, [2.] the end and deſign of it, [3.] the people to whom it is addreſſed, [4.] the hiſtory to which it belongs, [5.] the perſon who ſends the meſſengers, and [6.] the nation to whom they are ſent, are all obſcure and doubtful. Much of this obſcurity lies in the diction *(propter inuſitata verba,* ſays Munſter, *propter figuratas ſententias)* in the highly figured caſt of the language; and in the ambiguity of ſome of the principal words; ariſing from the great variety of ſenſes often comprehended under the primary meaning of a ſingle root." Such are the embarraſſments of the learned!

Let us in the firſt place propoſe a free tranſlation of this eſteemed difficult chapter:

"*Ho! land of ſhadows of wings! which lieſt* about—*adjacent to* [perhaps—ſhort of] *the rivers of Cuſh: ſending*—i. e.—who art in the habit of ſending—confidential *agents*—ſervants—even *in* [with] floats compoſed of *vaſes and reeds, upon the face of the waters;* and following the courſe of the waters, *i. e.* down the ſtream. Change now the direction of thy floats; ſend ſome of them up the ſtream—*ſend* them off, float *away* [*from* us, as the word ſignifies: it is uſed to expreſs the motion of the ark's firſt floating on the waters: ſo Ahaziah ſays to Jehoſhaphat, "let my people go—*i. e, ſail away from us*—with thy people," 1 Kings xxii. 49.] *meſſengers, light,*—ready—ſwift: *to a people* at no very great diſtance from you; a people *contracted and deprived: to a people terrific from within*—among themſelves: and *alſo to their* circumjacent *neighbours:* [or, "from their very beginning to later times:"] *a people extending* themſelves; greatly, continually *extending* themſelves; *and a treading, whoſe lands the rivers have* long *deſpoiled.* And your miſſion with my meſſage ſhall excite general attention: *all the inhabitants of the world, and of the iſlands of the earth, like unto the lifting up of a banner on the mountains, ſhall ſee*—i. e. obſerve it: *and like unto the ſounding of a trumpet, ſhall hear,* i. e. attend to it.

Nevertheleſs, *at that time, ſo ſays Jehovah to me, I ſhall reſt:* continue ſtationary—without ſtirring: and *I ſhall* abide—*acquieſce,* i. e. wait and watch the reſult, *in the place prepared for me.*

In the ſame motionleſs, quiet, *manner as the ſettled heat attends on clear light: in the ſame* tranquil *manner as the miſty cloud of dew is generated in the heat of harveſt.*

In like manner, in the face of harveſt, ere the bud of the ear of corn *be completing; and ere the flower of the* green *ſour grape be ripening:* even then *the pruning hook ſhall remove the rampant branches; and the very ſhoots ſhall the* cutting *bill lop away.*

Then, the places where the harveſt and vintage ſhould ripen, *They ſhall be left alike to* *the birds of prey of the mountains; and to the beaſts of the earth: and the birds of prey of the mountains ſhall ſummer upon them; and all the beaſts of the earth ſhall winter upon them.*

In that time be the gift-offering to Jehovah of hoſts from [or conſiſting of the nation itſelf] *a people contracted and deprived; even a people terrific within itſelf; and round about,* alſo; *a people extending,* vehemently *extending;* and *a treading,* i. e. of the people and countries conquered by it, *whoſe lands the rivers have* ordinarily *ſpoiled.* Be the gift offering, I ſay, *to the place of the name of Jehovah of Hoſts, i. e. Mount Zion.*

OF THE PEOPLE SENT WITH THIS MESSAGE.

To aſcertain, what people is entruſted with this commiſſion by the prophet, obſerve, It is a people 1. of ſhadowing wings—*i. e.* who deſcribed their own country as ſhadowing wings; or, who adopted this emblem as the *inſignia* of their country. 2. They were adjacent to the rivers of Cuſh. 3. They were accuſtomed to ſend floats, or rafts, by the waters, with confidential ſervants in them. Theſe three particulars unite to deſcribe them.

As to the firſt particular, (*Vide* our Plate, No. 1.) the winged *cnephim,* which is the very word the prophet uſes, (כנפים CNEPHIM) is ſculptured over the gates of entrance of the temples in upper Egypt. It is ſo general, that almoſt every temple in NORDEN, from whom this is taken, is embelliſhed with it: and it is no doubt a religious ſymbol, importing the power to whom the temple is dedicated. Indeed, upon the whole, I think it evident, that ſouthern Egypt adopted univerſally the ſymbol of the winged ſerpent; and that its inhabitants believed themſelves to be under the ſpecial protection of the deity to whom, under that ſymbol, they conſecrated their temples, and their country, *Vide* No.   , on GENII and LARES.

It is very credible therefore, that the prophet's "land of ſhadowing wings," ſhould be the very country, where, as was well known, in the time of the prophet, this ſymbol prevailed, and was popular: and we reſt perfectly aſſured that long before the period when Iſaiah wrote, this was the *cuſtomary* ſymbol of ſouthern Egypt. Every thing leads us to ſuppoſe, that not only this prophet (who is remarkable for his knowledge of Ethiopia, *vide* No. LVI. page 104) but alſo the Jewiſh people at large, were well acquainted with this fact, and would readily underſtand this reference.

Now this idea agrees perfectly with the *ſecond* particular: this "land of ſhadowing wings," is *adjacent to the rivers of Cuſh.* As I perceive that the Biſhop, in common with others, has taken the word (OBER עבר) for *beyond, extenſively* ſpeaking, and that it is on the force of this word he [and Mr. Bicheno, tranſcribing him] concludes that ſome power in weſtern Europe, *i. e. beyond* the Nile, is addreſſed, whoſe ſhips are to ſuccour the Jewiſh people, I ſhall offer a remark or two on the ſcriptural uſe of this word.

1 Kings iv. 24. Solomon "ruled over all the region *on* THIS SIDE *the river* (בכל עבר BECAL OBER) ſays our tranſlation—over all the kings ON THIS SIDE (עבר OBER) the river"—certainly, it could not be ſaid with any ſhadow of truth, that Solomon reigned over ALL the kings BEYOND the river; that was utterly falſe: at moſt, he ruled over thoſe *alongſide* of the river; and this ſenſe of the word is confirmed, by the laſt clauſe of the verſe, "he had peace (OBERIU עבריו) *all* ALONGSIDE *of his borders,*" the limits of his territories; for it is evidently impoſſible, *peace* could be *to him* (*Heb.*) BEYOND the boundaries of his dominions. In this verſe, then, the word *ober* occurs three times, and in all three is taken, rather *interiorly* than *exteriorly* of a determinate limit; but, at moſt, for *running alongſide* of that limit, or boundary.

So, Joſhua xiii. 27. The tribe of Gad had "Beth-aram . . Jordan and his border, to the edge of the ſea of Cinnereth, on the other ſide (עבר OBER) Jordan, eaſtward. Now, conſult the map; the ſea of Cinnereth was not *beyond* Jordan, ſince Jordan runs through it; and it may be ſaid to form a part, or continuation, of Jordan; it is properly an enlargement of Jordan. The idea then of *along with*, or *along* the Jordan, *accompanying* the Jordan, geographically, is the utmoſt it will bear: for the water cannot be *beyond* the ſtream which it forms.

Deut. iv. 49. "*All the plain* ON THIS SIDE *Jordan* (עבר OBER) eaſtward, unto the ſea of the plain"—read—"the plain *along the eaſt ſide* of the Jordan." Not to multiply inſtances;—upon the whole, it is evident, that our tranſlators render this word (*ober*) more frequently, *on this ſide* than *beyond*: by adopting the phraſe *along-ſide of*, I ſuppoſe we preſerve the full import of the word, together with that ſlight ambiguity which attends it.

The radical import of *ober* is admitted to be *the paſſes—paſſings—paſſages—croſſings-over*; and, I apprehend, our Engliſh word OVER, is not only its *derivative*, but its fair and juſt *repreſentative* in our language; and this too, when the root has, as in this inſtance, the prefix (מ) *from*, attached to it. Now, ſuppoſing we were ſpeaking of a country "*over—acroſs—beyond*—the Britiſh channel," the expreſſion would lead any one who heard us, to think of that country immediately adjacent to the channel—whoſe coaſts lay along the channel, though *beyond* it from us: but, who by this mode of ſpeech could imagine we meant Syria, or Paleſtine? Should we (as a caſe preciſely in point) ſay, "the country *beyond—over*—the river Seine, or the Loire," who would go out of France to ſeek the country we ſhould be underſtood to denote? Who could think for inſtance of Aſia Minor [that might be deſcribed as *beyond—over*—the Helleſpont, or the neareſt water to it] ſtill leſs of Perſia, and ſtill leſs of China: and yet, if it be inſiſted that both China and Perſia are *beyond—over*—the Seine, and *beyond—over*—the Britiſh channel too, while we cannot deny the fact, we ſhould ſurely ſtartle at the language uſed to convey that information, or to deſcribe that fact. Who could juſtify either the geographical, or verbal, deſcriptive-propriety of the phraſeology thus employed? Accept, therefore, the idea of *paſſing along the line of demarkation*, as the proper import of *ober*, and of *meober*, which is the word uſed by the prophet. [I mean, this is the furtheſt *geographically exterior* ſenſe of the word which I ſuppoſe it admits, but this does not deny its *geographically interior* acceptation.]

As to the CUSH of this paſſage, it is clear, that the Hebrews called Nubia and Ethiopia *Cuſh* (and they might call ſouthern Egypt by this name alſo, for here dwell the *Cuſhites*: the BENI KOUS, to this day, *vide* No. XXXVIII, p. 65.) So Jeremiah ſays, xiii. 23. "Can the *Cuſhean*—the Ethiopian—change his ſkin?" *i. e.* from black to fair: and Ezekiel xxix. 10. threatens to puniſh Egypt "from the tower of Syene (Aſſouan) to the border of *Cuſh*"—Ethiopia. Theſe geographical marks are demonſtrative of a *Cuſh* above the cataracts of the Nile; *i. e.* in Nubia, or &c. preciſely according to our principles. [For other countries called *Cuſh*, Vide CUSH in *Dictionary*.]

Thirdly, if we refer this country which ſent ruſh-floats, to upper Egypt, then we muſt prove that upper Egypt was accuſtomed to ſend rafts, or floats, which rafts or floats were compoſed of reeds, or ruſhes. *Herodotus*, *Diodorus*, and *Pliny*, mention boats and ſhips, conſtructed of this material only; and Mr. Bruce mentions the ſame, in Abyſſinia: but at preſent the Papyrus is ſcarce in Egypt; and in the inſtance under conſideration, palm leaves, or ſtraw, ſupply its place, in modern times, at leaſt in the conſtruction of ſome kinds of floats. However, theſe anſwer the purpoſe, and are nearly enough of the ſame nature to juſtify the idea. It is much more difficult to determine the true meaning of CALI (כלי). It is generally rendered "veſſels;" and the two words together "veſſels of bulruſhes," or papyrus. MONTANUS, however, renders "*in vaſis* *junci*:" I could wiſh to diſtinguiſh the ideas (ב) *with* vaſes, *i. e.* pottery-veſſels, for one part of the float; and bulruſhes for the other part of the float; or at leaſt bulruſh-rafts, carrying pottery-vaſes, or veſſels: which, however, is not accurately the fact, for the vaſes or veſſels carry the layer of bulruſhes: at leaſt ſuch is their conſtruction in modern times. But, anciently, when Papyrus was in plenty, it might be put to many more uſes than at preſent. I ſhall inſert the deſcription of ſome of theſe rafts: the reader muſt determine on the propriety of their application. [What other *Cuſh* could ſend ruſh-floats?]

The following is from BARON DU TOTT, Vol. II. part IV. p. 73.

' This navigation is principally remarkable for the agility of the watermen, and the manner in which they convey the pottery-ware *made in the higher Egypt.* It will be neceſſary, before this is explained, to obſerve, that the earthen pans made to preſerve water, ought to be the bigger, the further thoſe for whoſe uſe they are intended dwell from the river: and as the inhabitants of the lower Egypt reſide at the greater diſtance, the potters *who dwell in the higher Egypt*, contrive accordingly the raft by which they convey their wares. The largeſt jars, faſtened by their handles, form the firſt row of the raft; the middle ſize are placed next, and the leaſt uppermoſt. The proprietor contrives for himſelf a convenient ſtation, and furniſhed with a long pole, commits himſelf to the courſe of the waters; without fearing to run aground, on a ſoft clay, which can do no damage. Thus he arrives at the Delta; and ſoon gets rid of his pile of pottery; by the ſucceſſive ſale of all the materials of which it is compoſed; and he returns up the river for a freſh raft of the ſame nature."

" After ſailing about two miles, we ſaw three men fiſhing, in a very extraordinary manner, and ſituation. They were on a raft of palm branches, ſupported on a float of clay jars, made faſt together. The form was like an *iſoſceles* triangle, or the face of a pyramid; two men, each provided with a caſting net, ſtood at the two corners, and threw their net into the ſtream together: the third ſtood at the apex of the triangle, or third corner, which was foremoſt, and threw his net the moment the other two drew theirs out of the water. And this they repeated, in perfect time, and with ſurprizing regularity." BRUCE'S TRAVELS, *Vol. I. p.* 69.

" They ſaid their fiſhing was merely accidental, and in courſe of their trade, which was ſelling theſe potter earthen jars, which they got near *Aſhmouneen;* and after having carried the raft with them to Cairo, they untie, ſell them at the market, and carry the produce home in money, or in neceſſaries on their back. A very poor œconomical trade, but ſufficient, as they ſaid, to afford occupation to two thouſand men. But the reader will not underſtand that I warrant this fact from any authority but what I have given him." BRUCE, *Vol. I. p.* 71.

" In order to paſs along the Nile," ſays NORDEN, vol. i. p. 81, " the inhabitants have recourſe to the contrivance of a float, made of large earthen pitchers, tied cloſely together; and covered with leaves of palm trees. The man that conducts it, has commonly in his mouth a cord, with which he fiſhes, as he paſſes on."

He obſerves alſo, vol. ii. p. 61. " We alſo ſaw that day a float of ſtraw, ſupported by gourds, and governed by two men." This was in upper Egypt. He ſays again, p. 53, " Near *Deheſchne* [in upper Egypt] we ſaw ſeveral floats, formed of earthen pots, tied together by twiſted oziers. *It is the ordinary manner of conveyance, and there needs but two men to govern ſuch a float.*" N. B. If the prophet meant this kind of float, it would have been attended with little expence, trouble, or inconvenience; as it was ſo trifling and light an embarkation, which agrees with his directions, and with his ſitting ſtill. Moreover, as this mode of conveyance excites the attention of modern travellers, ſo it might of ancient travellers: and conſequently might be well known in Judea.—To proceed, The world—"like to the ſound of a trumpet ſhall hear; like to the lifting up of a banner ſhall ſee"—ſays the prophet. Now this compariſon is to a *military* action, to a preparation for war; underſtand therefore, the prophet, to ſay—"as a declaration of war makes a great noiſe among nations, my meſſage ſhall be equally noticeable—equally intereſting." Does not this *military* reference agree with our ſubſequent idea of a ſtate of warfare between the countries?

That the world "world" cannot be taken *literally* for the whole globe, appears from this conſideration, that no trumpet can be heard by *all* the world, nor can a banner be lifted up ſo high that ALL the world can ſee it. The moon itſelf is ſeen by only one half of the world at one time.

We know that the Romans called their empire *Univerſis Orbis—Orbis Terrarum*, "All the world;" the Chineſe ſay the ſame, of their own empire, at this day; that the ancient Egyptians did ſo too, I think is very credible; for they certainly ſaid, that "the Ocean ſurrounded *all the world*;" and as certainly (as *Diodorus Siculus* tells us, lib. i. ſect. 1.) "the Ocean, among the Egyptians, was no other than the river Nile;" and the Nile viſited all Egypt, as we know; by conſequence, Egypt was their *Orbis Terrarum*.

I ſuſpect that in the paſſage before us we have ſome alluſion to this cuſtom of the Egyptians in calling their country, "all the world:" and, if ſo, then the verſe will bear this ſenſe, "all the inhabitants of Egypt," *i. e.* the world, and of all the iſlands of the region, or country, *i. e.* the iſlands of Meroe, &c. &c. high up on the Nile, and formed by its various branches, and by the meeting of the ſeveral ſtreams, but not excluding countries round about, connected with Egypt, &c. from Babylon to Greece and Italy. See the ſame phraſeology Luke ii. 1. Auguſtus decreed that *all the world*, i. e. Syria, Paleſtine, &c. *ſhould be taxed*: Acts xi. 28. dearth over *all the world*, i. e. Syria, &c. [The phraſe is ſtill uſed in the Eaſt: *Nadir Shah* is deſcribed on his coins as "Conqueror of *the world*," *i. e.* Perſia.]

OF THE PEOPLE TO WHOM THIS MESSAGE IS SENT.

This people is alſo deſcribed by three particulars, 1. They are contracted and deprived, *i. e.* in their perſons. 2. They are terrible, and trample on their neighbours. 3. Their lands are deſpoiled by rivers.

This people is POLITICALLY deſcribed as terrific, warlike, turbulent, ferocious among themſelves, in their own country; and equally dreadful to their neighbours around them; this had been their ancient character, and it ſtill continued. Whoever has read Mr. BRUCE, cannot fail of ſeeing at a glance, the preciſion of this deſcription, and its application to the nations around the upper branches of the Nile: they are ſavage, ever engaged in war, internally, and externally; and the court of Abyſſinia itſelf, which is a kind of Chriſtian court, is deſcribed by that traveller as "bloody" in the higheſt degree. *Vide* No. XLVII, page 82. No. LIII, page 101.

It appears alſo, that this people was extending itſelf, *i. e.* by its conqueſts, but was negligent of Jehovah: the prophet, therefore, adviſes them, not to forget Jehovah, but to ſend him an offering, at leaſt, perhaps, to conſecrate themſelves to his ſervice.

Obſerve then, the poetical *contraſt* of the expreſſions, the people were *contracted* in perſon, but *extending*, greatly *extending*, in power, and territory: and this is perfectly ſimilar to their being terrific among themſelves, and to their neighbours; as verſe 2. [It is admitted that the ſenſe of the word (KU, or KAV, קו) is *to extend*, or, *draw out at length*.]

But their country is GEOGRAPHICALLY denoted, by the information, that the land is *ſpoiled*, i. e. taken and carried off *by the rivers*. It ſhould ſeem that the word rendered "ſpoiled," does not expreſs a ſingle violent inundation, which once overflows a country; but a circumſtance which continually recurs: now this is correctly deſcriptive of the country between Abyſſinia and Egypt, *i. e.* **Nubia**, for the rains, falling on the hills, &c. of that country, muſt needs, as in fact they do, waſh away particles of earth into the ſtream; theſe, being mixed with the water, are carried away by the current; and many of them, at leaſt, are loſt to it entirely: and in this manner the rivers *ſpoil the lands.* N. B. The river Nile, in Egypt, *brings* ſoil from the ſouthward above, which it depoſits on the lands of Egypt, at the time of their annual inundation; in this reſpect acting directly contrary from what it does in the upper country: and this induces the prophet to particularize the circumſtance. [Nevertheleſs, ſo low down as upper Egypt, **Norden** tells us, p. 40, vol. ii. " at *Maraga* they reap the beſt wheat of all Egypt; but the lands about it *ſuffer a great deal from the inundations of the Nile;* which every year *carries away ſomething.*" *Vide* the following **Fragments**.]

The country then, is that above where the Nile becomes one ſingle river: it is where there are ſeveral rivers; each of which waſhes away the earth where it flows; ſay the latitude of 17° to 20° ſouth. I mean not ſo far ſouth as the ſources of the Nile, or the parts of Abyſſinia then peopled by a Jewiſh colony, as the Abyſſinians relate, but ſomewhat lower down on the ſtream, which, at that time, as now, might be a ſeparate people; and might have little, or no intercourſe with the Jews: as the prophet does not addreſs the Jews with orders to convey the meſſage, but the ſouthern Egyptians, who had a natural intercourſe with Nubia.

He, in the name of God, tells this people, that all the world ſhall have notice of his intention, and ſhall watch the effect of his meſſage on their conduct: not, ſays he, that I ſhall put myſelf to any trouble on this occaſion; I ſhall merely ſit ſtill, and conſider events as they riſe. I ſhall be as ſtill as heat and light; and motionleſs as a miſt of dew.

Now both theſe compariſons muſt have been well known in the countries to which the prophet ſends. As to the compariſon of heat after the rains are over, the ſtillneſs of their intenſe heat is utterly beyond what we in this country, can even conjecture. Nothing could be a more ſtriking compariſon; as nothing is more diſtreſſing to the inhabitants than this effect of a vertical ſun. The ſilent appearing, and diſappearing, of a miſt of dew, we are no ſtrangers to in our own country: and in the hills around the ſouthern parts of the Nile, this phenomenon is well known. The clouds which furniſh the rain, in the rainy ſeaſon, riſe every morning with the ſun.

The prophet goes on to ſay, they ſhall ſee their harveſts and vintages periſh, even at the height of their hopes, and the lands which ſhould yield them ſhall be left deſolate.

I incline, however, to refer the compariſon of the heat and dew, to the effect which follows; " with the ſame ſilence and the ſame tranquillity as heat and dew occur, ſo ſhall your harveſts periſh; and your vines decay; and this, at the very time, when you would be dreſſing them to improve the flavour of their products."

The difficulties which remain are, thoſe of the words (MeMeShek ממשך) rendered " drawn out," and (MURuTH מורט) rendered " made bald." I have obſerved the beſt authorities render *meſhek* " drawn out:" but as the word is of a very general nature, and " renders," ſays the Biſhop, " juſtly, the Latin *trahere;* and every one of its compounds, *attrahere, contrahere, extrahere, protrahere, diſtrahere, vi abripere*"— I am deſirous of taking into examination a totally different idea: " go to a people (*contrahere*) *drawn together, contracted,* of ſhort ſtature: [and a glimpſe of this we have in the LXX. ἔθνος μετεωρων, *q.* " a wonder-occaſioning people:" ſhould we read μετρεωρων? (to keep as near to the letters as poſſible)—it might mean originally, I preſume, " people of meaſure" *i. e.* according to the Hebrew idiom, people eaſily meaſured; not—" la nation de grand atirail"—" di lunga ſtatura;" but, directly the contrary, " men of meaſure;"

ſure;" in the ſame ſenſe as, "men of number"—*i. e.* few, Deut. xxxiii. 6. and "days of number" *i. e.* few: Job xvi. 22. Ezek. xii. 16. Iſaiah x. 19.] Shall we ſay *dwarfs*?

Let us take the word *muruth*, rendered "bald," in the ſenſe of *diminiſhed*, i. e. in ſtature—or *deprived*, *i. e.* dwindled, STUNTED, ſhrunk, in ſome of their limbs, or "pluck't," *i. e.* parts taken from them. [This is preciſely their deſcription by this prophet, chap. xlv. 14. "the *Cuſhites*, and *Sabeans* (*Aſabeans*, of BRUCE) *men of meaſure: i. e.* DWARFS.]

If theſe ſenſes *may* be admitted, and I own, I ſee no ſolid objection to their admiſſion, then we ſhall find, that the prophet Iſaiah deſcribes the people of Nubia, exactly according to other writers of antiquity; and, as it was on occaſion of a pygmy in the Plate of Behemoth, No. LXV. that we firſt ventured the alluſion, we ſhall puſh this enquiry a little further, after obſerving that the Pygmy, in that Plate, by being in company with a *hippopotamus*, certainly referred to the *ſouthern* parts of the Nile: as that animal does not come down ſo low as Egypt, properly ſpeaking.

OF THE SIZE OF THE PYGMIES.

Homer mentions the pygmies, Il. iii. 4, &c. Ariſtotle thus deſcribes them, H. A. viii. 12. *They are a ſort of diminutive generation . . . as well themſelves as their horſes: they live in the manner of Troglodytes*: that is to ſay, in caves. Pliny ſays more preciſely, vii. 2. *Spithamei pigmæi ternas ſpithamas longitudine; hoc eſt ternos dodrantes non excedentes*—"but," ſays he, "theſe not three-feet-high-men," have a healthy ſky; always vernal; oppoſite to the mountains of the ſouth: their houſes are of clay, feathers, and egg ſhells." Strabo ſays, lib. xvii. "here the animals alſo are ſmall; the goats, the bullocks, and the dogs: the inhabitants are the ſame; *but ardent and warlike*; and perhaps on occaſion of their diminutiveneſs they were called by the ancients pygmies." Nonnus alſo, (Foſius, p. 7.) "*here are met with ſome, who have the figure and form of men; but are extremely ſmall*, black, and *hairy all over the body*: they are accompanied by *their wives no higher than themſelves, and their children ſtill ſmaller.*" In fact, the name "pygmy" has been derived from the word πυγμη, or πυγων, the *cubit* (Euſtathius, lib. l.) their meaſure being two feet and a quarter: [*Gamadim*: Cubit-high men, Ezek. xxvii. 11.] though Juvenal, Sat. xiii. 172, diminiſhes them, poetically no doubt, ſtill farther:

> *Ubi tota cohors pede non eſt altior uno,*
> Where the whole regiment ſtands but one foot high.

OF THE WARLIKE DISPOSITION OF THE PYGMIES.

We have ſeen above that Strabo deſcribes the pygmies as ardent and warlike: Jerom, on Ezek. xxvii. derives the word pygmy from πυγμη, *pugna*, fighter; and tranſlates it *bellatorem*, warlike. Juvenal alſo ſays,

> *Pygmæus parvis currit bellator in armis,*

which implies their warlike diſpoſition: he relates alſo their war with the cranes [underſtand a neighbouring nation]. It muſt be owned, they have been deſcribed as mounting rather uncouth cavalry, for *Pliny* ſays, vii. 3. *inſidentes arietum, caprarum, quæ dorſis armatos ſagittis, ad mare deſcendere*: that "they rode armed with bows upon rams, and goats." He forgets, that their rams and goats were underſtood to be diminutive, in proportion to themſelves: however, this imports their pugnacious diſpoſition. Cteſias ſays, they were σφοδρα τοξοται, extremely expert at the bow. [Vide the *Gamadim* of the "Metaphorical ſhip of Tyre," No. CCXVII, page 84.] They hunt, ſays he, hares and foxes, not with dogs but with birds, crows and eagles [rather hawks.]

Thus we have ſeen that ancient writers deſcribe the Nubians as diminutive in ſtature, deprived in proportions, but warlike, and even terrible.

OF THE FIGURE OF THE PYGMIES.

Cteſias ſays (lib. 1.) of the pygmies, "they have their members thick," and large in the joints, and have no junctures to their feet, [rather, ſplay-footed, perhaps.] Ariſtotle ſays, *Prob. Sect.* x. that they are "crooked," ill formed, "like the figures drawn in drinking houſes" [caricatures, no doubt] Such are alluded to by Cicero, and others. *Cteſias* ſays, "they have long beards, which cover their whole body; and ſerve them for clothing: except the prieſts who are ſhaved." The mention of hair all over the body by Nonnus, above, and of theſe very long beards, ill agrees with the rendering *depilatam*, if this be the people meant: unleſs ſuch depilation be reſtricted to the head.

OF THE COUNTRY OF THE PYGMIES.

Heſychius ſays, Νωβαι πυγμαιοι: the Nubians are the pygmies. Nubia is near Abyſſinia, but, if I am right, not ſo far ſouth. Bochart ſays, Nubia extended to the Red Sea: where Ariſtotle, Mela, Ptolemy, and Pliny place the pygmies: but I rather think, it extended in land, to the union of the rivers which form the Nile, and which afforded marſhes enough for depredations of any magnitude to *ſpoil their lands.*

OF THE NUBIAN CONQUESTS IN EGYPT.

Remark further, that, in order to obtain a juſt idea of the *bearings* of this prophecy, we muſt examine what was the ſtate of the nations to whom it might be ſent, at the time when Iſaiah wrote, *i. e.* under Hezekiah, to illuſtrate which, I quote the following from PRIDEAUX: *Connect.* Book 1. *Anno* 706, *ante* A. D. 726.

"About the BEGINNING of the reign of Hezekiah, [his fourth year, I think] *Sabacon* the Ethiopian having invaded Egypt, and taken *Bocchoris* the king of that country priſoner, cauſed him with great cruelty to be burnt alive; [I find this is not confirmed by other authors] and then ſeizing his kingdom, reigned there in his ſtead. This is the ſame who in Scripture is called So, 2 Kings xvii. 4. He, having thus ſettled himſelf in Egypt, and grown very potent there, *Hoſhea*, king of Samaria, entered into confederacy with him; hoping by his aſſiſtance to ſhake off the yoke of Aſſyria, and in confidence of this he withdrew his ſubjection from *Salmaneſſer*, the king of Aſſyria, which ended in the captivity of Iſrael."

Suppoſe, then, we date this prophecy a little before the irruption of *Sabacon* into Egypt, *i. e.* while he was overpowering the nations around him, and bringing them all under his dominion, previous to his intended attack on Egypt: for, unleſs this had been the caſe, he could not have hoped to have had power enough to overcome that country. While he was ſubduing one after another, he might be juſtly deſcribed as extending, greatly extending himſelf, and certainly not leſs in his ambitious mind, than in his acquiſition of territory, by which he became a *treading* to the nations near him, *i. e.* he trampled upon them. That Sabacon had not yet arrived in Egypt, ſeems likely, from the ſending of meſſengers to him, which implies that he was at ſome diſtance; and from the total omiſſion of the name of Egypt in this prophecy. Both the date thus aſſigned to this ſubject, and the approach of this king toward Egypt, is ſtrongly implied, by the ſituation of this prophecy among thoſe of Iſaiah, and its almoſt continuation in the following "burden of Egypt," which deſcribes the miſeries of that country, and compoſes the next chapter, (xix.) In chapter xx. we have a date of about ten years later "when Tartan came to Aſhdod." Allow then for this ſubſequent interval of ten years; and any fair allowance will aſcertain the date near enough.

Now, to what does the ſimile of the withering grapes, and decaying corn, allude? it certainly implies, that great expectations were forming, by the people, of gathering the harveſt, *i. e.* of enjoying the ſpoils of the country they had conquered, or were about to conquer: but, 1. at the very time when they were ſtrongeſt, they ſhould *ſilently* fade away, without noiſe, without war, without noticeable cauſe of expulſion; by tranquil, but fervent means, by covert, but overcoming power, they ſhould yield to the ſtate of things, and leave their *expectations*, diſappointed as they were, *q. d.* "Leave the plunder of Egypt to the Aſſyrians," the wild beaſts, and birds of this prophecy; who are deſcribed at length in the following chapter.

To underſtand and apply this, let us turn to Herodotus, who relates the termination of this expedition of *Sabacus*. The hiſtory ſtands thus; Euterpe, 137, 139.

"Anyſis, king of Egypt, was blind. In his reign Sabacus, king of Ethiopia, OVERRAN EGYPT WITH A NUMEROUS ARMY; Anyſis fled to the moraſſes, [conſequently, this refers to *lower* Egypt; for upper Egypt has no *moraſſes.*] and ſaved his life; but Sabacus continued maſter of Egypt for the ſpace of fifty years. . . . . . The deliverance of Egypt from the Ethiopian was, they told me, effected by a viſion, which induced him to leave the country: a perſon appeared to him in a dream, *adviſing him to aſſemble all the prieſts of Egypt, and afterwards cut them to pieces.* This viſion to him ſeemed to demonſtrate, that in conſequence of ſome act of impiety, which he was then tempted to perpetrate, his ruin was at hand, from heaven or from man. Determined not to do this deed, *he conceived it more prudent to withdraw himſelf;* particularly as the time of his reigning over Egypt was, ACCORDING TO THE DECLARATIONS OF THE ORACLES, now to terminate. During his former reſidence in Ethiopia, the oracles of his country had told him, that he ſhould reign fifty years over Egypt: this period being accompliſhed, he was ſo terrified by the viſion, that HE VOLUNTARILY WITHDREW HIMSELF. Immediately on his departure the blind prince quitted his place of refuge and reſumed the government."—Herodotus then proceeds to relate ſome things, which are either fabulous, or the paſſage is damaged in the numbers related:—he ſays, the kings of Egypt had been *ſeven hundred* years, ſeeking the iſland on which this blind king reſided, but could not find it—though it muſt be ſituated on the Nile, and is ten ſtadia in length.

L'Archer thinks the above numbers are damaged; and in fact, I think, the numbers in both places are damaged; as it ſeems incredible that BOTH princes, Sabacus and Anyſis, ſhould live FIFTY years together; that Anyſis ſhould be ſo long concealed, if Sabacus really held the power of government, over ALL Egypt; and that, conſidering the common courſe of human life, Sabacus ſhould be able to return to his native country, and Anyſis ſhould not be too old to reſume his throne, to be acknowledged king, &c, by a generation which muſt have been totally new to him. Moreover, that the oracles of Ethiopia ſhould limit the reign of Sabacus in Egypt (for the conſtruction of the paſſage expreſſes a limitation) to FIFTY years, is ſurely unuſual: the length of time does not agree with ſuch reſtriction; neither do following circumſtances coincide with it.

Suppoſe we read *five* years inſtead of FIFTY: [V inſtead of L: or 5 inſtead of 50.] then, if Sabacus, who had over-run many people before he was able to attack Egypt, had ſpent ten or twelve years in ſuch exploits, (and much leſs we ſurely cannot allow him) ſay he came to the crown at 20, or 25, years of age [which is all conjecture, for the ſake of dates] he muſt be thirty, or thirty-five years of age, when he attacked Egypt; which we admit he conquered in a ſingle campaign. Add fifty years to this, it makes him eighty, or ninety years of age, when he quitted Egypt; which is ſurely too much; but *five* years has no ſuch objection. The ſame reaſoning applies to Anyſis; he muſt alſo have been about eighty years of age, and being blind, a refugee, and a priſoner, his life muſt be prolonged in this caſe by miracle: neither could he be at this period of life ſufficiently vigorous for government. Moreover, *Africanus, apud Syncellum*, p. 74, tells us, *Sabacon*, or *So*, died after he had reigned EIGHT years, which is far more credible than fifty years; is very conſiſtent with the period of human life, and contributes to correct the numbers in Herodotus. Accordingly, we find that *Sevechus* ſucceeded *So* in the kingdom of Egypt, [underſtand *upper* Egypt] after eight years.

Accepting however, that Sabacus reigned over ſome parts, *i. e.* of *upper* Egypt, *eight* years, but over the greater part of it, *i. e.* including *lower* Egypt, *five* years, yet during this period, as the lawful king was alive, and out of the power of the conqueror, we muſt ſuppoſe that the people ſubmitted with reluctance to his yoke; and that to eſtabliſh himſelf thoroughly, he found he muſt deſtroy ALL the prieſts of Egypt. [N. B. which implies that the WHOLE religious power of the country was againſt him]—Startled at ſuch a crime, [reſerved for modern days!] feeling that his government was not eaſy, and probably, having been adviſed before he left home, that however he might conquer Egypt, he could not expect to hold it long; he voluntarily withdrew himſelf; went off quietly, and without fighting, or being expelled by force, he returned into his own country. Such then is the correſpondence of the hiſtory, with the ſimile uſed by the prophet: "When after much pains and labour beſtowed in cultivation, the corn and the grapes are expected to ripen but they fail, ſo ſhall you after your conqueſt expect, but in vain, you ſhall hope, but to no purpoſe: the whole crop ſhall be withered, not by ſtorms and tempeſts, by reſiſtance or fighting, but by clear heat, by a power, all whoſe operations are quiet as the riſing or falling of dew. Nay more, ſays Iſaiah, I ſhall live to ſee this; I expect to behold it: I ſhall not indeed go to Egypt for this purpoſe, I ſhall ſtay in Judea; but yet I ſhall watch for it. The prophet concludes by adviſing, that when Sabacus or his people ſhould perceive their diſappointment, they ſhould acknowledge the power of Jehovah, and honour him by a gift.

N. B. 1. Has the hint in Herodotus, of ORACLES, which ſeems to imply ſeveral, any reference to this of Iſaiah among others, which probably was ſent to *Sabacus*, and reached him, before he entered Egypt?

N. B. 2. Were not the Ethiopians *contracted* and *deprived* in their hopes, &c. when they quitted Egypt? Is this elegantly applied to them, in a different ſenſe, in the concluſion, verſe 7. Such a turn of words is eſteemed graceful in the Eaſt.

N. B. 3. As we propoſed to read 5 years inſtead of 50, ſo if we read 7 years inſtead of 700, it would agree near enough with the 8 years of *Africanus*.

N. B. 4. I *inſiſt*, that as the prophecies before this chapter refer to foreign nations, as Moab and Damaſcus, and the prophecies following, refer to foreign nations, as Egypt and Ethiopia, that it is doing *violence* to the prophet, to diſlocate this chapter from thoſe around it, and to refer its fulfilment to a period ſo very diſtant as the preſent age, or to a country ſo very remote as weſtern Europe.

N. B. 5, When any other country beſide what we have named, *i. e.* ſouthern Egypt, ſhall be 1. of ſhadowing wings, 2. adjacent to the rivers of Ethiopia, 3. accuſtomed to ſend meſſengers in rafts of palm leaves, &c: when any other country beſide Ethiopia ſhall be 1. deſpoiled by rivers, 2. its inhabitants terrible, and trampling on their neighbours, yet 3. dwarfs in ſtature, and contracted in their perſons; when there ſhall be a well-aſcertained hiſtory that ſuch a nation at the time of this prophecy was extending its conqueſts, which yet deluded its expectations, then will be time enough to vacate the ſolution of this prophecy offered above To unite all theſe particulars in a convincing manner, will be an inſtance of good fortune, which may well reward whatever ingenuity, induſtry, and perſeverance ſhall engage in ſuch an inquiry.

Theſe conſiderations I ſubmit, in this form, for brevity ſake; to purſue them would lead us beyond our preſent convenience.

Having thus gone over this chapter, let us conſider it under theſe ideas in union.

Ho! wing-ſhadowed—*protected*—land!—ſhort of—*along*—the *leſſer* rivers of Cuſh;
Sending agents, *envoys*—by the ſtream—*or great river*,
Even in bulruſh floats of vaſes, on the ſurface of the waters:
Send off *ſome of your* light meſſengers
To a people contracted, and deprived;
To a people terrific among themſelves, and round about them;
A people extending, *continually* extending *themſelves*, a treading;
Whoſe land the rivers have *long* deſpoiled.
All the inhabitants of the world,—*region*,—and the iſlands of the country,
Like unto the lifting up of a banner on the mountains, ſhall ſee it,
Like unto the ſounding of a trumpet, ſhall hear it.
(Whereas,—ſo ſays JEHOVAH to me—
I ſhall reſt: and I ſhall acquieſce—or, *watch*—in the place prepared for me.)
Tell them, that
Like as the heat accompanies clear light,
Like as the miſt of dew *appears* in the heat of harveſt:
In like manner, in the face of the harveſt,
When the germ—*kernel*—ſhall be completing—*filling*;
And the flower of the ſour grape ſhall be ripening;
When the pruning knife ſhould be removing the ſuckers,
And the bill ſhould be cutting away the ſhoots,
They ſhall alike be left to the birds of prey of the mountains,
And to the beaſts of the earth:
And the birds of prey of the mountains ſhall ſummer upon it, *the corn*;
And all the beaſts of the earth ſhall winter upon it, *the vine*;
In that time be the gift to Jehovah of Hoſts!———
O people contracted, and deprived;
A people terrific among themſelves, and around them
A people extending, *greatly* extending *themſelves, and* a treading *on their neighbours*,
Whoſe lands the rivers have *long* deſpoiled:———
To the place of the name of JEHOVAH of Hoſts! Mount Zion.

We are now prepared, in ſome degree, to anſwer the difficulties of Biſhop Lowth, quoted in page 25, which we have numbered, for their more ready perception by the reader. 1. *The object of this prophecy*; is to excite the Nubians and Ethiopians, to ſend gifts to Mount Zion, in honour of Jehovah; which they might as eaſily do, as confederate with Hoſhea, king of Iſrael. [N. B. The rivalſhip of the two powers of Jeruſalem and Samaria—"You ſend to Samaria, ſend rather to Zion."] This alſo anſwers No. 2, *the end and deſign* of this prophecy. 3. *The people to whom it is addreſſed*, are the Nubians, and Ethiopians, in their own country; though at this time their king was advancing toward the poſſeſſion of Egypt. 4. *The hiſtory to which it belongs* is that of the extenſion of the Ethiopian power in Egypt; and the SILENT termination of it. 5. *The perſon who ſends the meſſengers*; 1. The prophet himſelf, ſends to the ſouthern Egyptians; 2. The ſouthern Egyptians ſend to Nubia, which Nubia, is the nation to whom the meſſage is ultimately addreſſed.

If this repreſentation be juſt, Mr. KING is miſtaken in ſuppoſing this prophecy remains to be accompliſhed; and conſequently in expecting the accompliſhment of it, by his whimſical geographical-mapped-figure-of-a bird-with-extended-wings, in the republic of France: And if this repreſentation be juſt, the reſtoration of the Jews to their own land, by any weſtern power is not the application of it, and it will not be fulfilled in the manner expected by the BISHOP *of* ROCHESTER, Mr. DAVID LEVI, Mr. BICHENO, and others, who adopt that ſuppoſition.

EXPLANATION OF THE PLATE ANNEXED.

No. 1. The *cneph*, or *cnephim*; the wings protecting the globe; *i. e.* the world: or Egypt. This device is, as we have noticed, general on the temples in upper Egypt. [I think it to be deceaſed paternal power, protecting, preſerving, &c.]

No. 2. A float, compoſed partly of jars, or veſſels for holding water, &c. partly of a floor laid over them, made of reeds, bulruſhes, palm-leaves, ſtraw, or &c.

This Number ſhews the floor of this veſſel, or float; made of palm leaves, reeds, ſtraw, or other dry materials, tied very tightly together.

No. 3. This Number ſhews the under part of the float; with the manner of tying the veſſels, by cords, or ozier-twigs, &c.

No. 4. A ſide view of the float, ſwimming on the water: with a man in it, rowing it down the ſtream.

No. 5. A back view of ſuch a float: the perſon who rows and guides it fiſhing during the navigation.

No. 6. A float of the ſame nature, with three perſons on it; of which, one ſeems to be the director, or maſter; one rows, and the other ſteers. From this inſtance it is evident, that rafts of this nature might carry ſeveral perſons.

Whether the above be that very kind of papyrus-embarkation which the prophet had in view, we do not determine: becauſe, as there are ſeveral kinds, he might allude, for aught we know, to a veſſel ſomewhat more like a boat.

No. 7, 8, 9, 10. Copy of an ancient picture found at *Herculaneum*, repreſenting Nubians, or ſouthern Ethiopians; with great heads and bodies, but diminutive limbs, arms, and legs; and ſcarce any feet, or joints of the leg, and foot. They are repreſented in various attitudes. No. 7 is at worſhip before a temple, which correſponds perfectly with Mr. **Bruce**'s deſcription of the manner, materials, and form, of the churches in Abyſſinia, which are built in a conical ſhape, in order to throw off the rains. The animals around this figure are in proportion to himſelf—diminutive.

No. 11. Is a copy from an ancient picture found at *Herculaneum*, Vol. v. page 246, repreſenting a pottery-boat of upper Egypt; floating down the ſtream, with two men on it; one rowing, the other fiſhing. This boat is of a different conſtruction from the foregoing raft, but whether made of papyrus, I cannot determine. It proves however that their pottery and their fiſhing was known and noticed anciently, and even furniſhed ſubjects of picture in *foreign* parts.

We ought to notice, that in the plate of **Behemoth**, No. LXV, we ſaw an inhabitant of upper Egypt, ſitting on a crocodile: in the forms and proportions of his perſon, he was pretty much like theſe boatmen; which hold a middle rank, between men of ordinary European figure, and thoſe of Nos. 7, 8, 9, on this Plate. It is certain, the ancients ſuppoſed that on proceeding ſouthward, to the climates under the equator, the human figure became ſhrunk, ſhrivelled, and "cheated of its fair proportions;" for this they had ſome reaſon, as the Egyptians were leſs perſonable than the Greeks, and the negroes than the Egyptians: but the exceſs to which they extended the principle was utterly unfounded. They might ſuppoſe that the ſame effect attends heat as attends cold; the human figure being much dwindled, as we approach Lapland and Greenland. N. B. The Ethiopians are of the ſame form, in the ancient pedeſtal of the famous ſtatue of the Nile, at Rome.

No. 12. Shews a party of theſe pygmy gentry, enjoying themſelves under a ſhady bower: and, notwithſtanding their diminutive ſize, they ſeem very ſociable, and happy: the adjacent, buildings too, are well conſtructed.

Such were the ideas of the ancients reſpecting the pygmies: a race diminutive in ſtature, ſhrunk, deprived of the full proportions of their limbs, &c. yet not the leſs enjoying life, not the leſs warlike, or turbulent among themſelves, and terrific to their neighbours: and ſuch is the deſcription the prophet gives of thoſe to whom he directed his meſſage.

If this Number has anſwered our endeavours, there is hardly a word in the chapter, which has not been adequately accounted for, and clearly applied. Nevertheleſs, as thoſe *local* particulars which have hitherto been embarraſſing are capable of further illuſtration, we ſhall enlarge on ſome of them. The ſubject of the Egyptian *cneph* is too copious for preſent conſideration. It occurs in Perſia eaſtward, and in Rome weſtward.

No. 2. LAND WASTED BY RIVERS. 823.

IN that prophecy of Iſaiah, which we have been conſidering in the foregoing Fragment, the words "whoſe lands the rivers have ſpoiled," have by many perſons been directed to a metaphorical ſenſe, in alluſion to armies overrunning a country, and the rather, as this prophet certainly uſes ſuch a metaphor in ſome paſſages: But, it appears to me, as I have already hinted, that the prophet inſerts this particular, as a deciſive *geographical* mark, of the country he means to denote: that, having given other notices, at that time probably well known to be deſcriptive of the people and country along the rivers of Cuſh, he adds this alſo, that theſe rivers, in their courſes, *deſpoiled the lands* over which they flowed. As I have not met with any traveller who has reached ſo far ſouth as Nubia, and who ſaw the ſtreams of the Nile at the time of their inundation, whereby to aſcertain the fact, which can be only *local*, and to which eye-witneſs only is competent, I ſhall offer an inſtance of what ſpoil the Nile (the river of Cuſh) in its courſe northward is accuſtomed to commit; ſomething like which we can eaſily ſuppoſe, this river may effect, in an earlier part of the ſtreams which compoſe it.

"At Kaffr Eſſaïad [in upper Egypt] we ſaw deſcending a flotilla of rafts formed of earthen ware, which they were conveying to Cairo."

"Below this iſland, the Nile forms a large ſinuoſity; the current undermines the weſtern ſhore, which is ſteep in this broad angle, and detaches from it enormous maſſes of marſhy earth. The frequent fall of ſuch maſſes as theſe renders the paſſage of this place very dangerous for boats, which run the riſk of being ſunk by them. We had got clear of it without any accident, although every inſtant, both before and behind us, ſeveral large pieces fell, ſeparated from the ſhore; I congratulated myſelf on having eſcaped a danger, againſt which we had not to ſtruggle; but we found ourſelves expoſed anew, and in a very diſagreeable manner, owing to the improvidence of the boat's crew."

"The *Reis* and the ſailors were aſleep upon the beach; I had paſſed half of the night watching, and I compoſed myſelf to ſleep, after giving the watch to two of my companions, but they too had ſunk into ſlumber. The *kanja*, badly faſtened againſt the ſhore, broke looſe, and the current carried it away with the utmoſt rapidity. We were all aſleep; not one of us, not even the boatmen, ſtretched upon the ſand, perceived our manner of ſailing down at the mercy of the current. After having floated with the ſtream for the ſpace of a good league, the boat, hurried along with violence, ſtruck with a terrible craſh againſt the ſhore, preciſely a little below the place from whence the greateſt part of the looſened earth fell down.

"Awakened by this furious ſhock, we were not ſlow in perceiving the critical ſituation into which we were thrown. The *kanja*, repelled by the land, which was cut perpendicularly, and driven towards it again by the violence of the current, turned round in every direction, and daſhed againſt the ſhore in ſuch a manner as excited an apprehenſion that it would be broke to pieces. The darkneſs of the night, the frightful noiſe which the maſſes ſeparated from the ſhore ſpread far and wide as they fell into a deep water; the bubbling which they excited, the agitation of which communicated itſelf to the boat, rendered our awakening a very melancholy one.

"There was no time to be loſt; I made my companions take the oars, which the darkneſs prevented us from finding ſo ſoon as we could have wiſhed; I ſprung to the helm, and, encouraging my new and very inexperienced ſailors, we ſucceeded in making our eſcape from a repetition of ſhocks, by which we muſt all, at length, have inevitably periſhed; for ſcarcely had we gained, after ſeveral efforts, the middle of the river, than a piece of hardened mud, of an enormous ſize, tumbled down at the very ſpot we had juſt quitted, and which muſt, had we been but a few minutes later, have carried us to the bottom." SONNINI'S TRAVELS *in Egypt, Vol. III. p.* 148—150.

That accidents of a ſimilar kind happen on other rivers, occaſioned by the violence of their ſtreams, is notorious; and is in America a very abundant ſource of litigation, as it often happens that a flood transfers a field, or &c. from one ſide of it to the other, by forcing a paſſage over it. An inſtance of ſuch a change on the Wolga may confirm our ſuggeſtions.

"Some nine years before, the great Duke had given order for building the citie of Tzornogar, which lies 200 *worſtes* from *Zariza*, ſome *half a league lower than it is now; but the great floods having waſhed away the earth along the ſhore, in ſuch great quantities*, that the courſe of the river ſeemed to be thereby diverted, and that it would be ill coming aſhore there, they tranſlated the citie to the place where it is now". AMBASSADOR'S TRAVELS, p. 167.

2 A. ETHIOPIAN, OR CUSHITE, LANDS SPOILED BY INUNDATION. 324.

IF it be objected to the former FRAGMENT, that it refers to a *conſtant* and *continual* occurrence, whereas the prophet Iſaiah ſeems rather to refer to ſome one extraordinary, and unuſual, deluge, then I beg leave to offer the following extracts from Mr. BRUCE in anſwer to ſuch an objection.

"The Chronicle of *Axum*, the moſt ancient repoſitory of the antiquities of that country, a book eſteemed, I ſhall not ſay how properly, as the firſt in authority after the holy Scriptures, ſays, that between the creation of the world and the birth of our Saviour, there were 5500 years; [eight years leſs than the Greeks, and other followers of the Septuagint] that Abyſſinia had never been inhabited till 1808 years before Chriſt, and 200 years after that, which was in the 1600, *it was laid waſte by a flood, the face of the country much changed and deformed*, ſo that it was called at that time *Ourè Midre*, or, *the country laid waſte*, or, as it is called in Scripture itſelf, *a land which the waters, or floods, had ſpoiled*, Iſaiah, chap. xviii. v. 2. that about the 1400 year before Chriſt, it was taken poſſeſſion of by a variety of people ſpeaking different languages, who, as they were in friendſhip with the Agaazi, or ſhepherds, poſſeſſing the high country of Tigre, came and ſat down beſide them in a peaceable manner, each occupying the lands that were before him. This ſettlement is what the Chronicle of *Axum* calls Angaba, the entry and eſtabliſhment of theſe nations, which finiſhed the peopling of Abyſſinia."

"Tradition further ſays, that they came from Paleſtine. All this ſeems to me to wear the face of truth. Some time after the year 1500 *we know there happened a flood which occaſioned great devaſtation.* Pauſanias ſays, that this flood happened in Ethiopia in the reign of Cecrops; and, about the 1490 before Chriſt, the Iſraelites entered the land of promiſe under Caleb and Joſhua."

As to the preſent ſtate of this country, accept the following information, from the ſame authority.

"In the Kolla, or low valley of Abyſſinia, are large ſpreading ſhady trees, near the cleareſt and deepeſt rivers, or the largeſt ſtagnant pools of the pureſt water. BRUCE, v. 82. *This country is liable to a deluge of* SEVERAL MONTHS, p. 86. No country but that of the *Shangalla*, deluged with SIX MONTHS rains, full of large and deep baſons, or watered by large and deep rivers—can maintain the Rhinoceros, who lives in wet and marſhy places." p. 99.

Moreover, that the meſſage ſent by this prophet was not ſo ſingular as it may ſeem at firſt ſight, will appear from a ſimilar procedure in the prophet Ezekiel, chap. xxx. 10. "In that day, ſhall *meſſengers go forth from me in ſhips to make the careleſs Ethiopians afraid*, and great pain ſhall come upon them."—If the reader will peruſe the whole of this chapter, he will ſee its application to the ſeveral nations of this country. We only obſerve here that theſe "*meſſengers were to go forth* IN SHIPS," ſurely up the Nile, as we have ſuppoſed: they were to reach the *Ethiopians*—the *Cuſhites*—the careleſs, rather the bold, the undaunted, Cuſhites, ſhall be afraid, and ſuffer pain, &c. The ideas are very ſimilar to thoſe we have been attempting to illuſtrate in the *inuſitata verba*, the uncommon language, and figurative expreſſions, of the prophet Iſaiah.

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Mr. BRUCE ſays, Vol. v. p. 6, that the boats of Abyſſinia are made of *Papyrus*, "a piece of the Acacia-tree being put in the bottom to ſerve as a keel, to which the plants were joined, being firſt ſewed together, then gathered up at ſtem and ſtern, and the ends of the plants tied faſt there. This is the only boat they ſtill have in Abyſſinia, which they call *Tancoa*, and from the uſe of theſe it is that Iſaiah deſcribes the nations, probably the Egyptians, upon whom the vengeance of God was ſpeedily to fall." [Mr. BRUCE certainly refers to Iſaiah, chap. xviii. but has miſtaken the perſons who deliver the meſſage, for thoſe who receive it.]

2 B. ABYSSINIANS: MINGLED PEOPLE. 325.

Mr. BRUCE has a remark, on a name given to the Abyſſinians in Scripture, which we may as well offer while we are on a ſubject connected, in ſome degree, with this people. I ſay in ſome degree, becauſe, I have already hinted, that I think Abyſſinia, conſidered as the country around the head of the Nile, is too far ſouth, to be the people the prophet Iſaiah refers to: it is far diſtant from upper Egypt; and I believe, it is hardly, if at all, poſſible, to viſit it by navigation; certainly, therefore, not at a little expence and trouble, which circumſtances are, I apprehend, implied in the commiſſion given by the prophet. For the preſent, I merely ſuggeſt, that if Mr BRUCE be correct, perhaps the word "aſſociated"—or conſociated, might be advantageouſly ſubſtituted for the preſent expreſſion "mingled," which, certainly, implies no ſmall degree of intimacy, and *one-neſs*. The extract is from BRUCE's *Travels*, Vol. ii. p. 404.

" Theſe *Convenæ*, [in Latin] as we have obſerved, were called *Habeſh*—a number of diſtinct nations meeting in one place. Scripture has given them a name, which though it has been ill tranſlated, is preciſely *Convenæ*, both in the Ethiopic and Hebrew. Our Engliſh tranſlation calls them the *mingled people*, Jerem. xiii. 13. xxv. 24. Ezek. xxx. 5. whereas it ſhould be the *ſeparate nations*, who, though met and ſettled together, did not mingle, which is ſtrictly *Convenæ*. The inhabitants then who poſſeſſed Abyſſinia, from its ſouthern boundary to the tropic of Cancer, or frontiers of Egypt, were the Cuſhites, or poliſhed people living in towns, firſt Troglodytes, having their habitations in caves. The next were the ſhepherds; after theſe were the nations who, as we apprehend, came from Paleſtine—Amhara, Agow of Damot, Agow of Tchera, and Gafat."

" Jeremiah, xxv. 24. ſpeaks of the chiefs of the mingled people that dwell in the deſerts. And Ezekiel, xxx. 5. alſo mentions them independent of all the others, whether ſhepherds, or Cuſhites, or Libyans, their neighbours, by the name of the Mingled People. Iſaiah, xviii. 2. calls them " a nation ſcattered and peeled; a people terrible from the beginning hitherto; a nation meted out and trodden down, whoſe land the rivers have ſpoiled:" which is a ſufficient deſcription of them, as having been expelled their own country, and ſettled in one that had ſuffered greatly by a deluge a ſhort time before."

2 C. OF ROYALTY, IN THE EAST. 326.

THE reſpect paid to kings in the Eaſt, and the manner of ſhewing that reſpect, differs very conſiderably from the ſame among ourſelves: it may therefore be of uſe to tranſcribe what information travellers have communicated on this ſubject.

" No prince ever loſt his life in battle till the coming of the Europeans into Abyſſinia, when both the excommunicating and murdering their ſovereigns, ſeem to have been introduced at the ſame time. The reader will ſee in the courſe of this hiſtory, two inſtances of this reſpect being ſtill kept up: the one at the battle of Limjour, where Faſil, pretending that he was immediately to attack Ras Michael, deſired that the king might be dreſſed in his inſignia, leaſt not being known he might be ſlain by the ſtranger Galla. The next was after the battle of Serbraxos, where the king was thrice in one day engaged with the Begemder troops for a conſiderable ſpace of time. Theſe inſignia or marks of royalty, are a white horſe, with ſmall ſilver bells at his head, a ſhield of ſilver, and a white fillet of fine ſilk or muſlin, but generally the latter, ſome inches broad, which is tied round the upper part of the head over the hair, with a large double or bow knot behind, the ends hanging down to the ſmall of his back, or elſe flying in the air." Bruce, *Vol. III. p.* 267.

This extract will remind the reader of the ſtory of Ahab and Jehoſhaphat, 1 Kings xxii. 30. Ahab laid aſide his robes, or royal inſignia, and thereby " *diſguiſed* himſelf;" wearing only the dreſs of a common ſoldier, perhaps, or of a lower officer, and thus diſguiſed he was ſlain; but Jehoſhaphat, according to Ahab's advice, retained the marks of his dignity; he was indeed attacked by the enemy, but, when they diſcovered it was not the king of Iſrael, but of Judah, they deſiſted from purſuing him. We ſee by Mr. Bruce, what are the inſignia of royalty; but it is probable that the Jewiſh kings added an ample robe, or perhaps a robe of a peculiar colour, ſuch as purple, to what Mr. Bruce has deſcribed. [Did not Goliath take ſtate upon him, by having " a ſhield borne before him?"]

Query, Was not Ahab previouſly informed of the orders given by the king of Syria to his captains, to fight with the king of Iſrael only? Did he not hope to avoid the effects of this order, by diſguiſing himſelf?—yet he met his death, notwithſtanding his diſguiſe:

while Jehoſhaphat, whom he meant ſhould be treated as his ſubſtitute (as indeed he was for a time) eſcaped the ſnare which the crafty Ahab had laid for him?

"The king goes to church regularly, his guards taking poſſeſſion of every avenue and door through which he is to paſs, and no body is allowed to enter with him, becauſe he is then on foot, excepting two officers of his bed-chamber who ſupport him. He kiſſes the threſhold and ſide poſts of the church-door, the ſteps before the altar, and then returns home: ſometimes there is ſervice in the church, ſometimes there is not; but he takes no notice of the difference. He rides up ſtairs into the preſence chamber on a mule, and alights immediately on the carpet before his throne; and I have ſometimes ſeen great indecencies committed by the ſaid mule in the preſence chamber, upon a Perſian carpet."

"An officer called Serach Maſſery, with a long whip, begins cracking and making a noiſe, worſe than twenty French poſtillions, at the door of the palace before the dawn of day. This chaſes away the hyænas, and other wild beaſts; this too, is the ſignal for the king's riſing, who ſits in judgment every morning faſting, and after that about eight o'clock, he goes to breakfaſt." [2 Kings v. 18. Zeph. ii. 15. Iſa. xxxiv. 14. Jer. l. 39.]

According to this repreſentation of the Abyſſinian king, we find David had his mule, as a mark of royalty; for ſo he directs 1 Kings i. 33. "Cauſe Solomon, my ſon, to ride on my own mule; and bring him down to Gihon"—and they cauſed Solomon to ride upon king David's mule, verſe 38. and great ſtreſs ſeems to be laid on this, by the reporter to Adonijah, who mentions this incident firſt of all, verſe 44. "and they have cauſed him to ride on the king's mule."

Perſia was a land of horſes, not of mules, nevertheleſs, as the horſe which the king rode acquired a kind of ſacredneſs from that circumſtance, we ſee what high honour Haman propoſed to himſelf, Eſther vi. 8. and which he afterwards was obliged to confer on Mordecai. By referring alſo to the foregoing deſcription of the royal inſignia, we ſee what that royal apparel was which Haman intended to wear,—*i. e.* he meant to be a perſonification of the king his maſter. [But this may be examined hereafter.]

As much more is attributed to the appendages of royalty or of command in the Eaſt, than we can eaſily imagine, I ſhall add an inſtance of great reſpect paid to a horſe, even when diſtant from his maſter, as it may lead to a reflection, or two: and we need not doubt, that if the horſe of a general was ſo greatly reſpected, as we find this was, that the horſe of a king was proportionately, in a ſtill greater degree, an object of veneration.

"Take this horſe, ſays Faſil, as a preſent from me; it is not ſo good as your own, but, depend upon it, it is not of the kind that raſcal gave you this morning, it is the horſe I rode upon yeſterday, when I came here to encamp: do not mount it yourſelf, but drive it before you ſaddled and bridled as it is; no man of Maitſha will touch you when he ſees that horſe; it is the people of Maitſha, whoſe houſes Michael has burnt, that you have to fear, and not your friends the Galla."

"I then took the moſt humble and reſpectful leave of him poſſible, and alſo of my new acquired brethren the Galla, praying inwardly I might never ſee them again. I recommended myſelf familiarly and affectionately to the remembrance of Welleta Michael the Ras's nephew, as well as Guebra Ehud; and turning to Faſil, according to the cuſtom of the country to ſuperiors, aſked him leave to mount on horſeback before him, and was ſpeedily out of ſight. Shalaka Woldo (the name of my guide) did not ſet out with me, being employed about ſome affairs of his own, but he preſently after followed, driving Faſil's horſe before him.

"Although the Lamb and the other Galla his ſoldiers, paid very little attention, as I have ſaid, to us, it was remarkable to ſee the reſpect they ſhewed to Faſil's horſe; the greateſt part of them, one by one, gave him handfuls of barley, and the Lamb himſelf had a long and ſerious converſation with him; Woldo told me it was all ſpent in regretting the horſe's ill fortune, and Faſil's cruelty in having beſtowed him upon a white man, who would not feed him, or ever let him return to Bizamo. Bizamo is a country of Galla ſouth of the Nile, after it makes its ſouthernmoſt turn, and has ſurrounded the kingdom of Gojam. I was better pleaſed with this genuine mark of kindneſs to the horſe, than all the proofs of humanity Woldo had attributed to this chieftain, for not frequently putting to death pregnant women. When I remarked this, "bad men! bad men! all of them," ſays he, "but your Ras Michael will be among them one of theſe days, and pull all their eyes out again; and ſo much the better."

"At Dingleber I overtook my ſervants, who were diſpoſed to ſtop there for the night. They had been very much oppreſſed by troops of wild Galla, who never having ſeen white men, could not refrain indulging a troubleſome curioſity, without indeed doing any harm, or ſhewing any ſigns of inſolence; this however, did not hinder my ſervants from being terrified, as neither I nor any protector was near them. I reſolved to avoid the like inconvenience, by proceeding farther, as I knew the next day the main body of theſe ſavages would be up with us at Dingleber; and I rather wiſhed to be at the point where our two roads ſeparated, than paſs a whole day in ſuch company. It is true I was under no manner of apprehenſion, for I perceived Faſil's horſe driven before us commanded all neceſſary reſpect, and Zor Woldo had no occaſion to exert himſelf at all." BRUCE, *Vol. III. page* 536.

Now, I would ſubmit to the reader, whether ſomewhat ſimilar ideas were not connected with that obſcure ſubject the CHERUBIM? We have found reaſon to conclude that they were conſidered as attached to, and in ſome ſenſe as drawing, the moveable throne of the deity: whence the idea connected with them was, that of the dignity of the deity, whether he was actually (*i. e.* viſibly—in a diſplaying manner) preſent with them, or whether they were alone, as Faſil's horſe was, ſo that wherever one of theſe creatures made its appearance, it was regarded as a token, a reference, to the Almighty. In this ſenſe, it is no wonder the notion of their being angels, has been attached to them: and that, as we have ſtated, Iſrael by profeſſing to poſſeſs the throne of the protecting deity, gave unpardonable (political) offence to Judah. *Vide* No. CLII. p. 120. vi. 129.

That moving thrones are an appendage of Royalty in the Eaſt, we learn, among other places from Fraſer's Hiſtory of Nadir Shah, p. 162. "The emperor ſitting in a royal litter [the word in the original is *Takht Revan*, or A MOVING THRONE] with a canopy, and umbrella, &c. marched out of the camp—he was met by Neſr Alla Mirza, Nadir Shah's ſon, "who came in a royal litter"—of the ſame nature as the former, as appears from the hiſtory.

"The next remarkable ceremony in which theſe two nations [of Perſia and Abyſſinia] agreed, is that of adoration, inviolably obſerved in Abyſſinia to this day, as often as you enter the ſovereign's preſence. This is not only kneeling, but an abſolute proſtration: you firſt fall upon your knees, then upon the palms of your hands, then incline your head and body till your forehead touch the ground; and, in caſe you have an anſwer to expect, you lie in that poſture till the king, or ſomebody from him, deſires you to riſe. This too was the cuſtom of Perſia; Arrian ſays this was firſt inſtituted by Cyrus, and this was preciſely the poſture in which they adored God, mentioned in the book of Exodus." BRUCE, *Vol. III. page* 270.

We have in the hiſtory of the kings of Iſrael and Judah, many inſtances of ſimilar proſtration: we ſhall not ſtay to particularize them—but we find this mode of doing reverence continued even in the times of the New Teſtament. The reader will obſerve the names of the perſons, and the ſentiments they deliver, &c. in theſe extracts.

" When the king ſits to conſult upon civil matters of conſequence, he is ſhut up in a kind of box oppoſite to the head of the council table. The perſons that deliberate ſit at the table, and, according to their rank, give their voices; the youngeſt or loweſt officer always ſpeaking firſt. The firſt that give their votes are the Shalaka, or colonels of the houſhold troops; the ſecond are the great butlers, men that have the charge of the king's drink; the third is the Badjerund, or keeper of that apartment in the palace called the Lion's Houſe, and after theſe the keeper of the banqueting houſe. The next is called Lika Mugwas, an officer that always goes before the king to hinder the preſſure of the crowd. In war, when the king is marching, he rides conſtantly round him at a certain diſtance, and carries his ſhield, and his lance; at leaſt he carries a ſilver ſhield and a lance pointed with the ſame metal, before ſuch kings as do not chooſe to expoſe their perſon. That, however, was not the caſe in my time, as the king carried the ſhield himſelf, black and unadorned, of good buffalo's hide, and his ſpear ſharp pointed with iron. His ſilver ornaments were only uſed when the campaign was over, when theſe were carried by this officer. Great was the reſpect ſhewed formerly to this king in war, and even when engaged in battle with rebels, his own ſubjects." BRUCE, *Vol. III. p.* 266. [*Vide* Gen. xli. 1. Eſther i. 14, &c. 1 Sam. xvii. 7. 2 Sam. i. 21. Cant. iv. 8. Pſalm xlvii. 9.]

2D. SPOILS OF CONQUERED COUNTRIES. 327.

WAR, in the Eaſt, is extremely different from war in Europe; and the conſequences of war are different alſo: though it may be true, that before a town in Europe is beſieged, many of its inhabitants quit it, yet we have no inſtances of a whole city's being carried into captivity, and its whole population tranſplanted elſewhere, after its ſurrender. Such a fate, however, Jeruſalem, though the holy city, experienced repeatedly. In particular, we read 2 Kings xxiv. 13, &c. of the ſpoil and devaſtation committed by Nebuchadnezzar, whoſe tranſportation of the ſmiths, and craftſmen, ſtrikes us as ſufficiently ſtrange: but perhaps theſe perſons were of greater value to him in embelliſhing, &c. his almoſt new city of Babylon, than we can be aware of.

We are told that "Nebuchadnezzar took Jehoiakim the king, his mother, his wives, his ſervants, his princes, his officers: all the treaſures of the houſe of the Lord, and thoſe of the king's houſe; he cut in pieces all the veſſels of gold, which Solomon had made; he carried off all the men of might, 7000; craftſmen and ſmiths, 1000: none remained, ſave the pooreſt ſort of the people of the land." I think the following eſtimate of the damages done to the emperor of India by Nadir Shah, may aſſiſt our conception of the calamities ſuffered by Judea: for, no doubt, many ſlaughters in various places muſt have deſtroyed many thouſands of Jews which are not recorded; and much ſpoil muſt have been taken by the ſoldiery, and their officers, from the citizens of Jeruſalem, and of other places, which was never brought into the king of Babylon's regiſtered account.

That Nadir ſhould melt down gold and ſilver plate, and coin money, in a city where he did not mean to reſide, appears to us ſingular; but, poſſibly, Nebuchadnezzar alſo cut in pieces the veſſels of gold, &c. of Jeruſalem, for this very purpoſe: thereby, paying his army with tokens of his triumph. This ſeems to be juſtified by the reflection, that Belſhazzar afterwards uſed many of them at his impious feaſt; ſo that ſome were certainly preſerved. Probably thoſe which Nebuchadnezzar cut up, were ſuch as belonged to the king; and thoſe he reſerved, were ſuch as had been conſecrated to God: with which he enriched the treaſury of his idols. Or, did he cut up the golden candleſtick, ark, &c? of whoſe return to Jeruſalem we read nothing.

"Since the battle of *Karnal*, until *Nadir Shah*'s departure from *Shahjehanabad*, the loſs ſustained by the emperor and the people within and without the city, in jewels, treaſure, goods, effects, and deſtroying of fields, ſetting aſide the loſs of the buildings, mounted to very near one *arrib* of *rupees*, (125,000,000l.) out of which *Nadir Shah* carried away to the value of 70 *Crores*, (87,500,000l.) in jewels and other effects; and his officers and ſoldiers 10 *Crores*, (12,500,000l.) The charges of his army, while he continued there, the arrears, pay and gratuity advanced them, with what goods were deſtroyed by fire, and fields laid waſte, made near 20 *Crores* (25,000,000l.) more.

The particulars of what *Nadir Shah* carried away with him;

	Crore
Jewels from the emperor and *omras*, valued at	25
Utenſils and handles of weapons ſet with jewels, with the *peacock* throne, and nine others ſet with precious ſtones	9
Money coined in gold and ſilver *rupees*	25
Gold and ſilver plate which he melted down and coined [to reward his army]	5
Fine cloths and rich ſtuffs of all kinds	2
Houſhold furniture, and other valuable commodities	3
Warlike weapons, cannon, &c.	1
	70

Elephants 1000, horſes 7000, camels 10,000, eunuchs 100, writers 130, ſmiths 200, maſons or builders 300, ſtone-cutters 100, carpenters 200.

Nadir Shah had the draught of the caſtle and city of *Shahjehanabad* taken: he gave to the above-mentioned artificers, horſes, and what other carriages were neceſſary for their journey, allowing them a ſufficient pay. The terms he entered into with them were, to follow their ſeveral occupations for three years in *Kandahar*; at the expiration of which, they were to have liberty, either to return home, or continue there. But in their way to *Lahor*, ſeveral of them made their eſcape, and returned hither.

Since *Nadir Shah*'s entering this country, until his getting to *Lahor* in his march back, 200,000 of the inhabitants of this empire were deſtroyed, as follows:

From *Lahor* to *Karnal* were killed on the roads and in the villages	8000
Killed in the battle of *Karnal*	17,000
Thoſe killed during the ſpace of three days after the battle, in the highways and round about the camp, were	14,000
Thoſe killed on their march to the city, in *Sonput*, *Paniput*, and other villages that were plundered	7,000
Thoſe killed in the general maſſacre, by the exacteſt computation	110,000
After the general maſſacre were killed in *Rouh Allah Khan's Serai*, and the villages and fields round about where they went a marrauding, which is about thirty coſs each way	25,000
On their march back, in *Taniſeer* and other villages	12,000
Thoſe who had laid violent hands upon themſelves, the women who drowned and burnt themſelves, as alſo thoſe who died of famine and other hardſhips, amounted to about	7,000
	200,000

FRAZER's *Hiſtory of Nadir Shah*, *pages* 219, 222."

2E. A SURVEY OF THE SEVEN CHURCHES OF ASIA, AS THEY NOW LIE IN THEIR RUINS. 328.

"THE curious ſurveys every where extant of *Bethlehem*, *Nazareth*, and *Jeruſalem*, places ſo famous for the birth, education, and ſufferings of our *Bleſſed Saviour*, (which are owing to the induſtry and learning and curioſity of devout pilgrims, who from the firſt ages of *Chriſtianity* to this preſent, not without the deſign of providence, as I verily believe, have viſited mount *Calvary* and the *holy Sepulchre*) ſuffer us not to be unacquainted with their ſituation and ſtate: every one, who has but the leaſt guſt for antiquity, or hiſtory, or travel, or inſight into books, greedily catching at ſuch relations. But a ſadder fate ſeemed to hang over the *Seven Churches* of *Aſia*, founded by the *Apoſtles*, and to which the *eternal Son of God* vouchſafed to ſend thoſe epiſtles recorded in the book of the *Revelation* of *St. John*, which by the unpardonable careleſſneſs of the *Greeks*, (unleſs that horrid ſtupidity, into which their ſlavery has caſt them, may plead ſome excuſe herein) have lain ſo long neglected; they giving us no account of their ruins, and the *Weſtern Chriſtians* either not caring or not daring to viſit them. The *Engliſh Gentlemen* who live in *Smyrna*, out of a pious zeal and a juſtly commendable curioſity, ſome few years ſince were the firſt who made a voyage thither, to ſee the remainders of that magnificence, for which thoſe *Cities* were ſo renowned in the hiſtories of ancient times.

During my ſtay at *Smyrna*, where I arrived about the middle of *February* 1670, from *Conſtantinople*, in order to get a ſafe paſſage for *Chriſtendom* in our fleet of merchants ſhips, then lading at that ſcale, I was ſeized with the ſame curioſity. But an opportunity did not ſo eaſily preſent itſelf: the waters were not then quite down, and the plains in ſeveral places ſcarce paſſable: beſides, I wanted company, which is highly neceſſary in thoſe countries both for ſecurity and convenience; having had ſad experience by my travels in other parts of *Turkey* of the difficulties and hazards of ſuch voyages.

But our ſhips not departing till *July* following, the love and reſpect I had to antiquity, and to the memory of thoſe *Churches*, once ſo famous, made me not only forget but deſpiſe danger: and it happened very luckily, that three worthy *Engliſh* gentlemen, had taken up the ſame reſolution, and would riſque it too. The ſpring was now advanced; and we were to ſet out with all convenient ſpeed, before the heats encreaſed and grew exceſſive: and for our better ſafety, we hired two ſtout and honeſt *Janizaries*, well known to our nation; two *Armenian* chriſtians, a cook, and three grooms to look to our horſes; in all twelve of us. Which number was but neceſſary; for at that time of the year, when there is graſs in the fields for their horſes, the roads are infeſted with robbers in ſtrong and numerous parties, well mounted and armed, who take all advantages of aſſaulting paſſengers, and kill firſt, and rob afterwards: ſometimes coming twenty or thirty days journey out of the mountains of *Cilicia*, and from *Georgia*, to the furthermoſt provinces of the *leſſer Aſia* lying toward the *Archipelago* for this purpoſe.

April the third 1671, we ſet out from *Smyrna*, and went about to the northern-ſide of the bay, which runs in a good way to the north-eaſt, riding for ſeveral hours near the ſhore under the rocky mountains of *Gordilen*, which with the oppoſite mountain *Mimas*, there being high hills alſo to the eaſt, makes the haven ſo ſecure for ſhips, which lye as it were land-lockt. Our way lay northward, and ſomewhat to the weſt.

For that we might the better obſerve the turnings and windings of our journey, and the bearings of places, we took a ſea-compaſs with us. Leaving *Menamen*, which I ſuppoſe is the *Temnos* of the ancients, on the right hand, a town well ſituated, and conſiderable for the trade of dimity and ſcamity, we rode down to the river *Hermus*, not far diſtant from it, (having in our way a very pleaſant proſpect of rich plains and meadows) where we arrived after ſix hours and a half.

Hermus hath its riſe in the greater *Phrygia*, and paſſing through *Lydia* and *Æolis*, pours its waters into the bay of *Smyrna* over againſt *Vurlaw*, (famous for its hot waters, mentioned by *Strabo* under the name of θερμὰ ὕδατα, and much frequented by *Turks* and *Greeks* in the Summer-time) and not far from *Foggia-vecchia* the *Phocæa* of the ancients, where the *Athenians* firſt ſettled a colony.

The channel as wide as the *Thames* at *Windſor*, and deep withal, and not being fordable thereabouts, we were ferried over it, the current being ſomewhat ſtrong.

We rode along the banks of it towards *Chiaus-kuy*, ſituated about a mile from it, where we made our firſt *Conac* or night's lodging, having travelled this day about eight hours.

On the 4th, our day's travel was almoſt ten hours; our way lying ſtill northward. On the 5th, having rode through a wood for half an hour, we got into the plain of *Pergamus*; a moſt delightful and fruitful plain; ſeveral parts of it plowed up, the reſt yielding excellent paſturage: it extends itſelf to a very conſiderable length to the ſouth-eaſt; in ſome places about five miles over. On the north-weſt of the plain we left the river *Cetius*, which hath but a very ſmall channel, and the *Caicus* to the ſouthward of it, which we paſt over at a mile diſtance from the city on a ſtone-bridge of thirteen arches, the city lying to the north-weſt of it, where we arrived after four hours.

The *Caicus* runs with a very ſmooth ſtream, the channel about half the breadth of *Hermus*, but very apt to overflow its low banks upon the deſcent of rain and the melting of the ſnow upon the mountains, which makes thoſe plains to be ſcarce paſſable for ſome time of the year. It runs into the bay not far from *Elæa*, a city of *Æolis*, (from whence it hath its denomination) called by the *Turks Ayaſman*, on the weſtern-ſide of it, the ſcale of *Pergamus*; from which it may be diſtant about twelve or fourteen miles: this river ſeparating *Myſia* from *Æolis*.

PERGAMUS.

Pergamus the chief city of *Myſia Helleſpontica* (called by the *Turks* with a very little variation *Bergamo*) is about ſixty-four miles from *Smyrna* N. N. W. It lies under a very high and ſteep hill, by which ſufficiently ſecured from the cold northern blaſts. On the top of it is a caſtle built according to the old way of fortification, which the *Turks* in a manner neglect, it being without any artillery or other proviſions of war: they being altogether ſecure and free from the fears of having an enemy in thoſe parts.

From the caſtle there runs down eaſtward a good part of the hill a ſtone-wall; at the end of which ſome ruins of a fortification, that ſeems to have been built for the ſecurity of it that way.

The ancient ſtone-buildings, now the ordinary dwelling houſes of the *Turks*, ſtill continue in ſeveral ſtreets, the city by this means retaining ſomewhat of its former glory, amidſt thoſe many and vaſt ruins that lie about it, contrary to the fate of other churches; moſt of whoſe ancient ſtructures are wholly ruined, and pitiful *Turkiſh* houſes built of earth baked in the ſun, and beggarly cottages raiſed upon their foundations.

We went firſt to ſee the ruins of a palace, (as it is judged to be) which lie in a ſtreet to the eaſt part of the city; where we found five pillars of poliſhed marble, of about ſeven yards in length, the chapiters curiouſly wrought; in a line equally diſtant: and further on, there being a larger ſpace between, two other pillars; all which ſerve now only as ſo many props to ſupport a wall that is built cloſe to them. They are confronted on the other ſide of the ſtreet with other pillars of the ſame make, but whoſe chapiters are broken, two lying along upon the ground.

More eaſtward toward the plain lie very famous ruins of a church dedicated to St. *John*, built of brick; about fifty-ſix paces in length, and in breadth thirty-two; the walls of a very great height, two rows of windows on each ſide. Several pillars fixed within the body of the church, but broken off, and wanting much of their due heighth: the *Turks* not willing to be at any pains to clear the earth where they are fixt, and the broken pieces ſerving their purpoſe as well; which is to place them at the extremities of their graves: abundance of which we found in their burying-places in our travels where ever we came. Under the eaſt end, a large vault. On each ſide of the church is a round building, the one exactly agreeing with the other. The doors very high; oppoſite to which is a great nicchio or cavity in the wall; a vault underneath ſuſtained by a great pillar; the foundation ſtrengthened by ſeveral arches and pillars; it is eighteen of my paces in diameter within; the walls very thick.

In the upper part of the city is the rivulet *Selinus*, whoſe ſtream is very ſwift, running toward the ſouth ſouth-eaſt into the *Caicus*; over which are built ſeveral ſtone-bridges; ſome with two, ſome with three arches. By the ſtream not far from the great church, part of a wall is yet ſtanding of about ninety paces.

On the other ſide of *Selinus* is a very handſome and large church, formerly called *Sancta Sophia*, into which you aſcend by ſeveral ſtone-ſtairs; now polluted by the *Turks*, and made a *Moſch*. We obſerved a paſſage under ground from the caſtle to the *Selinus*, by which they ſupplied themſelves with water. Along the ſide of a hill from the ſouth-weſt are the remainders of an aqueduct.

On a hill to the weſt of the city we met with ſeveral vaſt ruins with ſix great arches over a water, which ſeems to have been formerly a common ſewer; and ſouth of this another range of ſix arches more, with two large rooms. The former of theſe ruins the *Turks* call *Kiz-ſerai* or the *Womens Seraglio*; telling us, that anciently they were kept there, accommodating according to their rude conception of things, who have not the leaſt knowledge of antiquity, the cuſtoms of former ages to the practice of their emperor at *Conſtantinople*, and fancying them to have been the very ſame.

More ſouthward is another great ruined building with arches, ſituated pleaſantly upon a hill; from whence we had a good proſpect of the city and the neighbouring plain; hard by which is a theatre, that opens to the ſouth, the marks of the ſteps ſtill remaining. In the declivity of which almoſt at the bottom is a marble-ſtone about ſeven ſpans in length and two in breadth, with this inſcription, ΗΡΑΚΛΗΣ. On the oppoſite ſide a marble ſtatue about two or three foot in the rubbiſh, which we cauſed to be removed by a poor *Chriſtian*; this being the only way to preſerve it; the *Turks* being ſuch profeſt enemies to all humane figures, whether painted, or in moſaick, or wrought in braſs or marble, that it would quickly be defaced and broken, if it appeared above ground. As we walked in the ſtreets, we obſerved ſeveral vaults almoſt every where.

The ſtate of the Chriſtians here is very ſad and deplorable, there being not above fifteen families of them: their chief employment is gardening, by which they make a ſhift to get a little money to pay their *heraache*, and ſatisfy the demands of their cruel and greedy oppreſſors, and maintain a ſad miſerable life. They have one church dedicated to St. *Theodore*; the biſhop of *Smyrna*, under whoſe juriſdiction they are, taking care to ſend a prieſt to officiate among them.

Having ſatisfied ourſelves with the view of *Pergamus,* on Thurſday the 6th, about ſun-riſe we ſet forward in our journey toward *Thyatira,* our way lying almoſt due eaſt, repaſſing the *Cetius* and *Caicus;* which laſt we forded at about two miles diſtance from the city.

On the 7th, from *Bak-hair* after four hours we came to a village called *Mader-kuy,* ſeated on a little hill, under which runs a little river, which loſeth its waters in the *Hermus.* In the plain before it we ſaw ſeveral pillars (about forty or fifty) ſome fixt in the ground, and others lying upon the graſs, no other ruins being near. From this village to *Thyatira* in one hour.

THYATIRA.

Thyatira (called by the *Turks Akhiſar* or the white caſtle) a city of *Lydia,* is diſtant from *Pergamus* about forty-eight miles; almoſt ſouth-eaſt, ſituated in a ſpacious plain about two miles and an half in compaſs. Very few of the ancient buildings remain here; one we ſaw, which ſeems to have been a market-place, having ſix pillars ſunk very low in the ground, about four ſpans only left above. We could not find any ruins of churches; and enquiring of the *Turks* about it, they told us there were ſeveral great buildings of ſtone under ground, which we were very apt to believe from what we had obſerved in other places, where digging ſomewhat deep, they met with ſtrong foundations, that without all queſtion have formerly ſupported great buildings; but the deſcriptions of the ancients and the ſeveral inſcriptions that we found there put it out of doubt, that this is the true *Thyatira:* though the *Greeks,* who are prodigiouſly ignorant of their own antiquities, take *Tyreh,* a town twenty-five miles to the ſouth-eaſt of *Epheſus,* to be the place, being deceived by the nearneſs of the ſound the one has with the other; upon the ſame weak pretence, as they have miſtaken hitherto *Laotik,* a town not far from *Ancyra* (*Angury* the *Turks* call it) in *Galatia,* for *Laodicea;* when we have moſt authentick proofs that it is placed near to the river *Lycus,* and not far from *Hyerapolis.* Several inſcriptions were found which mentioned the name of the city;—*Thyatira.*

I find by ſeveral inſcriptions, that the inhabitants of this city, as well as thoſe of *Epheſus,* were in the times of heatheniſm great votaries and worſhippers of the goddeſs *Diana.* In the corner of a ſtreet near a fountain upon a broken ſtone put into a wall, is the following inſcription:

ΑΡΤΕΜΙΔΙ : . : . ΟΡΕΙΤ.

To Diana *goddeſs of the mountains:* and in the burying-place of the *Turks* (who always bury their dead out of town, and near the highway, except their emperors and their relations, or ſome great men, as *Baſſas* or others, who have merited well by their ſervices of the empire, who have the privilege to be interred in cities, as *Conſtantinople, Adrianople,* or *Pruſia,* near the moſchs, or chanes in their own ground, which they had purchaſed) to the north-weſt of the city, where there are a great many ſtately pillars, which were deſigned to another uſe, is a very fair ſtone erected to the honour of one of her prieſteſſes *Ulpia Marcella* by the ſenate and people.

This city has a very great convenience of water, which ſtreams in every ſtreet, flowing from a neighbouring hill to the eaſtward of it about a mile off; there being above three thouſand five hundred pipes, if the *Turks* may be credited, to convey it to every part of it. It is populous, inhabited moſt by *Turks,* who have eight moſchs here, few *Chriſtians* reſiding among them; thoſe *Armenians* we found there being ſtrangers, who came thither to ſell ſhaſhes, handkerchiefs, &c. which they bring out of *Perſia.* They are maintained chiefly by the trade of cotton-wool, which they ſend to *Smyrna,* for which commodity *Thyatira* is very conſiderable. On the 8th we left *Thyatira.*

In our way we repaſſed the *Hermus*, over a large ſtone-bridge, that ſeems to have been built of late years, and after two hours and a half paſſing through a village called *Jaroſh-kuÿ*, that lies about two miles on this ſide, we arrived at *Sardes*, having been eleven hours on horſeback: our way all along from *Thyatira* lying almoſt due ſouth.

SARDES.

Sardes (retaining ſomewhat of its name ſtill, though nothing of its ancient glory, being called by the *Turks*, *Sart*) is ſituated at the foot of the famous mountain *Tmolus*; on the north-ſide of it, having a ſpacious and delightful plain before it, watered with ſeveral ſtreams that flow from the neighbouring hill to the ſouth-eaſt, and with the *Pactolus*, ariſing from the ſame, on the eaſt, and encreaſing with its waters the ſtream of *Hermus*, into which it runs; is now a very pitiful and beggarly village, the houſes few and mean; but, for the accommodation of travellers, it being the road for the *Caravans* that come out of *Perſia* to *Smyrna* with ſilk, there is a large chane built in it, as is uſual in moſt towns that are near ſuch publick roads, or have any thing of trade; where we took up our quarters, the *Turks* refuſing to admit us into their houſes and lodge us, hearing from our *Janizaries*, that we were *Franks*. The inhabitants are for the moſt part ſhepherds, who look to thoſe numerous flocks and herds which feed in the plains.

To the ſouthward of the town at the bottom of a little hill, the caſtle lying eaſtward of them, are very conſiderable ruins ſtill remaining, which quickly put us in mind of what *Sardes* was, before earthquakes and war had cauſed thoſe horrid deſolations here; there being ſix pillars ſtanding of about ſeven yards in compaſs; and about ten in height; beſides ſeveral vaſt ſtones, of which the other pillars that are thrown down were made, one placed upon the other, and ſo exactly cloſed in thoſe that ſtand, as if they were one entire piece, now lying by in a confuſed heap; the firſt row of pillars ſupporting huge maſſy ſtones that lie upon them.

From hence we went up to the caſtle which lies eaſtward; the aſcent very ſteep, in ſome places almoſt perpendicular; ſo that we were forced to take a great compaſs about to gain the top of the hill, whereon it ſtands; eaſy enough to be undermined, having no rock to ſupport it; but what might be as well impregnable for its ſtrength, as inacceſſible for its height in former ages.

Within the caſtle we found this inſcription upon the chapiter of a pillar:

ΦΙΛΗ ΤΙΜΩΛΙΣ ΕΤΕΙΜΗ
ΣΕΝ ΕΚ ΤΩΝ ΙΔΙΩΝ ΤΙΒΕ
. . ΟΝ ΚΑΙΣ

By which it appears that it was erected in honour of *Tiberius* the emperor, whom *Sardes* ought to acknowledge as a ſecond founder; he having taken care to repair the breaches cauſed by an earthquake, and having given it the form of a city again, as *Strabo* has recorded.

Eaſterly of the caſtle lie the ruins of a great church; and north of them other vaſt ruins, the walls ſtill remaining of a very conſiderable length, with ſeveral diviſions and apartments; all which take up a great compaſs of ground: whether it was the chief ſeat of the governour, or the public court of juſtice, or the place where the citizens uſed to convene, at this diſtance of time, and in ſo great a confuſion wherein it is involved, is difficult to conjecture: but whatever it was when it ſtood, it muſt needs have been very ſtately and glorious. We met with other ruins all along this tract, which made us quickly conclude, that the greateſt part of the city lay this way.

The *Turks* have a moſch, which was formerly a Chriſtian church; at the entrance of which are ſeveral curious pillars of poliſhed marble. Some few Chriſtians there are who live among them, working in gardens and doing ſuch like drudgery; but who have neither church nor prieſt to aſſiſt them and adminiſter the holy ſacraments to them: into ſuch a ſad and miſerable condition is this once glorious city and church of *Sardes*, the metropolis of *Lydia*, now reduced.

On the 10th we ſet out from *Sardes*, and arrived at *Philadelphia*.

PHILADELPHIA.

This city, diſtant from *Sardes* to the ſouth-eaſt about twenty-ſeven miles, is ſituated upon the riſing of mount *Tmolus*; the ſtreets to a good height lying one above another, which gives it a very advantageous proſpect from moſt parts into the plain both toward the north and eaſt.

It is called by the *Turks* *Alah ſhahr* or the *fair city*; which muſt be underſtood only in reference to the ſituation; for there is nothing of building in it to make it deſerve that name. A city formerly of as great ſtrength as beauty, having had three ſtrong walls toward the plain; a great part of the inmoſt wall yet ſtanding, though decayed and broken down in ſeveral places, with ſeveral baſtions upon it. Defended by them, but more by the valour of the inhabitants, it maintained its liberty, and held out againſt *Ur-chan* and *Morat* the firſt, when all the leſſer *Aſia* beſides had been over-run by the *Ottoman* forces; but at laſt, in the reign of *Bayazid* the firſt, whom the *Turks* call *Yilderim* or *Lightning*, after a long reſiſtance, the *Philadelphians* having made ſeveral ſallies, but all in vain, to remove and raiſe the ſiege, it was forced to ſubmit to the fate of other cities, and became a prey to the barbarous conqueror, who was not wanting in cruelty to expreſs his revenge and furious rage againſt the diſtreſſed citizens for daring to withſtand ſo long his victorious arms: there being about a mile and a half out of town to the ſouth, a thick wall of men's bones confuſedly cemented together with the ſtones; in all probability raiſed by his command: (for ſure none but ſuch a barbarian would have done it) in compliance perchance with ſome raſh vow that he had made, when he lay fretting and ſtorming before it. The churches felt the terrible effects of his fury as well as the inhabitants; moſt of them being demoliſhed and turned into dung-hills; as is that of St. *John* to the ſouth-eaſt, moſt probably the cathedral for its largeneſs, where they throw their rubbiſh and filth; and the reſt made moſchs. Southward is the river *Cogamus* flowing from the hill; abundance of vineyards all along, which the poor *Greeks* uſed to cultivate, but were at that time deterred from making wine, by reaſon of the ſevere prohibition of the *Grand Signor*; ſo that here, as a *Greek Pappas* told us, they had ſcarce wine enough for the ſacrament. The city is very populous, there being above five hundred *Janizaries* in it, who according to their privileges (the government being ſo much in their favour) can be judged only by their *Serdar* or captain; the *Cady* or civil governor having no power over them in the leaſt. Next to *Smyrna*, *Philadelphia* has the greateſt number of *Chriſtians* above the other metropolitical ſeats, there being above two hundred houſes of them there, and four churches; whereof the chief is dedicated to Τῃ Παναγία, or the holy Virgin *Mary*, the other three to St. *George*, (a great ſaint among them) St. *Theodore*, and St. *Taxiarches*.

On the 12th, after three hours riding from *Philadelphia*, we paſt over the river *Cogamus*, whoſe channel was narrow, but ſtream deep and full; and leaving the plains ſome hours after, we climbed up the *Tmolus*, which we found in ſome places very ſteep and rocky; on each ſide covered with vaſt numbers of pine and fir-trees; and having gained the top, we entered into a wood very dangerous to paſſengers, there being that ſhelter for thieves in it, and that advantage they have, keeping together upon the hills, between which the road lies, to pour down their ſhot upon them: after three hours paſt out of it, and getting on the other ſide of the mountain, we came at laſt to a village called *Koſh-yenigeh-kuy*, where we lodged that night, having travelled twelve hours compleat.

On the 13th, about a quarter of a mile hence, we went to ſee ſeveral ruins, which in all probability, by their diſtance from *Hierapolis*, muſt be thoſe of *Tripolis*; of which nothing left but huge maſſy ſtones lying confuſedly in heaps, and the appearance of a caſtle and theatre; near to which we forded the *Mæander*, and about four hours after we came to *Hierapolis*.

Hierápolis (now called by the *Turks Pambuck-Kulaſi* or the *Cotton Tower*, by reaſon of the white cliffs lying thereabouts) a city of the greater *Phrygia*, lies under a high hill to the north, having to the ſouthward of it a fair and large plain about five miles over, almoſt directly oppoſite to *Laodicea*, the river *Lycus* running between, but nearer the latter; now utterly forſaken and deſolate, but whoſe ruins are ſo glorious and magnificent, that they will ſtrike one with horror at the firſt view of them, and with admiration too; ſuch walls, and arches, and pillars of ſo vaſt a height, and ſo curiouſly wrought, being ſtill to be found there, that one may well judge, that when it ſtood, it was one of the moſt glorious cities not only of the eaſt, but of the world. The numerouſneſs of the temples there erected in the times of idolatry with ſo much art and coſt, might ſufficiently confirm the title of the *holy city*, which it had at firſt, derived from the hot waters flowing from ſeveral ſprings, to which they aſcribed a divine healing virtue, and which made the city ſo famous; and for this cauſe *Apollo*, whom both *Greeks* and *Romans* adored as the god of *Medicine*, had his votaries and altars here, and was very probably their chiefeſt deity. In the theatre, which is of a large compaſs and height from the top, there being above forty ſtone ſeats, we found upon a curious piece of wrought marble belonging to a portal theſe words

ΑΠΟΛΛΩΝΙ ΑΡΧΗΓ

To Apollo *the chief preſident*, a title peculiar to him. Where theſe ſprings ariſe, is a very large bath curiouſly paved with white marble, about which formerly ſtood ſeveral pillars now thrown into it.

Hence the waters make their way through ſeveral channels which they have formed for themſelves; oftentimes overflowing them, and which cruſting the ground thereabouts, which is a whitiſh ſort of earth, turns the ſuperficial parts into a tophus. Several tombs ſtill remain; ſome of them almoſt entire, very ſtately and glorious, as if it had been accounted a kind of ſacrilege to injure the dead; and upon that account they had abſtained from defacing their monuments; entire ſtones of a great length and height, ſome covered with ſtones ſhaped into the form of a cube, others ridge-wiſe.

On the 14th in the morning, we ſet forward for *Coloſſe*, where within an hour and a half we arrived.

COLOSSE.

Coloſſe, by the *Turks* called *Chonos*, is ſituated very high upon a hill, the plains under it very pleaſant; but we were no ſooner entered into it, but we thought fit to leave it; the inhabitants being a vile ſort of people; ſo that we doubted of our ſafety among them. There ſtill remain ſome poor Chriſtians, notwithſtanding thoſe horrid abuſes they are forced to endure: but without any church or prieſt: poor miſerable *Greeks*, who amidſt that ignorance and oppreſſion they labour under, retain the profeſſion of *Chriſtianity* ſtill, though they have forgot their own language, and ſpeak only *Turkiſh*. Haſtily quitting the town, not long after we met the *Vaivod* of *Dingilſley*, a very large and handſome *Turkiſh* town about four miles to the ſouth from *Laodicea*, with about three hundred horſe in purſuit of a famous robber called *Inge Morad*, who with a party of two and twenty horſe had alarmed the whole country. Our way lay almoſt weſt to *Laodicea*, where we arrived after ſix hours and a half, and paſſing down the hill, lodged at the bottom of it to the north of the ruins in a poor village called *Congeleh*.

LAODICEA.

Laodicea (called by the *Turks Eſki Hiſar* or the *old Caſtle*) a city of *Lydia* according to the geography of the ancients, is above twenty miles diſtant from *Coloſſe*, ſituated upon ſix or ſeven hills, taking up a vaſt compaſs of ground. To the north and north-eaſt of it runs the river *Lycus* at about a mile and a half diſtance: but more nearly watered by two little rivers, *Aſopus* and *Caper*; the other to the ſouth-eaſt; both which paſs into the *Lycus*, and that into the *Mæander*. It is now utterly deſolated, and without any inhabitant; except wolves, and jackals, and foxes: but the ruins ſhew ſufficiently what it has been formerly: the three theatres and the *Circus* adding much to the ſtatelineſs of it, and arguing its greatneſs. That whoſe entrance is to the north-eaſt is very large, and might contain between twenty and thirty thouſand men, having above fifty ſteps which are about a yard broad, and a foot and a quarter in height one from another, the plain at the bottom being about thirty yards over. A ſecond that opens to the weſt; and a third, a ſmall one, whoſe entrance is to the ſouth: the *Circus* has about two and twenty ſteps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other: the entrance to the eaſt. At the oppoſite extremity is a cave that has a very handſome arch.

To the ſouth-eaſt are the ruins of a fortification; not far an aqueduct, the channel of which is cut through maſſy ſtones: formerly there were two rows of pillars from ſouth-eaſt to the north-weſt, the baſes only remaining, continued on a great way, and other rows from north-eaſt to ſouth-weſt, which probably might bound the walk leading to ſome palace.

The walls of a very large church ſtill remain; to the weſt-ſide of which are adjoining three very curious arches.

More to the ſouthward two rows of arches, five on each ſide.

On the 16th we left the village an hour after ſun-ſet, the moon favouring us; and after ſix hours and a half, at the bottom of a ſmall hill, but not far diſtant from a very high one, we ſaw a boiling fountain, whoſe waters were extraordinary hot and ſcalding; it ſent forth a very thick vapour like the ſmoke of charcoal, which diffuſed itſelf over the plain. About half a mile thence we croſs again the *Mæander* over a very rotten and dangerous wooden-bridge, a fair and large bridge of ſtone ſomewhat above it being ſo broken in the midſt, that there is no paſſing over it, and ſo entered upon the pleaſant and fruitful plains of *Apamea*, watered by the *Mæander*, whoſe various windings and turnings we obſerved with great pleaſure and ſatisfaction: riding all along its banks for ſeveral hours. After almoſt ſeventeen hours riding arrived at *Nozli*.

On the 18th, after we had rode three hours from *Nozli* we came to a village called *Teke-kuy*, very pleaſantly ſituated, and about a quarter of a mile thence on the right hand went to ſee ſeveral great ruins that lie on the north upon a hill; between which and the oppoſite great hill is a very lovely plain. We made up to the ruins of the caſtle, and a great aqueduct: other vaſt ruins lying diſperſed up and down for a great way: theſe ruins are called by the *Turks Sultan Hiſar* or the Sultan's Caſtle; and can be no other than thoſe of *Tralles*, formerly the ſeat of a biſhop, and a famous city in the firſt beginnings of *Chriſtianity*: ſituated about three quarters of a mile from the *Mæander*. Having travelled eight hours this day, we came to *Guzel-Hiſar*, where we took up our lodging in a chane.

Guzel-Hiſar or the *fair Caſtle*, a very great and well built town, walled, and having very handſome gates, with ſeveral moſchs. We found in it ſeveral pillars and ancient buildings, which made us conclude by its diſtance from *Tralles*, that it is *Magneſia ad Mæandrum*, formerly the ſeat of a biſhop, to diſtinguiſh it from another city of that name in the ſame province, upon mount *Sipylus*. It is now maintained by the trade of cotton yarn, which they ſend to *Smyrna*, carravans going weekly hence.

On the 19th, from *Guzel-Hiſar* to *Gherme-aule* we made it ſix hours; our way lying north-weſt.

On the 20th, our way lay hence weſt by north, till we came to deſcend the hill, upon the top of which we had ſeen the iſland *Samos* to the north-weſt; at the bottom is a very large aqueduct with three great arches below, and five above, to convey the water from one ſide of the hill to the other, and ſo to *Epheſus*, where we arrived after ſix hours.

EPHESUS.

Epheſus called by the *Turks Ayaſaluk*, formerly the chief metropolis of the *Lydian Aſia*, and the ſeat of the *Roman Proconſul*, (who had the government of theſe parts) as being the principal city ſubject to his juriſdiction, was not then ſo famous in its flouriſhing and glory, as it is diſmal and deſpicable at preſent; being reduced to an inconſiderable number of poor cottages, wholly inhabited by *Turks*; is diſtant from *Smyrna* to the ſouth-eaſt about forty-ſix miles. It lies to the ſouth of the river *Cayſtrus* in a plain (abounding with tamariſk, growing to ſuch an height as to hide a man on horſeback) under two hills; the one to the ſouth-eaſt, which runs out but a little way; the other, which is very high, to the ſouth; under which lay the moſt conſiderable parts of the city: between which is a plain of about a quarter of a mile in breadth: upon the ſides of both are very great ruins, the walls and ſome arches remaining: upon the latter are the ruins of a wall, which ſeemed to have bounded the city that way, with ſeveral caves upon the declivity of it. There lie diſperſed upon the ground in ſeveral places vaſt marble pillars; ſome white, others ſpeckled; theſe latter hard by the temple of *Diana*, of about ſeven foot in diameter, and about forty foot in height; their chapiters fallen off, and lying near them proportionable, of about eleven or twelve foot ſquare, and about four or five foot thick, the baſes whereon they were fixed being alike thick.

The temple of *Diana* (for ſo tradition and fancy will have it, though I ſuppoſe it might have been a *Chriſtian* church built upon the ruins of it) is to the weſt north-weſt; where lie ſtones of a huge weight heaped one upon another; it lies north north-eaſt, and ſouth ſouth-weſt, the entrance from the former, as we conjectured by reaſon of a very fair gate that way ſtill remaining, formerly encloſed with a wall (taking up a good compaſs of ground, where they might have their gardens and other accommodations) though moſt of it now broken down: to the weſt of it. Having lighted our tapers, and made faſt our cord, we went into the labyrinth on the right-hand, where after a deſcent of ſeveral foot, we crept through a narrow paſſage, and ſo paſt forward in a direct line. On each ſide were ſeveral rooms, that open into others, built arch-wiſe; the alleys being ſo low, that we were forced to creep through them too; and having continued for above a quarter of an hour in theſe ſubterranean vaults built very artificially, and intended only at firſt as a foundation of the temple, (though not undeſervedly called a labyrinth, by reaſon of its ſeveral turnings, and the difficulty of finding a paſſage out of it without the help of a clew) being ſomewhat ſolicitous of the ill effects of the damps and the thick air, which put us into an extraordinary ſweat, we haſted to enjoy the freſh air and the comfortable light of the ſun.

To the ſouth-weſt of the temple are the remains of a watch-tower or caſtle, placed upon a high rocky hill, whence there is a very fair proſpect of the ſouth-weſt ſea, and of the promontory *Trogyllium.* Tradition will have this to be the place where St. *Paul* was impriſoned, out of reverence to which it is ſo called; though the ſituation, and the narrowneſs of it, it being not above eleven or twelve paces ſquare, incline me to believe, that it was only intended for a watch-tower to obſerve what ſhips paſs to and again in thoſe ſeas; from which it may be diſtant about five miles. Here we obſerved to the north-weſt the various turnings of the *Cayſter*, more crooked than thoſe of *Mæander*, watering the plains below.

On the north-eaſt of *Diana's* temple lies upon the ground a very large font of porphyry, the inmoſt circle being about ſix foot in diameter, which is called by the name of *St. John's Font*, there being four pillars not far from it, upon which they ſuppoſe it was raiſed. A thing very unlikely, that in thoſe ſad times of perſecution under *Domitian* and *Trajan*, when the poor *Chriſtians* were forced to ſerve *God* in grottas, and converts were baptized ſecretly, there ſhould be ſuch care taken to do it in ſo ſtately a laver. On the eaſt are the aqueducts.

Upon the ſide of the eaſtern hill is the cave of the ſeven ſleepers; near it ſeveral ſmall arches; and more forward of them a very large arch, within which are ſeveral little caverns.

On the north is St. *John's* church, turned into a moſch; about ſeventy paces in length, and five and twenty in breadth. In it are four pillars ſtanding in a row, of excellent porphyry, of about five feet in diameter, and much about the bigneſs of thoſe that are in *Sultan Suleiman's* moſch in *Conſtantinople*, and about forty feet in heigth, which ſupport two cuppolas, the glaſs windows ſtill remaining; before it a very large and fair entrance.

Here are two very ſpacious theatres, the one under the ſouthern hill, the other to the weſt, near which is a ſtately gate, where I found theſe words engraven in two places.

T 2 ACCENSORENSI ET ASIAE.

On the 21ſt, within a mile of *Epheſus* we paſſed over the *Cayſter*, a very deep river.

From hence we clambered over the *Alyman*, which is extraordinary bad way; part of the famous mountain *Mimas*, (which runs as far as Cape *Cornobbero*, the *Turks* call it *Kara-borun*, or the Cape with the black noſe, at the entrance into *Smyrna* bay) which we paſſed over in two hours. After ten hours we forded a little river called *Haleſus*, that runs into the ſea at *Colophon*; two hours beyond which is a *Turkiſh* town called *Giama-baſkee*, ſituated in a ſpacious plain, with ſeveral handſome moſchs in it; where not meeting with any accommodation, we rode half a mile further to a poor village called *Karagick-kuy*, where we lodged, and the next morning we arrived ſafe at *Smyrna*, being the twentieth day from our departure.

SMYRNA.

This city, called by the *Turks Eſmir*, lies in the bottom of a bay, which is encompaſſed with high mountains on all ſides except to the weſt, about ten leagues in length, where is good anchoring ground, and the water deep; ſo that the ſhips ride near the merchants ſcales, who for their convenience live by the water ſide. The breadth at the bottom may be, I gueſs, about two or three miles. To the north is the river *Meles*. This is one of the moſt flouriſhing cities of the leſſer *Aſia*, both for its great trade and the number of its inhabitants; in which I include *Franks*, *Jews*, and *Armenians*, as well as *Greeks* and *Turks*. Little of its ancient glory is left ſtanding, earthquakes and fire and war having made as great deſolations and waſtes here, as in the other parts of *Anatolia*. It is certain from the numerous foundations continually dug up, that the greateſt part of the buildings anciently were ſituated upon the ſide of the hill, and more to the ſouth: the houſes below toward the ſea being built, ſince *Smyrna* became of late years a place of trade. On the top of the hill, which overlooks the city and bay, is an old caſtle without any regular fortifications about it, and in a manner ſlighted; there being only two or three guns for faſhion's ſake mounted, with which they ſalute the new moon of *Bairam*, and the captain *Baſſa*, when he comes into the port with his armata of galleys. Near the entrance is a marble head, the noſe of which is cut off by the *Turks* out of their great zeal and hatred of all kind of humane figures eſpecially. I found nothing in it obſervable but a ciſtern, or perchance a granary under ground, propt by pillars, and the bottom curiouſly plaiſtered over; the work of the ancient *Greeks*: but much inferior to one I ſaw in the *long Iſland* juſt within the bay on the ſide of the hill, into which there is a deſcent of about eight or nine feet; the buildings very regular and ſtately, having twenty pillars in length, and five in breadth, the diſtance between each about ſeven of my paces, that is above one hundred and ſixty paces one way, and above thirty five another.

At a little diſtance from which is another, almoſt of the ſame bigneſs, but filled with water; the iſland being altogether uninhabited, but full of wild hogs and hares.

On the ſides of the other gate of the caſtle are yet to be ſeen two eagles, the enſigns of the *Romans*, delineated at large, and handſomely enough.

In our deſcent to the ſouth-eaſt we entered the amphitheatre, where St. *Polycarp* firſt biſhop of this city was martyred, the ſtony ſteps being removed for the moſt part by the *Turks*, for their buildings and other uſes.

In the ſides are ſtill to be ſeen the two caves oppoſite to each other, where they uſed to encloſe their lions; fighting with beaſts being in ancient times the great diverſion of the people of this country, and to which they uſually condemned their ſlaves, and the poor *Chriſtians* eſpecially.

On the ſide of the hill, but ſomewhat lower, is the ſepulchre of this great ſaint, which the *Greeks* ſolemnly viſit upon the anniverſary feſtival conſecrated to his memory: in compliance with an ancient cuſtom in uſe almoſt from the times of his martyrdom, as *Euſebius* relates in the 4th book of his *Eccleſiaſtical Hiſtory*, chap. 15. It is placed in a little open room, that poſſibly might be ſome chapel: in the entrance of which I found this inſcription upon a marble ſtone now placed in a chimney.

ΑΥΤΟΚΡΑΤΟΡΙ
ΑΔΡΙΑΝΩΙ
ΟΛΥΜΠΙΩΙ ΣΩΤΗΡΙ
ΚΑΙ ΚΤΙΣΤΗΙ

The poor *Greeks* are very careful in repairing this monument, if it any way ſuffers, either by the weather, it being expoſed to the air, or by the *Turks*, or by the *weſtern Chriſtians*, who break off pieces of marble and carry them away as reliques; an earthen diſh hanging by, to receive the aſpers any either out of curioſity or veneration and reſpect to the memory of the bleſſed martyr ſhall beſtow for the repair of his tomb.

Nigh hereunto are ſeveral arches, ſtones of huge bigneſs lying upon the ground, and a great building having three large rooms upon a floor; which perchance was a place of judicature: the front having been formerly adorned with four pillars, the baſes of which at preſent only remain. Not many years ſince, in a lane towards the north-eaſt, digging for a foundation, they met with ſeveral rows of ſquare ſtones placed regularly one above another, and in all probability it might be part of a fane or temple in the times of heatheniſm. In the walls of the city I obſerved, a great cavity almoſt in every ſquare ſtone resembling ſomewhat a *Roman* V, which ſome fancy might be in honour of the emperor *Veſpaſian*, who was a great benefactor to this city. But the figure not being always the ſame, but admitting great variety, I am apt to believe it was rather made by the maſons, that the ſtones might be the better cemented together. About a mile from the town are the ruins of a church, which the *Franks* call by the name of *Janus*'s temple: which I believe rather to have been dedicated to St. *John*, the great ſaint of the Eaſt, and that hence the miſtake of the name is to be fetched.

The *Turks* have here thirteen moſchs; the *Jews* ſeveral ſynagogues; and yet though *Smyrna* ſtill retains the dignity of a metropolitical ſeat; the *Greeks* have but two churches, the one dedicated to St. *George*, the other, if I do not miſ-remember, to St. *Photinus*. The *Armenians* have only one church.

By this ſhort and imperfect ſurvey the curious reader may be ſadly convinced, in what a pitiful and deplorable condition theſe once famous and glorious churches of *Aſia* are at this day; churches, which had the *apoſtles* for their founders, and which yielded ſo many martyrs, and which abounded with ſo many myriads of *Chriſtians*, whoſe patience and valour tired out and wearied, and at laſt triumphed over, the tyranny, the malice, and the hatred of their *heathen* perſecutors; and which afterward, when the empire became *Chriſtian*, and the civil power ſubmitted itſelf to the law and diſcipline of Chriſt, and when the croſs, which before was had in ſuch execration, was held the higheſt ornament of the crown, advanced in ſplendor and glory above what they had enjoyed in the times of *heatheniſm*, and which, upon a due conſideration of circumſtances, one might have truly enough judged ſhould have been eternal, and placed almoſt out of all poſſibility of danger and ruin, now turned into heaps of rubbiſh; ſcarce one ſtone left upon another, ſome of them utterly uninhabited, and the remains of all horribly frightful and amazing. I ſhall not here lament the ſad traverſes and viciſſitudes of things, and the uſual changes and chances of mortal life, nor upbraid the *Greeks* of luxury and ſtupidity, which have brought theſe horrid deſolations upon their country: theſe are very uſeful but very mean and ordinary ſpeculations. That which affected me with the deepeſt anguiſh and moſt ſorrowful reſentment when I was upon the place, and does ſtill, was and is a reflection upon the threat made againſt *Epheſus* in the ſecond chapter of the *Revelations* of St. *John*, who made his abode in that city, and died there. *Remember from whence thou art fallen, and do the firſt works: or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent.* And upon a farther and more ſerious conſideration, as I ſorrowfully walked through the ruins of that city eſpecially, I concluded moſt agreeably, not only to my function, but to the nature of the thing, (and I am confident no wiſe or good man who ſhall caſt his eyes upon theſe looſe and haſty obſervations will deny the concluſion to be juſt and true) that the ſad and direful calamities which have involved theſe *Aſian* churches, ought to proclaim to the preſent flouriſhing churches of *Chriſtendom*, (as much as if an angel were ſent expreſs from heaven to denounce the judgment) what they are to expect, and what may be their caſe one day, if they follow their evil example, that *their candleſtick may be removed* too, *except they repent, and do their firſt works*; and that their ſecurity lies not ſo much in the ſtrength of their frontiers, and the greatneſs of their armies, (for neither of theſe could defend the *Eaſtern Chriſtians* from the invaſion and fury of the *Saracens* and *Turks*) as in their mutual agreements, and in the virtues of a Chriſtian life.

TRAVELS *by* THO. SMITH, B. D. 1678.

2F. CONSIDERATIONS ON THE GENEALOGY OF JESUS CHRIST. 329.

THE natural relations of life, as father, ſon, brother, ſiſter, &c. and all their "various charities," are ſo univerſally objects of attention, being objects of a deſire implanted by Nature itſelf, for the moſt important purpoſes, that when Providence has denied them to us, or has deprived us of them, we look around for ſubſtitutes, and are uneaſy, till we have obtained a relation, which may in ſome degree anſwer their purpoſe. As the principle of lineal deſcent, and the courſe of affection paſſing by deſcent, is the ſtrongeſt in Nature, we are not ſurprized when we find the cuſtom of adoption is practiſed by thoſe, who not having a primary object of affection, deſire to poſſeſs the neareſt reſemblance to it which can be obtained.

Adoption, as it reſpects parents procuring to themſelves children, is what I mean to conſider: Now, this is, *firſt*, when a man, or woman, having no iſſue of either ſex, adopts a child; — whether ſon, or daughter. *Secondly*, when a parent having a daughter, 1. marries her to a man, whom, in conſequence of that marriage, he adopts as his ſon: 2, when he adopts the children (or the eldeſt ſon) of his daughter, by ſuch marriage. As an inſtance of the firſt kind of adoption,—Sarah, having no iſſue, procured a child, by the intervention of Hagar; and Iſhmael was her adopted ſon. In like manner Rachel, and Leah, by the intervention of their handmaiden, did the ſame.

But we have ſome inſtances of the other kind of adoption,—that of a father having a daughter only, and adopting her children. Thus, 1 Chron. ii. 21. Machir (grandſon of Joſeph) called the father of Gilead, (*i. e.* the chief of that town) gave his daughter to Hezron, *who took her; and he was a ſon of ſixty years* (ſixty years of age) *and ſhe bare him Segub: and Segub begat Jair, who had twenty-three cities* in the land of Gilead, which, no doubt, was the landed eſtate of Machir, who was ſo deſirous of having a male heir to inherit them. Jair acquired a number of other cities; which made up his poſſeſſions threeſcore cities: however, as well he, as his poſterity, and their cities, inſtead of being reckoned to the family of *Judah*, as they ought to have been, by their *paternal* deſcent, from Hezron, are reckoned *as ſons of Machir, the father of Gilead*." Nay more, it appears, Numbers xxxii. 41. that this very Jair, who was, in fact, the ſon of Segub, the ſon of Hezron, the ſon of *Judah*, is expreſsly called "Jair, the ſon of *Manaſſeh*," becauſe his maternal (rather his adopting) great grandfather was, Machir the ſon of Manaſſeh; and Jair inheriting his property, was his repreſentative by deſcent. So that we ſhould never have ſuſpected his being other than a ſon of Manaſſeh, *naturally*, had we only had before us the paſſage in Numbers.

In like manner, Sheſhan, of the tribe of Judah, gives his daughter to Jarha, an Egyptian ſlave, (whom he no doubt liberated on that occaſion) but the poſterity of this marriage, Attai, &c. are not reckoned to Jarha, as an Egyptian, but are reckoned to Sheſhan, and ſucceed to his eſtate and ſtation in Iſrael. *Vide* verſes 34, &c.

So we read, that Mordecai adopted Eſther, his niece, *he took her to himſelf to* be a *daughter*, (*Heb.* "to daughter," as we ſay, to take *to wife*). N. B. This being in the time of captivity, Mordecai had no landed eſtate; for if he had had any, he would not have adopted a daughter, but a ſon, Eſther ii. 7.

So, the daughter of Pharaoh adopted Moſes: *and he was to her to* be a *ſon* (literally, *to ſon*—as before) Exod. ii. 10.

So we read, Ruth iv. 17. that Naomi had a ſon: *a ſon is born to Naomi;* when indeed it was the ſon of Ruth; and only a diſtant relation, or none at all, to Naomi:

who was merely the wife of Elimelech, to whom Boaz was a kinſman, but not the neareſt.

So we read of Hiram, the artificer, that he was the ſon of a widow woman—*herſelf of the tribe of Naphthali:* 1 Kings vii. 14. but he is deſcribed, 2 Chron. ii. 14. as the ſon of a woman, of *the daughters of Dan.*

I might alſo obſerve, that we have in another part of Scripture a paſſage which has no inconſiderable difficulty in relation to kindred; but which, perhaps, is allied to ſome of theſe principles: the reader will perceive it at once, by comparing the columns.

2 KINGS xxiv. 17.	2 CHRON. xxxv. 1.
"And the king of Babylon made Mattaniah, his [*Jehoiachin's*] FATHER'S BROTHER, king in his ſtead; and changed his name to Zedekiah." *By this it appears, that, Zedekiah was* SON *to Joſiah, the father of Jehoiachin; and conſequently that he was* UNCLE *to Jehoiachin.*	"Jehoiachin reigned three months and ten days in Jeruſalem, and when the year was expired, king Nebuchadnezzar ſent and brought him to Babylon, with the goodly veſſels of the houſe of the Lord; and made Zedekiah, HIS BROTHER, king over Judah and Jeruſalem."

JEREMIAH i. 2, 3.	1 CHRON. iii. 16.
"In the days of Jehoiakim, the ſon of Joſiah, king of Judah; unto the eleventh year of Zedekiah, the SON of Joſiah, king of Judah." Alſo, chap. xxxvii. 1. "And king Zedekiah, the SON of Joſiah reigned"———	"And the SONS of Jehoiakim were, Jeconiah his ſon, *Zedekiah* HIS SON." *By this it appears, that Zedekiah was* SON *to Jehoiakim.*

How is this? Zedekiah is called in Kings "the ſon of Joſiah:" in Chronicles he is called "the ſon of Jehoiakim!" . . . By way of anſwer,

Obſerve, 1. the word דדו DODO, rendered "father's brother" *i. e. uncle*, in Kings, is capable of the ſenſe of *favorite*, or one preferred, ſelected from among many, and this may be the import of the paſſage, "And the king of Babylon made Mattaniah *his favorite*—king."

Obſerve, 2. Zedekiah was the ſon, by natural iſſue, of Jehoiakim; whereby he was grandſon to Joſiah: but, might not his grandfather *adopt him*, as his ſon? We find Jacob doing this very thing, to Ephraim and Manaſſeh, the ſons of Joſeph; "as Reuben and Simeon they ſhall be mine:" and they, accordingly, are always reckoned among the SONS of Jacob. In like manner, if Joſiah adopted Zedekiah, his grandſon, to be his own ſon, then would this young prince be reckoned to him, and both places of Scripture are correct: as well that which calls him the ſon of his real father, Jehoiachim; as that which calls him the ſon of his adopting father, Joſiah. That this might eaſily be the fact, appears by the dates: for Joſiah was killed *ante* A. D. 606, at which time Zedekiah was eight, or nine years old: he being made king *ante* A. D. 594. when he was twenty-one. By this ſtatement the whole difficulty, which has greatly perplexed the learned, vaniſhes at once.

N. B. Amutal, the daughter of Jeremiah of Libnah, was *king's mother* (*vide* No. XVI. page 21,) not *natural* (but *official*) mother to both Jehoahaz, and Zedekiah.

I believe other examples might be found in Scripture; but theſe I think enough to eſtabliſh the principle, for the purpoſe on which we mean to reaſon, at preſent: which is, in reference to the *double parentage* of Joſeph the father of Jeſus, as ſtated in the genealogies of Matthew, and Luke. After conſidering thoſe genealogies we ſhall return to the ſubject of adoption.

It ſhould ſeem then, that in any of theſe inſtances, the party might be deſcribed, very juſtly, and yet very contradictorily:—as thus,

1. Jair was the ſon of Manaſſeh . . . . but,
2. Jair was begotten by Judah.

1. Attai was the ſon of Sheſhan . . . . . but,
2. Attai was begotten by Jarha.

1. Eſther was the daughter of Mordecai . . . . . but,
2. Eſther was begotten by Abihail.

1. Moſes was the ſon of Pharaoh's daughter . . . . . but,
2. Moſes was begotten by Amram.

1. Obed was the ſon of Naomi . . . . . but,
2. Obed was the child of Ruth.

1. Hiram was of the tribe of Naphthali . . . . but,
2. Hiram was of the tribe of Dan.

1. Zedekiah was ſon to Joſiah . . . . . but,
2. Zedekiah was ſon to Jehoiachin.

This kind of double parentage would be very perplexing to us, as it is not according to our cuſtoms; and poſſibly it might be ſomewhat intricate where it was practiſed; however, it occurs elſewhere, beſide in Scripture. We have a very remarkable inſtance of it, in a Palmyrene inſcription, copied by Mr. WOOD, &c. who remarks, that it is much more difficult to underſtand, than to tranſlate: "This" ſays he "will appear by rendering it literally, which is eaſieſt done into Latin," thus:

"*Senatus populuſque, Alialamenem, Panifilium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem; & Eranem patrem ejus, viros pios & patriæ amicos, & omnimodi placentes patriæ patriiſque diis, honoris gratia: Anno* 450. *menſe Aprili.*"

"Our difficulty is, that *Æranes* is called the *father of Alialamenes* [whereas, *Alialamenes* is himſelf called] *the ſon of Panus.*" WOOD's *Account of Palmyra.*

The ſenſe of this inſcription may be thus rendered:

"*Erected* by the ſenate, and the people, *to* Alialamenes, the ſon of Panus, grandſon of Mocimus, great grandſon of Æranis, great great grandſon of Matheus: and *to* Æranes his (*i. e.* Alialamenes's) father; pious men, and friends of their country," &c.

Now this is preciſely the caſe of Joſeph, the ſuppoſed father of Jeſus; of whom St. Matthew ſays, "Jacob begat Joſeph;" but St. Luke calls Joſeph "the ſon of Heli."—This contradiction is ſo very glaring, that I am perſuaded it is no contradiction at all: but muſt be explained on principles not yet received by us; for, no man could poſſibly, under direction of the ſenate and people, in a PUBLIC monumental inſcription, and in the compaſs of a few ſhort lines, call, *Alialamenes the ſon of Panus*; and call *Æranes the father of Alialamenes*: without perceiving the groſs error in which he involved as well himſelf, as his country: the ſenate and people his employers; and ALL his readers!

This deſcent ſtruck Dr. HALIFAX ſo much, who copied the ſame inſcription, *Phil. Tranſ.* No. CCXVII. p. 83. that he obſerves upon it, "This cuſtom of theirs, of running up their genealogies or pedigrees, to the 4th or 5th generation, ſhews them to have borrowed ſome of their faſhions from their neighbours the Jews, with whom it is not unlikely they had of old great commerce; and perhaps many of them were deſcended from that people, Zenobia herſelf being ſaid to have been a Jeweſs: or elſe, this muſt have been the manner of all the Eaſtern nations."—The reader will recollect that Palmyra is uſually thought to be the Tadmor of Solomon, (1 Kings xix. 19. 2 Chron. viii. 6.) which is its preſent name.

"The date is that of the Greeks, from the death of Alexander the Great; as the Syrians generally date. The very Chriſtians, at this day, following the ſame uſage. It is 450, or A. D. 126." So that it is near enough to the age of Joſeph and Mary. But, it is generally thought the date is from the æra of the Seleucidæ, ſome years later, *i. e.* beginning *ante* A. D. 312.

As I think this yields a fair argument, and worthy the conſideration of the Jews, I ſhall only aſk, what they would have thought of a Hebrew inſcription to the following import? which it is clear might have been erected to any one of the perſons quoted from Scripture in the foregoing liſt.

"Erected by the ſenate, and people of Iſrael: To Jair the ſon of Segub, the ſon of Hezron, the ſon of— *of the tribe of Judah:* and to his (Jair's) father, Machir, the ſon of—*of the tribe of Manaſſeh:* pious men, and friends to their country," &c.

To thoſe who ſtill think the difficulty in the Evangeliſts conſiderable, I beg leave to obſerve, that I doubt not but its difficulty conſiſts merely in its *ſimplicity:* of which we ſhould be convinced, did we but know the circumſtances attending it. "Whoever clears up the Syrian difficulty, will I preſume, at the ſame time, clear up the ſacred."

Query, Is the uſage of the phraſe determinate, that the adopting father may be noted as having ſuch a ſon, but not as *begetting* ſuch a ſon? in which caſe it would read, "Jair the ſon of Machir," or, *e contra*, "Segub begat Jair."

So much, at preſent, in reference to the genealogical difficulties occaſioned by adoption!

PRACTICE OF ADOPTION, IN THE EAST.

That adoption continues to be practiſed we are aſſured by PITTS, who himſelf was little other than an adopted ſon. TRAVELS *to Mecca, p.* 217.

"I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him: but before we came to Alexandria, he was taken ſick, and thinking verily he ſhould die, having a woven girdle about his middle, under his ſaſh (which they uſually wear) in which was much gold, and alſo my letter of freedom (which he intended to give me, when at Mecca) he took it off, and [N. B.!] bid me put it on about me, and took my girdle, and put it on himſelf."

"My patron would ſpeak, on occaſion, in my behalf, ſaying, *my ſon will never run away*. He ſeldom called me any thing but *ſon:* and bought a Dutch boy, to do the work of the houſe, who attended upon me, and obeyed my orders, as much as his. I often ſaw ſeveral bags of his money, a great part of which he ſaid he would leave me. He would ſay to me, "*Though I was never married myſelf, yet you ſhall be* [married] *in a little time, and then* YOUR CHILDREN SHALL BE MINE." p. 225.

We learn alſo that this cuſtom is frequent in the Eaſt: and practiſed not only by the Turks, but by other Aſiatics.

"Now I am ſpeaking of their law, I do not know whether I have ever mentioned to you one cuſtom peculiar to their country, I mean ADOPTION, *very common amongſt the Turks, and yet more amongſt the Greeks and Armenians.* Not having it in their power to give their eſtates to a friend, or diſtant relation, to avoid its falling into the grand Seignior's treaſury, when they are not likely to have any children of their own, they chooſe ſome pretty child of either ſex, amongſt the meaneſt people, AND CARRY THE CHILD AND ITS PARENTS BEFORE THE CADI, *and there declare they receive it for their heir.* The parents at the ſame time renounce all future claim to it; *a writing is drawn and witneſſed*, and a child thus adopted CANNOT BE DISINHERITED. Yet I have ſeen ſome common beggars, that have refuſed to part with their children in this manner, to ſome of the richeſt among the Greeks; (ſo powerful is the inſtinctive affection that is natural to parents!) though the adopting fathers are generally very tender to thoſe *children of their ſouls*, as they call them. I own this cuſtom pleaſes me much better than our abſurd one of following our name. Methinks it is much more reaſonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkiſh phraſe) *upon my knees;* and who has learned to look upon me with a filial reſpect, than to give an eſtate to a creature without merit or relation to me, than that of a few letters. Yet this is an abſurdity we ſee frequently practiſed." *Letter XLII.* LADY WORTLEY MONTAGUE.

I deſire the reader to note in this extract, 1. The publicity of the act and deed: ſigned, ſealed, and delivered, before the *Cadi.* 2. The child cannot be diſinherited: but becomes *bona fide*, his new father's property. 3. The phraſe *child of the ſoul*, becauſe not, ſtrictly ſpeaking, "child of the body," *i. e.* by natural deſcent. This idea is applied by the apoſtolic writers to converts, &c. "ſpiritual fathers." 4. The phraſe "brought up *upon the parents knees.*" Will this give a determinate ſenſe to the awkward expreſſion (in our verſion, at leaſt) of Rachel, "My maid Bilhah ſhall *bear upon my knees,*" what can we underſtand by this phraſe? but may we take it—"ſhall bear (children) *for my knees,*" *i. e.* to be nurſed by me, to be reared by me, as if I were their natural mother: "an infant whom I educate after my own manner," as Lady Montague explains it. This ſeems a proper rendering of the paſſage, and the particle OL על is very frequently taken in this ſenſe; *Vide* Gen. xxvi. 7. Lev. iv. 3. Lam. v. 7. Amos i. 3, 6. where, "*for*"—for the ſake of—on account of—is its natural import. I think alſo, the phraſe Gen. l. 23. "the children of Machir, the ſon of Manaſſeh, were *brought up on Joſeph's knees,*" expreſſes a greater degree of fondneſs now, than it has done before;—was not this ſomething like an adoption? does it not imply Joſeph's partiality for Manaſſeh? which is perfectly conſiſtent with his behaviour to the dying Jacob, Gen. xlviii. 18. when he wiſhed his father to put his right hand on the head of Manaſſeh, the eldeſt—to whom and to whoſe poſterity he ſtill maintains his warmeſt affection: notwithſtanding the prophetic notice of Ephraim's future precedence, given him by the venerable Jacob.

RULES OF ADOPTION.

I conclude this Number by extracting ſome of thoſe rules, which, in the Eaſt, govern adoption. We ſhall reſume this ſubject, after a few Numbers.

"He who is deſirous to adopt a child, MUST INFORM THE MAGISTRATE THEREOF, and ſhall perform the *Jugg* (ſacrifice) and ſhall give gold, and rice, to the father of the child, whom he would adopt; then, ſuppoſing the child not to have had his ears bored, nor to have received the Braminical thread, nor to have been married in his father's houſe, and not to be five years old, if the father will give up ſuch a child, or if the mother gives him up, by order of the father, and there are other brothers of that child, that child may be adopted."

"A woman may not adopt a child, without her huſband's order: if ſhe has her huſband's conſent, ſhe may cauſe the Bramins to perform a *jugg* for her, and may adopt the child."

"He who has no ſon, or grandſon, or grandſon's ſon, or brother's ſon, ſhall adopt a ſon; and while he has one adopted ſon, he ſhall not adopt a ſecond." GENTOO LAWS, p. 263.

This kind of adoption, is evidently that of a ſon taken from among ſtrangers, and is made a PUBLIC act. N. B. If this PUBLIC proceſs was neceſſary whenever adoption took place, then the Evangeliſt Luke, may have given us a copy of the genealogy *publicly* PRODUCED AND RATIFIED ON OCCASION OF THE MARRIAGE OF JOSEPH AND MARY; [I mean of that adoption of Joſeph as the ſon of *Heli*, which took place in conſequence of that connection] which was alſo confirmed and admitted, on the ſcrutiny occaſioned by the enrollment at Bethlehem: we may ſafely conclude, therefore, that Luke's genealogy, as well as Matthew's, was a PUBLIC, not a *private* record.

2 G. OF THE WORD GENERATION, AS DENOTING A PERIOD OF TIME. 330.

I HAVE a remark to propoſe on the ſubject of the word *generation*, in the genealogy of our Lord. It is well known, that learned men have been greatly embarraſſed, to make out the true number of *fourteen generations*, as they are reckoned by the evangeliſt Matthew, chap. i. "So all the generations from Abraham to David, are fourteen generations; and from David unto the Babyloniſh captivity, are fourteen generations; and from the Babyloniſh captivity to Chriſt, are fourteen generations." Biſhop PEARCE ſays, read "ſeventeen generations" in the ſecond number; others ſay, "cut out the whole."

It is notorious, 1. that three princes of ſhort reigns, are *omitted*, between Jehoram and Uzziah, verſe 8. 2. Some MSS. in order to make up the number of fourteen generations, inſert verſe 11. "And Jehoiakim begat Jeconiah," which moſt MSS. omit: and 3. Other variations of the numbers of theſe generations, are well known, to thoſe who have conſidered the ſubject. Now it is impoſſible to preſerve the number of *fourteen* generations, in each claſs, if we adhere to the lives, and names, of the parties, and refer the word *generation*, to natural deſcent. But let us examine the conſequences, if we take the word *generation*, as expreſſing, not a natural deſcent, but a portion of time, or mean of calculation, by the general (not individual) courſe of human life.

"From Abraham to David is fourteen generations:" that is to ſay, a generation, in thoſe early ages, might be taken at 90, 80, or 70 years, in the early part of this period, and 60, 50, or 40 years, at the cloſe of it; take the average, or medium: ſay 65 years. [for Abraham was born about *ante* A. D. 1996, and David was born *ante* A. D. 1085: ſay the interval is 911 years, this divided by fourteen, gives full 65 years, to a generation.] We know, that in the days of Abraham human life was much longer: but in the days of David, I ſhould ſuppoſe it was hardly reckoned ſo much. Moſes, in Pſalm xc. ſpeaks of "threeſcore years and ten," and even enlarges human life to fourſcore: but public calculations might then, as now, among ourſelves, take a ſmaller number of years, as the average, or medium.

That about 70 years might be taken for a generation, in the days of Abraham, ſeems probable from the expreſſion, Gen. xv. 16. "In the fourth generation—from thy poſterity, going into Egypt in ſervitude,—they ſhall return to Canaan." From the time of Joſeph's being ſold to the Iſhmaelites, to the ſettlement of the Hebrew commonwealth, the allotment of lands, &c. is about four periods of 70 years each, *i. e.* 280 years: for Joſeph was ſold *ante* A. D. 1729, and Iſrael entered Canaan, under Joſhua, about *ante* A. D. 1451: the difference is about 278 years.

If it be thought a *generation* in the days of Abraham was an hundred years, it will not affect our reaſoning, ſince human life was ſo greatly diminiſhed at the cloſe of this period. I notice this, becauſe, ſome might think the period of 400 years, verſe 13. to be the ſame with the *four generations*, verſe 16. but if it ſhould be ſo, that will not affect the general average of the *whole* period, though it determines the ſpecific proportion of the early part of it, and [N. B.] proves the uſage of calculation by *generations*.

It ſhould ſeem that forty years was not eſteemed a complete generation in the days of Moſes, ſince thoſe which had grieved God forty years in the wilderneſs, Pſalm xcv. 10. were *untimely* cut off. *Vide* Numb. xxxii. 13. Deut. ii. 14, 15.

From the birth of David, to the Babyloniſh captivity, the medium of fourteen generations, approaches very near to that of the regular eſtimate of generations among the ancients: which were uſually reckoned three to a century: but in this interval they are about 36 years. For David was born *ante* A. D. 1085, and the deportment to Babylon was *ante* A. D. 588. Say the difference is 504 years, which divided by fourteen gives 36 years, to a generation. From the Babylonian captivity to Chriſt the generations are varied to forty or forty-one years each.

Now the Meſſiah was reſtricted, 1. to the *poſterity* of Abraham. 2. To the *family* of David. 3. To the *then exiſtent temple*.

The foregoing calculations are taken from the *beginning* of the reſpective periods mentioned: as from the *birth* of Abraham, &c. but, I incline to take them from other periods more immediately connected with the pedigree of the Meſſiah. As thus; from the covenant made with Abraham, or the birth of Iſaac, *ante* A. D. 1893, to the revival of this promiſe, and the fixing of the Meſſiah to the family of David, 2 Sam. vii. 16. which was about *ante* A. D. 1044. Now from 1893 to 1043 the interval is 850 years: which, divided by fourteen, gives rather above ſixty years, to a generation.

From the promiſe, fixing the Meſſiah in the family of David, *ante* A. D. 1044, to the promiſe of the Meſſiah's coming to viſit his people, temple, &c. which is the next great promiſe, at the commencement of a new order of things, attaching the Meſſiah to place and time, and which was given *ante* A. D. 520, the interval is 524 years, which divided by fourteen, gives 37 years for a generation.

The remaining 520 years from the promiſe made in honour of the ſecond temple, till Jeſus Chriſt was brought to that temple, evidently gives the ſame number of 37 years to a generation: and in No. CII. where we firſt ſuggeſted this hint, we remarked, that the term *generation* (*i. e.* taken *chronologically*) comprehends a period of full 36 years; which is near enough for our purpoſe.

I believe it is uſual in our Court of Chancery to reckon generations from 33 to 35 years, but upon ſome occaſions it reckons ſo low as 30 years. However, in eſtimating the genealogy given by Matthew, we do not want preciſely *legal* accuracy; it is enough, if we ſhew that the mode of his reckoning may be explained, without referring to any names admitted, or omitted, or to any of thoſe embarraſſing circumſtances which have perplexed the learned: which is what we have in view in this Number.

This leads to a few obſervations, as, 1. Our Lord uſes the term *generation* to expreſs a period of about 36 or 37 years, when he ſays, " this generation ſhall not be paſſed away, till Jeruſalem be deſtroyed."

2. That fourteen periods of 37 years each, reckoned upwards from Chriſt, bring us to the conſecration of the ſecond temple, being about 520 years.

3. That fourteen periods of 37 years each (524 years) from the conſecration of the ſecond temple, reckoned upwards, bring us to that period of David's reign, when he received the promiſe of the Meſſiah's ſpringing from his family.

4. That there were more ways than one of calculating the time of the Meſſiah, and that the *vetus et conſtans opinio* of Suetonius and Tacitus, that " about this time the king of the Jews was expected," had *more*, I do not ſay *better*, foundations, than we know, or are aware of: and, that it is very likely, when the ancient prophets examined to what period the ſpirit that ſpake by them referred, they might obtain, and communicate, much information, which has not come down to us. On this hint conſider Daniel's ſeventy weeks; which are ſtrongly connected with our laſt period of fourteen generations.

N. B. The Babyloniſh captivity laſting 70 years, was equal to two generations of 35 years each.

The following are the ſentiments of **Montfaucon** on the period intended among the ancients by the word *generation*.

"The ancients painted the ſeveral parts of time, under human forms: as for example, αιων *aion*, and γενεα *genea*, an age and generation. The firſt of theſe, the αιων *aion*, is taken by the Greeks in various ſenſes. St. *Jerom* in his Commentary, on Ezekiel xxix. ſays, that the word αιον *aion*, or age, is the ſpace of 70 years; and may be reckoned about the full age of a man. It is likewiſe often taken for the full term of a man's life; ſometimes for an undeterminate time, and other times for eternity. As the Greeks had their γενεά, generation, ſo the Latins alſo had their *ſeculum*, or generation: concerning both which words there have been great diſputes, that is, as to the ſpace of time ſignified by them. For ſome would have the two words (i. e. *ſeculum*, and *generation*) to be equivalent, and to denote *a ſpace of* THIRTY YEARS: but at length the cuſtom prevailed, and determined the *ſeculum* to be a hundred years; while the moſt common opinion was, that the Greek γενεα, *genea*, generation, was no more than THIRTY YEARS.

I know not certainly whether the Greeks ever repreſented their γενεα, generation, under a human form, as well as other parts of time; though it is very probable they did, conſidering that in thoſe days *they expreſſed almoſt every thing ſo.* As to the cuſtom of reckoning their years by γενεας, generations, *it is of great antiquity*; ſeeing we find Herodotus reckoning in that manner, in ſeveral places." *Sup. Antiq. Exp. Vol. I. p.* 8.

2 H. CONNECTION OF MATTHEW, Chapter I. 331.

HAVING examined the ground of our principles, in the former Numbers, and ſubmitted them to calculation; let us paraphraſe the evangeliſt's words, by connecting the ſenſe of the firſt, and of the ſeventeenth verſes.

"I ſaid, in the beginning of my diſcourſe, that Jeſus was "the Son of David; the ſon of Abraham:" and I have given you tables of his deſcent, whereby I have proved his relation to thoſe anceſtors. Now, you might deſire that I ſhould ſay ſomething to juſtify the expectation of his coming about this period of time. We know it has been debated among our wiſe men, what number of years, *preciſely*, elapſed from Abraham to David? but it is enough for my purpoſe, to obſerve, that, however they may differ, as to a few years, (for no two of them agree) they all reckon a period of time equal to fourteen generations, as they were then calculated; that is to ſay, the time previous to the ſettlement of the kingly office, and to the promiſe of the deſcent of the Meſſiah, in the family of David, was fourteen generations: and ſo, from David to the reſtoration from the Babyloniſh captivity, after the kingly office was ſuſpended, when our hopes of Meſſiah revived, is admitted to be fourteen generations, as they were then calculated: and you will, with me, think it very remarkable, that from the time of the Babyloniſh captivity to the appearance of the perſon whoſe memoirs I am about to write, was fourteen generations alſo: a coincidence certainly deſerving attention, and upon which the univerſal expectation of our nation, that they ſhould again enjoy about this time, a king of their own blood, has been (in ſome degree) founded."

This leads us to enquire into the fact, was there really ſuch a general expectation of a Jewiſh king at the time the evangeliſt alludes to? In proof that there was, the reader will give me leave to ſet before him ſome conſiderations furniſhed by a very able author.

I ſhall only deſire him previouſly to recollect the date attached to Daniel's ſeventy weeks, now near expiring; and to what we have ſaid on the calculation of time above; alſo, to the natural bias of the human mind to examine and apply *every mode* of acquiring information on a ſubject ſo important to the nation, and ſo intereſting to the individual.

21. EXPECTATION OF THE MESSIAH BY THE JEWISH PEOPLE 332. AT THE TIME OF CHRIST's BIRTH.

WE have ſaid, that the Jewiſh nation had a very general expectation of the appearance of the Meſſiah, about the time of our Lord's birth: and that it is very credible, they had more ways than one of computing the period of the Meſſiah, ſo that their expectation was juſtly founded: having, as we think, explained one of thoſe modes of calculation, it may not be unpleaſant to the reader, if we lay before him ſome of thoſe indications of this general expectation, which Providence has happily preſerved for our inſpection. Upon this ſubject I ſhall accept aſſiſtance from an able "Defender of Chriſtianity."

"The expectation of *this great king*, could not be rooted out of the minds of the people, to *Veſpaſian*'s days, whoſe ſudden riſe to the empire, and conqueſt of the *Jews*, ſo turned the heads of many, as to make them imagine, he muſt be the *king* that had been ſpoken of. This account we have in two *Gentile* and one *Jewiſh* writer. For the readier comparing their accounts, I have placed them in three columns, to be ſeen at one view.

Pluribus perſuaſio inerat, *antiquis ſacerdotum libris*, contineri, *eo ipſo tempore* fore, ut valeſceret *Oriens*, profectique Judea, rerum potirentur. Quæ ambages Veſpatianum & Titum predixerunt. Sed vulgus, [*Judæorum*] more humanæ cupidinis, ſibi tantum, *fatorum* magnitudinem interpretati, ne *adverſis* quidem, ad *vera* mutabantur.

TACITUS, *Hiſt*. cap. 13.

"The generality had a ſtrong perſuaſion, that it was contained in the ancient writings of the prieſts, that AT THAT VERY TIME, the Eaſt ſhould prevail: and that ſome who ſhould come out of Judea, ſhould obtain the empire of the world. Which ambiguities foretold Veſpaſian and Titus. But the common people [of the Jews] according to the uſual influence of human wiſhes, appropriated to themſelves, by their interpretation, this vaſt grandeur foretold by the Fates, nor could be brought to change their opinion for the true, by all their adverſities."

Percrebuerat oriente toto conſtans opinio eſſe *in fatis* ut *eo tempore*, Judæi profecti rerum potirentur. Id de imperio Romano, quantum poſtea eventu patuit, prædictum, Judæi ad ſe habentes, rebellarunt.

SUETONIUS, *Veſpaſian*, cap. 4.

"There had been for a long time all over the Eaſt a conſtant perſuaſion, that it was [recorded] in the Fates [books of the fates, decrees, or foretellings] that AT THAT TIME, ſome who ſhould come out of Judea ſhould obtain univerſal dominion. It appeared, by the event, that this prediction referred to the Roman emperor; but the Jews referring it to themſelves, rebelled."

That which chiefly excited them (the Jews) to war, was an *ambiguous prophecy*, which was alſo found in the *ſacred books*, *that at that time ſome one* within their *country ſhould ariſe*, that ſhould obtain the *empire of the whole world*, (ὡς κατὰ τὸν καιρὸν ἐκεῖνον; ἀπὸ τῆς χώρας, πης ἀυτων ἄρξει τὴν οἰκουμένην.) For this they had received (by tradition, ως οἰκειο͂ν ἐξέλαβον,) that it was ſpoken of one of their nation, and many wiſe men, (*σοφοὶ*, or Chachams) were deceived with the interpretation. But in truth *Veſpaſian*'s empire was deſigned in this prophecy who was created emperor [of Rome] in *Judæa*.

JOSEPHUS, *de Bello*, lib. vii. cap. 31.

From the collation of theſe paſſages, it will be obſerved:

1. That all three hiſtorians agree, that there was a *general expectation of a new kingdom,* to appear about *that time,* which from *Judæa* ſhould extend itſelf over the whole earth. *It was a rooted perſuaſion in many,* ſaith one: *It was commonly known throughout the whole Eaſt,* ſaith another. It was the principle *that chiefly ſtirred up the Jewiſh* nation, to war with the *Romans,* and many of their *wiſe men,* Rabbies, or learned in their ſcriptures and traditions, truſting to it, were deceived, ſaith the third.

2. This perſuaſion was *ancient and conſtant,* or uninterrupted, ſays Suetonius: *derived down by tradition,* as the *ſenſe of the ſacred prophecies* of the *Jews,* and ſo underſtood by their *wiſe* men, ſays Joſephus.

3. This perſuaſion was contained in the *ſacred books of the prieſts:* ſaith *Tacitus: In the holy books of the prophets,* ſaith *Joſephus: In the fates,* ſaith *Suetonius,* meaning the *libri fatales,* or prophetic books.

4. The opinion that went abroad, according to Suetonius, of the *Jews poſſeſſing this empire,* is explained by *Tacitus; that the Eaſt ſhould prevail;* and by *Joſephus,* that a *certain man of their nation ſhould rule the world.*

5. From the argument of the three hiſtorians, that *at that time this king ſhould appear,* it may be collected, that there were *times, marked* in the ſacred books, for his coming, which were then thought to be expired. Nor could *Joſephus* have erred ſo groſly, in applying the prophecy to *Veſpaſian,* but for this. The period fixed was over. He could find no new reckoning, to protract the expectation. Deſpairing then of a Meſſiah in his own nation, he pitches upon one in the *Roman. That time* appears farther, from the number of impoſtors, (*Joſ. Ant.* xx. 6, 7. d. b. vii. 31.) which were not known in any age before; from the readineſs of the people to join them at any hazard; from the vigor with which they oppoſed the *Romans* in the ſiege, without and againſt all hopes of ſucceſs, beſide that which this expectation inſpired them with, *Joſ. de Bello,* iii. 27, Gr.

All the time of the ſiege they were aſſured of help in ſome extraordinary way, lib. vi. cap. 35. Falſe prophets in *Jeruſalem* promiſed the people, that the *day of ſalvation* was *come,* even to the laſt hour of their ruin, lib. vii. cap. 4.

Even when the *Romans* were maſters of the temple, one of them led up 6000 men, to certain deſtruction, in confidence of ſome ſurpriſing interpoſition, at their laſt extremity. From this *perſuaſion they rebelled:* from *this perſuaſion* the hearts of the common people were kept up, under all the miſeries of the ſiege; and even their diſappointments did not cauſe them to forſake it, lib. vi. cap. 30.

6. Though *Joſephus* calls this prophecy, *an ambiguous or dark oracle,* becauſe the event did not anſwer to his ſenſe of it, yet he owns it was underſtood in the ſenſe I am ſpeaking of, by their *wiſe men,* and by thoſe before them, who had *delivered* down this ſenſe of it. Very dark indeed it muſt be, if deſcribing one of the royal houſe of *David* to be *their king,* it intended a *Roman* of an obſcure family: if deſcribing him, as the converter of the *Gentiles* to the knowledge of the true God; it was to be underſtood of one that lived and died an idolater: if deſcribing him, as the perſon that ſhould put an end to the *Roman* empire, in belief whereof the Jews took up arms againſt them, it meaned, a *Roman* ſhould deſtroy the *Jewiſh* nation and religion. *Joſephus* therefore, whatever motives he had for ſo applying the prophecy, upon writing his Antiquities, returned to his firſt belief, and fairly hints there, as do the reſt of his nation, that *Daniel's* Meſſiah was yet to come, and ſubdue the *Romans.*" So far Dr. CHANDLER.

In addition to the above, I ſhall quote, as referring to the ſame facts, the following paſſage from Joſephus, which Dr. LARDNER has been very attentive to tranſlate accurately:

“There was moreover, ſays *Joſephus*, a certain ſect of *Jews*, who valued themſelves highly for their exact knowledge of the law; and talking much of their intereſt with God, were greatly in favour with the women. They are called *Phariſees*, men who had it in their power to controul kings, extremely ſubtle, and ready to attempt any thing againſt thoſe whom they did not like. When therefore the whole *Jewiſh* nation took an oath to be faithful to *Cæſar* and the intereſts of the king, theſe men, to the number of above ſix thouſand refuſed to ſwear. The king having laid a fine upon them, *Pheroras*'s wife paid the money for them. They, in requital for this her kindneſs, (for they were ſuppoſed by their great intimacy with God to have attained to the gift of foreknowledge) foretold, that God having decreed to put an end to the government of *Herod* and his race, the kingdom would be transferred to her and *Pheroras* and their children. *Salome*, who was ignorant of none of theſe things, came and told the king of them, and aſſured him likewiſe, that many of the court were corrupted by them. Then the king put to death the moſt guilty of the *Phariſees*, and *Bagoas* the eunuch, and one *Carus*, the moſt beautiful young man about the court, and the great inſtrument in the king's unlawful pleaſures. He likewiſe ſlew every one of his own family which adhered to thoſe things which were ſaid by the *Phariſees*. But *Bagoas* had been elevated by them [*above all the reſt*], for he was to be called father and benefactor, the king who was to be appointed according to their prediction (for all things would be in his power) being to give him a capacity of marriage, and of having children of his own.” Dr. L. obſerves in a note,

“This paſſage of *Joſephus* has been already quoted very often by learned men, who have treated of this *Cenſus*, or of the true time of our Saviour's nativity. But all, whom I have ſeen, have followed *Gelenius*'s verſion of theſe laſt words, which is thus: *Nam Bagoas in eam ſpem ſublatus erat, quaſi parens & benefactor appellandus regis, quem deſtinarent vaticinia; proſpere enim ceſſura novo regi omnia, conſtabiliendo ſucceſſionem prolis legitimæ.* They certainly did not look upon the original. If they had, they would have eaſily perceived his miſtake. By this means they have loſt one ſtrong argument, that this affair has a reference to our Cenſus, [*taxing*] as will appear by and by. Dr. *Hudſon* has very much corrected *Gelenius*'s verſion, and tranſlates the concluding words thus; *Fuit autem per eos elatus Bagoas, quod dicerent eum patrem beneficumque appellatum iri ejus, qui ex eorum prædictione creandus rex eſſet: habiturum enim eum regem omnium rerum poteſtatem, & Bagoæ vires conciliaturum cum muliere congrediendi, proprioſque liberos gignendi.* But, methinks, the ſenſe of this is not very extraordinary. *Bagoas* is to receive a great benefit from the king, and beſtows none upon him, that I ſee; and yet he is to be called *his father and benefactor*. I think, that *Joſephus* ſays, that the *Phariſees* gave out, that *Bagoas* was to become, *or to be called a father*; and hereby, that is, by his having children, he would alſo be a benefactor to his country. I have made no alteration in the original words of *Joſephus*. I have only inſerted a comma after ὀνομασθησόμενος, and changed the colon after βασιλεως to a comma. This interpretation is not my own. I had it from a learned and ingenious friend, to whom I am very much indebted for this, and divers other critical obſervations which I highly value.” So far Dr. L. Upon which,

Obſerve, 1. The expectation that Herod's government would be transferred; 2. It was *foretold* by the Phariſees, as from God. 3. The execution of ſundry Phariſees, and courtiers. 4. The execution of ſeveral of Herod's own family. What wonder now, that he ſlew the infants of Bethlehem, under a ſimilar jealouſy and vengeance! *vide* p. 13.

But I cannot diſmiſs the character of *Bagoas* without remarking, 1. that although he was a eunuch, yet he expected poſterity: this might be grounded on the prophet's words, Iſaiah lvi. 3. “Neither let the eunuch ſay, “I am a dry tree,” &c. which chapter looks forward to the times of the Meſſiah, as appears by its reference to ſtrangers, &c. being brought in, and other "outcaſts" beſide thoſe of Iſrael, verſe 8. Such might be the application of the Phariſees. I think, however, there is a ſneer in Joſephus to this effect: "We have had ſtories told us lately of old men—[Zechariah for inſtance, the father of John the Baptiſt; *vide* Luke i. 18. and Joſeph, the father of Jeſus, who called himſelf the Meſſiah]—having children; this is nothing to what ſome folks expected; though it may well be put on a level with the fooliſh notion of poſterity deſcending from an eunuch."

Whether the above *ſuppoſition* be juſt, or not, (it is offered but as a *ſuppoſition*) I ſhall venture to give a different turn to the words which Dr. LARDNER has taken ſo much pains to tranſlate. The reader will judge of its propriety.

We have ſeen in No. CCII, page 14, that kings were called "fathers of their country," and "benefactors," *euergetai*: at leaſt, the firſt of theſe titles was the ordinary, I had almoſt ſaid the conſtant, honorary appellation of the Roman emperor; *Pater Patriæ.* We find indeed Tiberius declining this title, *Dio.* lib. liii. lvii. which he ever refuſed: and Dio notices as a ſingularity in Caligula, that in one day he accepted all the titles which Auguſtus had received gradually, except that of "father of his country," which he poſtponed to a future day, *Dio.* lib. lxix. The reader will perceive from hence, that there was an importance attached to this title much beyond that of others; and that it was a title-imperial. It was foreign to the Jewiſh nation, though perhaps among themſelves, it might be accommodated to their expectations from Iſaiah ix. 6. "Father of the time to come"—the future age; which is unqueſtionably to be underſtood of the Meſſiah; and was ſo referred by the Jewiſh Doctors, &c. With this idea before us, let us now tranſlate the paſſage:

"But *Bagoas* had been eſpecially raiſed by them [*in his expectations of advantage, perſonal, and official,*] for he WHO was to be called "father [of his country:" *Pater Patriæ*] and "benefactor" [*euergetes*] *i. e.* the king who was to be appointed, according to their predictions, AS ALL THINGS WOULD BE IN HIS POWER, being to give him a capacity of intercourſe with women, and of having children of his own." Thus underſtood, how clearly this points at the Meſſiah! for indeed, what other king was expected to have ALL THINGS IN HIS POWER, ſo as to retrieve bodily injuries, to perform ſuch *unheard-of* miracles? but it agrees perfectly with the Jewiſh notions of the omnipotence of the Meſſiah, who, when he came, was to do every thing, even to the reſtoring of eyes, and limbs, and of life itſelf: why not then, of rendering *Bagoas* prolific?

This paſſage now aſſumes a decided reference to the new diſpenſation: it ſhews, that Herod's family was expected ſpeedily to reſign its authority to a new branch; it ſhews the anxious conjectures of the Phariſees on this ſubject; their reference of great expectations to that event; and all theſe, and many other particulars, that might be noticed, *tie* the accompliſhment of their expectations to this very time; which, if it be that of the *enrolment* mentioned Luke ii. 1. as Dr. LARDNER conſiders it, and as "the oath of the whole Jewiſh nation to be faithful to Cæſar" ſeems ſtrongly to ſuggeſt, then this paſſage becomes a powerful argument for our purpoſe: becauſe, it not only ſhews the opinions, the prejudices, and the expectations, of the Phariſees, but it confines the operation of theſe principles, in the inſtance given, within a very ſhort, and limited, period of time: *i. e.* not extending beyond the life of Herod, (who was now faſt declining in health) and probably not ſo far: as the words "an end to the government of Herod" ſeem to imply an end to his government, before an end to his life.

As to the Phariſees' complimenting Pheroras and his wife, that they and their poſterity would enjoy the Jewiſh crown, this appears to be nothing more than courtier-like art, in ſome, or, it may be, ſheer gratitude in others, who, knowing the expected Meſſiah's zeal for the law, could not but imagine that he might well ſpring from perſons ſo zealous for the law, as this worthy pair had lately ſhewn themſelves to be, in their paying the fine by which Herod had puniſhed the non-jurors. Now, theſe non-jurors themſelves, did not ſwear to Cæſar, becauſe they thought it unlawful to be under any government but that of God, and of a legal prince of their own nation; and I will not affirm that they did not RESERVE *their oaths* for the intereſts of the prince whom they, in a manner, daily expected: to ſuch behaviour did their zeal for the law lead them!

The more I reflect on this hiſtory, the more I incline to refer it to the time about the birth of Chriſt: and I cannot help fancying, that I ſee the old king (Herod) worn out with trouble and anxiety, after a turbulent reign, agitated by all the torments of jealouſy and ſuſpicion, and under the conſtant pre-ſentiment, and even *expectation* of a perſon about to appear, who ſhould wreſt from him his crown and authority, perhaps his life. Methinks I hear him exclaim with a kindred ſpirit,

> "Upon my head they plac'd a fruitleſs crown;
> And put a barren ſceptre in my gripe,
> Thence to be wrench'd by an *unlineal* hand,
> No ſon of mine ſucceeding.—If it be ſo,
> Then for HIS ISSUE I have defil'd my mind;
> Put rancours in the veſſel of my peace
> Only for THEM:——
> Rather than ſo, come Fate into the liſts,
> And champion me to the *outrance*."

MACBETH, *Act III.*

2 K. SUGGESTIONS ON THE DOUBLE GENEALOGY OF JESUS. 333

WHAT was the deſign of providence in giving us TWO genealogies of Jeſus Chriſt?—First, to ſhew that he was not only of the family of David, but, as Luke remarks, (and I take it be the preciſe import of his word πατριας, chap. ii. 4.) of the *direct* line, the ELDER branch of the family; and, in ſhort, that very perſon who, if the exerciſe of royalty had continued in the family of David, would have ſat on the throne. I ſay, Jeſus would have been king of the Jews, *legally*, had the ſovereignty continued in the family of David. And this is a conſiderable note of time; for ſo the various interpreters underſtood Gen. xlix. 10. "The ſceptre ſhall not depart from Judah, until HE COME WHOSE RIGHT IT IS:" *i. e.* that perſon who ought legally to ſway the ſceptre. Strange indeed! that when he comes whoſe right it is, it ſhould then depart; but ſo it is. May we thus underſtand the reference of John the Baptiſt, "art thou *(Shiloh)* he that ſhould come?" as reſpecting ſuch a Meſſiah: *q.* "art thou he whom we expect ſhall deliver Iſrael?" Our Lord avoids a direct anſwer; *yes,* or *no:* but, "go, ſays he, tell John what you have ſeen; no ſigns of external greatneſs; but, the blind receive ſight, &c. *and to the poor the goſpel is preached:* and then, John will infer, decidedly, that my kingdom is not of this world, but is infinitely more beneficial to the ſons of men, then if I aſſumed the moſt magnificent monarchy, as ruler over Iſrael."

But how did the ſceptre depart from Judah when Shiloh came? *Firſt*, it actually had departed in the transference of the public government to the Herod family, &c. and the intruſion of the Romans [*vide* No. CXXIII. where we have proved that at the *birth* of Jeſus, the ſceptre ſignally departed: as this Number is meant to prove that it equally ſignally departed at his *death*] and this is uſually held as an adequate anſwer to the prophecy. But, I think there is another:——

Our Lord was the ONLY branch of David's family entitled to rule, and he dying without iſſue, the ruling branch of David's family became extinct; ſo that, after his death, there was no longer any POSSIBILITY of the continuance of the kingly office, in the *direct, proper,* line of David. The perſon who ſhould have held the ſceptre was dead; the direct deſcent of the family expired with him; and conſequently the ſceptre was *bona fide* departed: ſince, 1. it was actually ſwayed by a ſtranger, and ſtrangers (Herod and the Romans) and, 2. no one who could poſſibly claim it, though he might have been of the *remote* branches of David's houſe, could have been the *direct, legal, proper,* claimant by birth-right: for that perſon was *crucified!* Such is the language Providence put in the mouth of Pilate; "SHALL I CRUCIFY YOUR KING?" "Yes," ſay the Jews, "we reject the lineal deſcendant of David; and prefer Cæſar." Rome triumphs, David expires, in the perſon of his ſon; and with him expires all direct claim of right to the ſceptre: the ſceptre is departed from David, and if from David, from Judah.

This ſtatement appears to be ſupported by the manner in which the ſons of David by Bathſheba are recorded, 2 Sam. v. 14. "Theſe ſons were born to David, after he was king in Jeruſalem, 1, Shammuah, 2, Shobab, 3, Nathan, 4, Solomon": which, 1 Chron. iii. 5. are thus reckoned, "1, Shimea, 2, Shobab, 3, Nathan, 4, Solomon, four, of Bathſhua [*i. e.* Bathſheba] the daughter of Ammiel."

Now we know, 1, that David had promiſed Bathſheba that one of her ſons ſhould ſucceed him: 2, that Shimea died in his infancy, 2 Sam. xii. 15, &c. 3, nothing is recorded of Shobab, perhaps he alſo died young; this reduces the ſons of Bathſheba to two—Nathan, and Solomon. For what reaſon Solomon, the younger, was preferred before Nathan, the elder, we do not know, unleſs on account of the promiſe of God, hinted at below; but we ought to conſider, 1, that none of the ſons of David, born before he reigned in Jeruſalem, could claim ſucceſſion to his *whole* kingdom, on the principles adopted in No. XLV. page 80, and univerſally acquieſced in in the eaſt. 2. That the firſt ſons born to him in Jeruſalem, appear to be by his connection with Bathſheba: ſo that one of them, as firſt born, after he was there eſtabliſhed king over *all* Iſrael, had a natural right to the crown, by uſage. But, 3, we find, 2 Sam. vii. 12. the ſon who ſhould proceed out of the bowels of David, was to be his ſucceſſor: *query* whether Solomon was born at this time, or, whether this promiſe reſpecting a *future* event, Solomon was not begotten *after* this promiſe, and in fulfilment of it?

However that might be, it is very credible, that the ſons of David by Bathſheba were reduced to two, Nathan and Solomon, of whom Nathan being the elder, whatever right he might have to the crown deſcending in his line, centered in Heli, the father of Mary; as Solomon having actually reigned, tranſmitted the crown in his poſterity, wherein it centered in Joſeph. Now the union of theſe two lines (and we know of no third line to oppoſe them) was completed in the perſon of Jeſus, and when he expired, the claims of both lines of deſcent expired with him.

This agrees perfectly with the ancient rendering, "he whoſe right it is," for, 1, the right and title had long lain dormant, and involved in obſcurity, till the enrollment at Bethlehem; 2, though it veſted in the anceſtors of Joſeph after the return from the captivity, yet there was another branch which had its claims: ſo that, 3, Jeſus was the *firſt* perſon who, by uniting in himſelf the claim of both lines of deſcent from David, could be *eſpecially* denoted and deſcribed, as he whoſe indiſputable, clear and unequivocal, right it was to occupy the throne, and to wield the ſceptre.

The evangeliſt Matthew, therefore, gives the ROYAL genealogy of Jeſus, according to the deſcent of the crown from David to Solomon, &c. down to the Babyloniſh captivity;

tivity; and, after the Babyloniſh captivity, ſo thoſe perſons who *ought* to have been kings of Judah, according to their birth-right; *i. e.* taking the eldeſt ſon, or, the next heir to the crown, all the way; ſo that, at laſt, it would have been "king Jacob, king Joſeph, king Jeſus:" had providence thought fit to continue the dominion, together with the right to rule, in David's family.

The truth of this royal deſcent was eaſily aſcertainable by the genealogies of the family; and was ratified by the enrollment at Bethlehem: from which *public* tables, I conclude, the evangeliſt Matthew copied his pedigree. On the other hand—

The evangeliſt Luke, gives the deſcent of the Virgin Mary from David; but not from kings—*i. e.* not in the royal line: (and, indeed, 1. there was a prior royal branch, 2. ſhe, being a woman, had little or no claim to the crown, whoſe duties ſhe could not have diſcharged in her own perſon) her branch was a *private* branch; but ſo it happened, that in the inſtance of Joſeph and Mary, Joſeph being of the *royal* branch, intermarried with *another* branch; and, I preſume, that very branch, which when his own was extinct, was the next entitled to the crown: ſo that, as in the caſe of the houſes of York and Lancaſter, in England, the offspring of this connection, united both houſes and their rights in his own perſon: now the common repreſentative of theſe two lines dying without iſſue, their claims to the ſceptre died with him.

This I take to be the deſign of providence in giving us a *double* genealogy of Jeſus;—the reſult of the whole is, 1, Heli, the father of the Virgin Mary, having a landed eſtate, adopted Joſeph, the huſband of his daughter, to be his ſon; ſo that, Joſeph was *begotten* by his natural father Jacob, but was conſidered as, and legally was, the ſon of *Heli.* 2, That the two branches of deſcent from David, by Nathan and Solomon, in their direct lines, met in Mary and Joſeph; and conſequently centered in Jeſus, their ſon. 3, That the time when the ſceptre was expected to revive in the houſe of David, was after the ſame number of generations as it had laid dormant; *i. e.* fourteen generations. 4. That after this time the IMPOSSIBILITY of the ſceptre being ſwayed by a direct deſcendant of David, became apparent; becauſe Jeſus died without iſſue. 5. That however embarraſſing theſe *double* genealogies have been, or are, to the learned, yet, whenever they ſhall be *entirely explained*, their utility and application will be ſo great, as to juſtify the care of providence in their preſervation: of which perhaps theſe hints may convince the reader; whether or not, they be the real and identical improvements to be drawn from them: or whether they may be a glimpſe of their true and intentional purport and tenor.

2 L

OF SHILOH's DEPARTURE. 334.

I CANNOT tell, whether the reader has perceived it, but I am ready to think we have, in theſe later Numbers, made conſiderable progreſs toward a juſt underſtanding of the celebrated prophecy of Jacob, Gen. xlix. 10. almoſt every word of which we have inveſtigated: "the ſhebeth, or ſceptre, (*vide* No. CXXIII.) ſhall not depart from Judah," &c.

We have inferred, that the ſceptre departed from Judah, 1. in the power of the ſhebeth being transferred to Cyrenius; *vide* No. CXXIII. 2. in the expiration of its regal deſcent in the perſon of Jeſus; 3. we ought to add, at the deſtruction of the Jewiſh polity and city, &c. by Titus. There remain however two words in the prophecy, which demand inveſtigation: theſe are, 1. SHILOH: 2. that word (BA בא) which we render "ſhall *come*."

The reader muſt not be ſurprized, if inſtead of ſhall *come*, I ſhould render this word BA, ſhall *depart*, for which, I have not only the uſage of the word in Scripture, but, the authority of the Jews themſelves, on this very ſubject, and paſſage.

1. In Scripture the word בא BA, ſignifies not only coming, but going away—going off—ſinking—ſetting, as the ſun ſets, &c. as in theſe, and other inſtances. Gen. xxviii. 11. Jacob tarried all night at a certain place, becauſe the ſun was ſet—was ſunk—was gone off, (BA בא). Eccleſ. i. v. The ſun alſo ariſeth, and the ſun ſets, ſinks—goes off—goes away (BA בא). Judges xiv. 18. And the men of the city ſaid to Samſon before the ſun went down—ſet—went away (IBA יבא). Amos viii. 9. I will cauſe the ſun to go down (BA בא) at noon. Pſalm l. 1. The Lord hath called the earth from the riſing of the ſun, to his ſetting (מבאו MEBAU). Deut. xi. 30. Are they not by the way where the ſun goeth down (מבוא MEBUA). *Vide* alſo Joſhua i. 4. xxi. 4. Zech. viii. 7. in all which places there is a clear, and indiſputable, reference to the departure of the ſolar light.

2. The Jews, in *Sepher Zemach David*, p. 17. *Sepher Juchazin*, fol. 11. Aben-Ezra alſo, fol. 53. page 2. on this paſſage of Geneſis, take the word BA in this ſenſe: rendering, *until the Shilonite be* DESTROYED: or, as Aben-Ezra, *until the town of Shiloh be* DESTROYED: which, though analogous to what we have ſaid, is indeed ſtronger; ſince we do not underſtand that the ſun is *deſtroyed* becauſe it *ſets*: however, this ſhews their opinion of the meaning of the word; that it may ſignify to depart—go away—be deſtroyed: in fact, generally, a *privation*, or *loſs*, whether or not amounting to an *extinction*.

2 M OF THE WORD SHILOH. 335.

THERE remains now only the word Shiloh to be conſidered; and the queſtions connected with this may be ſufficiently underſtood by the following quotation.

"*The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him ſhall the gathering of the people be.*"

"Of the ſenſe of this famous prophecy the ancienteſt and ableſt among the Jewiſh interpreters and commentators had no diſpute with the Chriſtians that we know of; but agreed that it related to the time of Chriſt's coming into the world. And accordingly Onkelos, the moſt reſpectable Targumiſt of them all, has thus paraphraſed this verſe. *There ſhall never be wanting a ruler out of the houſe of Judah, nor a chief judge out of his ſons ſons, until Meſſiah ſhall come, to whom the kingdom belongs, and the nations ſhall hear* (or *obey*) *him.* And as the other Targums, namely that of Jonathan, and that of Jeruſalem, with the Talmudiſts, join to give us in ſubſtance the very ſame meaning of this verſe concerning the Meſſiah; the forced interpretations of the later Jews are too abſurd and frivolous to deſerve ſo much regard as ſome learned men have ſhewed in confuting them."

"Obſerve, 1. The Septuagint read *ſhelu* שלו; (*i. e.* אשר לו) *He whoſe it is*; *he to whom it belongs*, [meaning the ſcepter before mentioned] as L. Capellus, *Critica Sac.* p. 325, well obſerves; for in the original and beſt edition of their verſion, as Juſtin Martyr, (*Dial. cum Tryph.* p. 348,) long ago affirmed, this שלו was rendered ᾧ ἀπόκειται, *He for whom it is reſerved*, as it now ſtands in the Alexandrian manuſcript. 2. The Samaritan copy has שלה, the ſame in the Chaldee dialect as שלו. 3. Onkelos, and 4. the Jeruſalem Targum, ſpeak the ſame ſenſe; and ſo do 5. the Syriac, 6. the Arabic, and 7. Aquila, if not 8. Symmachus too.

Upon the whole, the ſenſe is this:—*The ſcepter ſhall not depart from Judah, nor a governor—principal judge—from between his feet, until he ſhall have come, whoſe right the ſceptre is, and until the nations ſhall obey him, i. e.* have been *governed* by him. This prediction, as Mede well obſerves, was afterwards applied and explained by our Saviour himſelf, in thoſe words, *And this goſpel of the kingdom* [of Chriſt] *ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come,* Matth. xxiv. 14, that is, the end of the Jewiſh ſtate: and it was hiſtorically confirmed before that end by St. Paul, ſaying, *the goſpel has been preached to every creature under heaven,* Coloſſ. i. 23."

It appears, then, that we cannot do better after all, than adhere to the rendering of the ancient tranſlators, and accept the expreſſion of "he whoſe right it is to wield the ſceptre." The entire prophecy now aſſumes this appearance. *q. d.* "*The power of the pen,* whatever authority attends the enaction, and the execution, of edicts, and the literary department of the ſtate; whatever of tribual authority, or intimate regulation, attends the *ſhebeth,* THAT *ſhall not depart from Judah: neither* ſhall *the power of legiſlation,* the power which commands and is obeyed, through all the active departments of national goverment, &c. whatever of dignity attends the *mechokek,* THAT ſhall not depart from Judah, from his iſſue, or *from between his feet,* or his ſtandards, *until it* depart—go away—*ſink*—ſet as the ſun does, or be deſtroyed, *in* the perſon of *him whoſe right it is: and* this which appears to be ſo highly injurious to him ſhall turn to his nobleſt glory, and he ſhall receive ample amends; for *unto him ſhall the* heathen *people yield obedience,* or be gathered, for the purpoſe of honoring, obeying, glorifying, this deprived, but very illuſtrious perſon.

Let the reader conſider how the various verſions given of theſe words are accompliſhed in our ſenſe of them: *viz.* that the ſceptre departed from Judah 1, at the *birth,* 2. in the *death,* of Chriſt: as—1, Chriſt was Judah's *ſon*; 2. he was *he who ſhould be ſent*; 3. he was the *peace-maker*; 4. he was the *end, i. e.* of David's line; 5. he was he *whoſe right it was*; 6. unto whom *belonged judgment*; 7. he was *born in it, i. e.* in Judah; 8. he was *the king,* Meſſiah, &c. &c. So that if we take any one verſion, of all which have been propoſed by the learned, yet it centers in Chriſt; and more than this, each is conſiſtent with good ſenſe and reaſon, even that apparently very ſtrange one of Le Clerc, "the end." [I wiſh ſomebody would conſider the *Shilo* of Jer. vii. 12. שילו from ש *he who* ילו *will be coupled,* or *conjoined,* ſays an author, quoting Leah's name for *Levi,* Gen. xxix. 34. "Now my huſband (ילוה ILOEH) *will be joined* unto me."]

After all, I ſuſpect that *Shiloh,* or *Siloh, Siloe, Siloam,* had one general root in the ancient Hebrew: what it was, I do not ſay, but, obſerve, that the prophet Iſaiah ſays, "the waters of *Siloeh* go *ſoftly,*" here the idea ſeems to be that of tranquillity, peace, and quiet; the evangeliſt John, alſo ſays, "the pool of *Siloam,* by interpretation *ſent,*" where the idea is that of a miſſion, or emiſſion; theſe are not irreconcileable.—But, what if this be a root remaining of the original primitive language of mankind? Let the reader peruſe the verſions of the word *Shiloh,* as a perſon ſent—a peacemaker—a ruler in judgment, &c. as given above, and ſee, whether he find any thing in them, which prohibits this conjecture.

I think it likely that a very little time may turn the attention of Chriſtians to this prophecy: I await a publication to that purport; and then perhaps the importance of theſe conſiderations ſubmitted to the reader, may be more apparent than now, though the importance of their ſubject renders them at all times of conſequence.

Let me cloſe this ſubject with a pair of prophecies, which appear to be perfectly in uniſon with what we have been conſidering: the firſt, is the prediction of Ezekiel to Zedekiah, the laſt ruler of Judah who wore a crown, Ezek. xxi. 27.

> "Thus ſaith the Lord God:————
> *Diſplace thy diadem, and take off thy crown.*
> *This* (affliction, as follows) *not that* dignity, as at preſent,
> In *exalting the depreſſed, and degrading the haughty*,
> I will altogether continue to overturn and reverſe it:
> Literally, *topſy turvy, topſy turvy, topſy turvy, will I place it.*
> *Moreover it ſhall not be* in exerciſe *when* it goes off, or is *deſtroyed* (בא BA)
> *Even*, emphatically, *with him whoſe right it is*
> [Or, as others render, he to whom judgment, *i. e.* authority, belongs]
> *Neither will I give it to him.*

By this prophecy, the crown was to continue long *overthrown*, degraded, and concealed, but it was to be *totally abrogated* when he appeared who, only, had a juſt right to it. The reader will remark that it is the word BA, *gone off*, ſunk, ſetting, &c. which gives the turn to this rendering, which is apparently directly contrary to the expreſſion of the public tranſlation, though perfectly agreeable to the ſpirit of it. As to prophecies foretelling that the Jews ſhould reject the Meſſiah, and that the Gentiles ſhould receive him, they are numerous: notice eſpecially Iſaiah xlvi. 5.

The ſubjects we have been conſidering may naturally introduce a few thoughts on another prophecy, not leſs important than themſelves, and which we may probably find, on examination, to be perfectly coincident with them: I mean, that of Daniel's ſeventy weeks: part of which is thus rendered in our tranſlation, Dan. ix. 26. "After threeſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf."

Here are two expreſſions to be examined; the firſt is, the term "Meſſiah." The Jews inſiſt, with all their might and main, that this term muſt not be reſtricted to a ſingle individual, but means, "properly the whole claſs, or race, of thoſe who were anointed, whether kings or prieſts,"—as we have lately ſeen it urged in the writings of a celebrated Jew. That is to ſay, the legal exerciſe of civil, or eccleſiaſtical functions: or the juſt title to the office and power of government, in both its branches.

Obſerve 1. This ſenſe ariſes, in ſome degree, from the placing of a point in the ſentence: 2. that it is no new principle; for both *Euſebius*, and *Clemens Alexandrinus*, by Meſſiah the prince, in verſe 25, underſtand an *anointed governor*, or *ſettled government*: and Euſebius expreſsly explains it to be, the ſeries and ſucceſſion of the high-prieſts who held the government till Herod's time.

There is ſome difference among tranſlators in rendering the words *Meſſiah the prince*.—Our preſent Septuagint, which is *Theodotion*'s tranſlation, ſays χριςȣ ἡγȣμένȣ, *the Chriſt the governor*; or, the anointed governor: *Arias Montanus* ſays, *unctem ducem, the anointed leader*: *Tertullian*, and the *Vulgate*, ſay, *Chriſtum ducem*: *Caſtalio* ſays, *Meſſiam principem*: like our Engliſh verſion: *Tremellius* ſays, *Chriſtum anteceſſorem—the anointed anteceſſor*—or leader. Theſe verſions evidently refer to a particular pre-eminent perſon of a whole ſeries, all of which ſeries might be anointed, but this perſon *diſtinguiſhably*. Is not this very ſimilar to what we have already noticed in page 70? Where we have ſuggeſted that the united claims of the two Jewiſh branches of royalty centered in one perſon, ſo that he was, as it were, *doubly* anointed—anointed from each line of deſcent. This view of the paſſage combines the notion of a continued line of perſons, *legally* entitled to the government, with that of an individual moſt eſpecially entitled to govern. [This idea is diſtinct from that of a perſonal unction of Jeſus, by the Spirit, as hinted in the article MESSIAH, *Dictionary*.]

(2.) But our attention is more particularly directed to the latter phraſe of the paſſage quoted, which our tranſlators have rendered, "but not for himſelf." That this tranſlation was well intended I have no doubt: nevertheleſs, it is not the cuſtomary meaning of the Hebrew words. Theodotion renders them thus: the anointing ſhall be deſtroyed, *and no judgment ſhall be in it*. Aquila, *the anointed ſhall be deſtroyed*, και ουκ εϛιν αυτω, *and ſhall have nothing*: Symmachus, the anointed ſhall be cut off, και ουκ υπάρξει αυτῶ, *and there ſhall be nothing to him*: Vulgate, *et non erit*; *and he ſhall not be*: Tertullian, the anointing ſhall be extirpated, *and ſhall not be*: Arius Montanus, *and not to him*, *i. e.* any remains: Caſtalio, *and he forſaken*: Tremellius, *and it ſhall be nothing to him*: the Engliſh margin, *ſhall have nothing*. The phraſe commonly ſignifies, *ſhall be no more*: or a total and entire loſs—ceſſation—without any continuity, or renewal. Why then, this is, in other words, the very ſentiment of the venerable Jacob: "Shiloh ſhall be deſtroyed"—*the power of government ſhall ſink in him whoſe eſpecial right it is*: this is the very ſentiment of the juſt recited paſſage of the prophet Ezekiel: "the diadem, the crown, the legal right of government, ſhall firſt be overturned, and then *ſhall be deſtroyed with him whoſe right it is*."

Thus we ſee, that the prophet Daniel does but connect with a prefixed period of time, that event which the dying Jacob left at large: thus we ſee that Ezekiel, and Daniel, do, as it were, *eccho* the indications of each other: but all agree, from the earlieſt notice of any government to be eſtabliſhed in Judah, down to the time when the character of that government was aſcertained and experienced, that when that particular perſon whoſe legal title, whoſe juſt pretenſions, whoſe ſpecific claims, might excite the moſt animated hopes, the moſt fervid expectations,—when HE ſhould come—the iſſue would diſappoint hope and expectation:—which ſhould behold their object ſink in deſtruction, and the accompliſhment of their prolonged anxieties, annihilated in utter impoſſibility itſelf!

2 N. HINTS ON ADOPTION, AS PRACTISED IN THE EAST. 336.

ADOPTION is practiſed among us, only in ſome of its weaker and remoter branches, we do, to be ſure, now and then, hear of a father's adopting the huſband of his daughter, but, this is uſually by his laſt will; or, a grandfather adopts a grandchild, by giving it his own name, perhaps; but we never ſee a child taken from its natural parents, and transferred *wholly* to another family; every relation to its natural parents and kindred totally ceaſing, and every relation to its adopted family, maintained in all its parts and in all its vigour.

I ſuppoſe alſo, that few of my readers know, that a ſon might be adopted for a ſpecial purpoſe, ſuch as the raiſing up of an heir by the daughter of the adopter, or &c. and after having ſucceeded in this purpoſe, he could, if he pleaſed, return to his original family; who might as it were, adopt him back again; ſo that, ſuppoſing he had a child, in this ſecond relation to his own family, as well as in his adopted relation, he would be the father of two families, each totally diſtinct from the other in name, property, rank, connections, &c. Nay more, a *bachelor*, or perſon who never was married, might adopt a ſon; and that ſon being married, his children would become the children of the bachelor; would bear his name, inherit his eſtate, &c. and thus would this bachelor become the founder of a family; and that a legitimate family, too: though he himſelf had never paſſed under eſpouſals, nor run any riſque of becoming a parent in his own perſon.

Adoption is frequently mentioned in Scripture; often as a ſpecial privilege of Chriſtian believers; who are called "Children of God." I do not mean, in this Number, to treat the ſubject fully, but merely to throw out ſome looſe hints, on which, if deſired, I may hereafter enlarge. As we have in a former Number, ſuppoſed that Heli adopted Joſeph, I think it juſt worth while to excite the reader to reflect, that the rules which governed ſuch connections, not being practiſed, are not known among us: which if they were, we might underſtand with much greater truth and vigour than we now do, thoſe paſſages of Scripture wherein alluſions to this practice occur. I ſhall quote ſome authorities, from the PUBLIC laws of the Eaſt.

" If a man had, 1. either no child at all, or 2. none that was *free-born*, [*vide* Gal. iv. 31.] he had power to adopt an heir: this was to be done after the manner of a will; *ſigned and ſealed, in the preſence of the magiſtrate*; as their wills were wont to be. Whoſoever was thus adopted, was firſt to be made free of the city; and then to be *inſcribed among the tribe, or fraternity, of him who adopted him.* [*Query*, Whether this was not ſimilar to producing his pedigree, as we have ſuppoſed, in the caſe of Heli and Joſeph?] Having thus left his old tribe, he was not [at liberty] to return to it again, till he had begotten a child in his new relation; but, even in that caſe, he was under no obligation to return to his former parentage: though he had that privilege, if circumſtances urged him to claim it. *Archæologia Attica.* [This was the law in Greece.]

The following are the expreſs laws of Athens, on the ſubject of adoption; as ſtated by Sir WILLIAM JONES in his Introduction to the pleadings of Iſæus, the famous Athenian barriſter.

" Adopted ſons ſhall not deviſe the property acquired by adoption: but, if they leave legitimate ſons, they may return to their natural family. If they do not return, the eſtates ſhall go to the heirs of the perſons who adopted them."

" The adopted ſon, [if there be any] and the after born ſons to the perſon who adopted him, ſhall be coheirs of the eſtate: but *no adoption by a man who has legitimate ſons then born, ſhall be valid.*"

The following is Sir WILLIAM's note on this ſubject:

" Both at Athens, as we learn from *Iſæus,* and at Rome, as *Aulus Gellius* informs us, an adopted ſon acquired *all the rights, both ſacred and civil, and ſucceeded to all the advantages and burdens, of the new family into which he was introduced;* nor was he conſidered in any other light than that of a ſon by nature born in lawful wedlock; whence the orator aſks, " how Philoctemon could have died without a child, when he had actually adopted his nephew?" But all pretenſions whatever to the inheritance of his natural father were wholly loſt, by adoption [into another family] or emancipation [being let go into another family] thus, Cleon was firſt couſin to Aſtyphylus, but as his father had been adopted by another perſon, he no longer bore any relation to him. Yet if Thudippus [the father of Cleon] had left a ſon [begot by him] in the houſe of his adopter and returned, as he lawfully might, into his ancient family, and if [his ſon] Cleon had been born *after* that return, either he or his ſon, would have been heir to Aſtyphylus."

" An adopted ſon *could not himſelf adopt another:* he muſt either leave a legitimate ſon—or the eſtate he received from his adopting father muſt revert to his adopting father's natural heirs: *there cannot be two adopted ſons at the ſame time.*"

" The appointment of an heir by a man's laſt teſtament was regarded at Athens as a mode of *adopting* a ſon: and of this teſtamentary adoption, we have ſeveral examples in Iſæus."

Such were ſome of the regulations appointed in Athens, on the ſubject of adoption: but, as theſe are modern, compared with the principle of this cuſtom, though they may illuſtrate New Teſtament expreſſions, yet for Old Teſtament uſages, we rather deſire illuſtrations more ancient, and, if they might be, more *oriental.* On this view, therefore, I ſhall extract ſome of the laws of India, as they are laid down by Menu himſelf: or at leaſt, as they are traditionally derived from him: and it deſerves notice, that a very great importance is attached in theſe laws, and in that country, to the leaving of poſterity: or if not of natural poſterity, yet of ſomebody authorized to pay due honour to the manes, and to the anceſtors, of the deceaſed, at his funeral, and on other occaſions connected with his exit from this world to a better. The ſame natural deſire may be obſerved in Scripture; but I think it cannot be any where ſtronger than in the uſages and cuſtoms of the Hindoo nations.—Menu ranks ſons in the following order:

1. " Him whom a man has by his own wedded wife—the ſon of his body.

2. " Him, whom he has *according to law, by the wife of a man deceaſed,* &c.—called the lawful ſon of the wife.

3. " He, whom his father, or mother with her huſband's aſſent, gives to another as his ſon, *provided the donee have no iſſue,* if the boy be of the ſame claſs and affectionately diſpoſed, is *a ſon* given BY WATER—*i. e.* the gift being confirmed by pouring water.

" He who has no ſon, may appoint his daughter in this manner to raiſe up a ſon to him, ſaying, " *the male child, who ſhall be born from her in wedlock, ſhall be mine,* for the purpoſe of performing my obſequies."

" The ſon of a man is even as himſelf; and as a ſon, ſuch is a daughter, *thus appointed:* how then, if he have no ſon, can any inherit his property but a daughter, who is cloſely united with his own ſoul?

" The ſon of a daughter *appointed as juſt mentioned,* ſhall inherit the whole eſtate of her father, who leaves no ſon.

" The ſon of a daughter who ſucceeds to all the wealth of her father, dying without a ſon, muſt offer two funeral cakes, one to his own father, and one to the father of his mother.

" Between the ſons of a ſon and of a daughter *thus appointed* there is no difference."

This kind of adoption appears to us very natural and eaſy; and I preſume it is moſt accordant to natural ſentiment: but there are other kinds; among which that of adopting a *locum tenens* to the huſband, (uſually *deceaſed,* yet ſometimes while *living,* but incapacitated either by ſickneſs, bodily or mental, &c.) appears the moſt ſtrange and barbarous to us: and indeed it is now forbid by ſucceeding legiſlators, though it appears to have made an important part of the ancient Hindoo Code. As this occurs and is in fact appointed in the Old Teſtament, we ſhall conſider ſome of its regulations in the next Number.

20. ADOPTION BY SUBSTITUTE. 337.

THAT kind of adoption which is known in the Old Teſtament, and which is uſually named the *Levirate* (*vide Dictionary* under this article,) may be called a ſubſtitution of a huſband, in order to procure an adopted ſon—*q.* " an adoption *for* a ſon." The inſtitution is of the remoteſt antiquity, and of very great extent, alſo: for we trace it throughout Aſia, and even in Greece: though no doubt it varied in ſome of its forms and applications: for this alſo we ſhall quote the Attic Laws as tranſlated by Sir Wm. Jones.

" When a woman, in order to enjoy the rights of a lawful wife, has been duly betrothed by her father, or her *brother* by the ſame father, or her paternal grandſire, her children born in wedlock, are legitimate. If none of thoſe relations be living, *and ſhe be an heireſs, let her* NEAREST KINSMAN *marry her* :——

" If the *neareſt kinſman* of a woman without an eſtate refuſe to marry her, he ſhall give her in marriage, with a portion of five mina's, if he belong to the first claſs of citizens; or three, if he belong to the ſecond; or one mina and a half, if he be of the third claſs; if ſhe have ſeveral kinſmen in the ſame degree, they ſhall ſeverally contribute to her portion. And if there be many ſuch women, each of their kinſmen ſhall be obliged to marry, or to give in marriage, one of them only. If he fail the archon [chief magiſtrate] ſhall compel them."

The following are the appointments of Menu: their antiquity cannot be doubted.

" If a nuptial gratuity has actually been given to a damſel, and he who gave it ſhould die before marriage, *the damſel ſhall be married to his brother*, if ſhe conſent."

" On failure of iſſue by the huſband the deſired offspring may be procreated, *either by his brother*, or ſome other *ſapinda*, [near relation] on the wife, who has been duly authorized. " Let the kinſman, thus appointed, beget ONE ſon, but a ſecond by no means, on the widow, [Some ſages allow a ſecond ſon—leſt the firſt ſhould die:] afterwards the brother and widow muſt live together like a father and daughter by affinity." This practice was afterwards forbid—as being reſtricted to early ages.

It is impoſſible to conſider the earneſt, and even extravagant, deſire of poſterity to which theſe inſtitutions refer, without enquiring—whence could it ariſe? Is it the mere dictate of Nature? or, were any notions of *expectancies* in ſome future eminent poſterity mingled with thoſe dictates?

As I ſaid before, I ſhall not now diſcuſs this ſubject fully: the reader will find theſe extracts entitled to his conſideration, in proof, that uſages which we have been accuſtomed to conſider as peculiarly Jewiſh, were much more extenſively adopted: and that, from *foreign* inſtances of them, we may better underſtand thoſe which come under our notice in the hiſtories of our ſacred Scriptures.

2 P OF INVESTITURE WITH THE GIRDLE. 338.

THE reader has noticed in the extract from Pitts, p. 60. that his patroon ſtripped himſelf of his girdle, to put it on him: this girdle contained, what his patroon kept moſt ſecret, his money, and Pitts's letter of freedom: Is not this behaviour of Pitt's patroon, ſomewhat like the behaviour of Jonathan to David?

1 Sam. xviii. 3. " Jonathan and David made a covenant, becauſe he loved him as his own perſon; and in token of the adopting of him to his intimate, and unreſerved, friendſhip, Jonathan ſtripped himſelf of the robe which was upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle"—whereby David became maſter of all his privacies, and memorandums; for which the girdle, in the Eaſt, ſerves inſtead of a pocket.

The girdle, however, in this paſſage is well connected with the ſword and the bow; as being part of the military dreſs: ſo we read 2 Kings iii. 21. " The Moabites gathered all that were able to gird themſelves with a girdle"—to oppoſe their enemies. So we read Job xii. 21. " He weakeneth the ſtrength of the mighty;" which the margin reads " he looſeth the girdle of the ſtrong," the valiant, or hero, *Vide*, Ezek. xxiii. 15. 2 Sam. xviii. 11.

2 Q. PUNISHMENT EXTENDED TO KINDRED. 339.

WE are not always reconciled to the eaſtern idea, which appears in the reaſons annexed to the ſecond commandment, that God "viſits the iniquity of the parents, to the third and fourth generation:" although, if we refer this to the natural effect of ſome hereditary diſeaſes, as the gout, for inſtance, [or the leproſy, as an eaſtern diſeaſe, *vide Gehazi*, 2 Kings v.] we know that they do viſit, at leaſt, the third and fourth generation; ſo that not merely the grand children, but the great grand children, may be ſaid to pay the penalty of their anceſtor's diſobedience; while they are ſuffering under the effects of his imprudence, gluttony, extravagance, incontinence, &c.

I find, however, that puniſhment of the third and fourth generation, does not always ſatisfy the king of Perſia:—"All the pearls that weigh half a *medical*, or more, that are fiſhed up at *Bahreim*, belong to the king: who, nevertheleſs, makes a liberal preſent to the fiſherman who brings him ſuch; but alſo, if any of them fail to do it, and ſell ſuch a pearl out of his dominions, were it even at the world's end, the king is ſoon acquainted with it, and, to be revenged, he puts to death the whole family, and all the kindred, of the fiſherman, even to the SEVENTH GENERATION, *both males and females.*" THEVENOT, *Part II*. p. 161

Thoſe who thinks it hard that God viſits (it is not ſaid he *deſtroys*) the *third* generation, for their father's crimes, will, I hope, admit, that the king of Perſia is infinitely leſs juſtifiable in extending his vengeance to the *ſeventh* generation; and that to *death*: eſpecially, when we are by no means convinced that he can plead on the other hand, his extenſion of mercy to *thouſands* of thoſe who obey and honour him. How much milder is the language of the king of Iſrael, than that deſcriptive of the king of Perſia!

2 R. PUNISHMENT OF POSTERITY. 340.

THE foregoing FRAGMENT ſuppoſes that the manner in which we may conſider the "viſiting the iniquities of the father upon the children," is illuſtrated by, if not ſtrictly referable to, the deſcent of hereditary diſeaſes. I find, however, ſuch a ſimilarity of expreſſion, and ſuch an eaſy ſenſe of the words, in the following extract from the laws of MENU, p. 184, of Sir WILLIAM JONES'S Works, that I am tempted to lay it before the reader.

"Even here below an unjuſt man attains no felicity:
Nor he whoſe wealth proceeds from giving falſe evidence:
Nor he, who conſtantly takes delight in miſchief.
"Though oppreſſed by penury, in conſequence of his righteous dealings,
Let him [a good man] never give his mind to unrighteouſneſs;
For he may obſerve the ſpeedy overthrow of Iniquitous and ſinful men.
"Iniquity committed in this world produces not fruit immediately;
But like the earth, in due ſeaſon, and advancing by little and little,
It eradicates the man who committed it.
"Yes; iniquity once committed, fails not of producing fruit to him who wrought it;
If not in his own perſon, yet in his ſons,
Or if not in his ſons, yet in his grand-ſons.

“ He grows rich for a while through unrighteouſneſs;
Then he beholds good things; then it is that he vanquiſhes his foes:
But he periſhes at length from his root upwards.
“ Let a man continually take pleaſure in truth, in juſtice, in laudable practices, and purity:
Let him chaſtiſe thoſe whom he may chaſtiſe in a legal mode:
Let him keep in ſubjection his ſpeech, his arm, and his appetite.
“ Wealth and pleaſures repugnant to law let him ſhun;
And even lawful acts which may cauſe future pain;
Or be offenſive to mankind:
“ Let him not have nimble hands, reſtleſs feet, or voluble eyes;
Let him not be crooked in his way:
Let him not be flippant in his ſpeech, nor intelligent in doing miſchief:
“ Let him walk in the path of good men;
The path in which his forefathers walked;
Whiles he moves in that path, he can give no offence.”

By this it appears, that if a perſon proſper unjuſtly, though his injuſtice may not be known, his children may expect to be deprived of that proſperity; and it does not long deſcend in his family. *E. gr.* a man by undetected fraud acquires wealth; of which Providence deprives his ſon, or his grandſon; now his ſon, or his grandſon, are hereby reduced, only to the level of what in fact they ought to have been originally; they ſuffer no [unjuſt] *real*, or *actual* loſs; they are, indeed, deprived of what their father acquired, but this deprivation merely places them in that ſituation which they ought not to have quitted: to uſe a military phraſe, they have been unjuſtly “ promoted,” but are now [juſtly] “ reduced to the ranks?”

Poſſibly the hint at a ſecond or third generation is ſubjoined to the commandment, 1. becauſe a man may live long enough to ſee, and to ſuffer under, ſuch puniſhment. 2. His immediate deſcendants, as ſon or grandſon, might aſſiſt in the acquiſition of ſuch unjuſt wealth, &c. and therefore, being ſharers in the guilt, are properly ſubjected to puniſhment.

This gives a very eaſy ſenſe, and the principle may be applied to any crime: that it is applied in the ſecond commandment to idolatry, need be no objection; ſince the mode of God's viſiting is not expreſſed, and ſince this is a crime very likely to be tranſmitted in a family, yet not open to detection, but ſecret, and therefore, one requiring the denunciation of, the heavieſt penalty to *prevent* it. So that God may be underſtood, as ſaying, “ the judges may not detect this crime; but I will: and if I forbear from the immediate culprit, I will puniſh his poſterity: therefore as you value your children, be ſure to avoid idolatry.” [Compare the hint of Saul's idolatry in No. , “ on the *Teraphim*” with 1 Sam. xv. &c.]

28. PUNISHMENT AND MARK OF CAIN.

THE learned SHUCKFORD was not only diſſatisfied with our uſual notion, that God *ſet a mark upon Cain*, in conſequence of his having killed his brother Abel, but he makes himſelf merry with the ludicrous nature of ſome of thoſe marks which fancy had appointed to be borne about by him. Without attempting to defend thoſe conjectures, and without adding to their number, I ſhall merely endeavour to ſhew, that the cuſtomary rendering of the paſſage, Gen. iv. 15. may be ſupported.

I find among the laws attributed to MENU the following appointment, which I notice eſpecially, becauſe it is directly attributed to MENU himſelf, as if it were a genuine tradition received from him, and I think, it deſcribes ſo powerfully and pathetically, the diſtreſſed ſituation of an outcaſt, that one is led to think it is drawn from the recollection of ſome actual inſtance, rather than from foreſight of the ſufferings of ſuch a ſuppoſed criminal.

Crimes, in general, have been thought, by mankind, capable of expiation, more or leſs, according to the degrees of their guilt: but ſome are of ſo flagrant a nature, as to be ſuppoſed atrocious beyond expiation. Though murder be uſually conſidered as one of thoſe atrocious crimes which are inexpiable; nevertheleſs, there have been inſtances wherein the criminal was puniſhed by other means than by loſs of life. A judicial infliction, of a commutatory kind, ſeems to have been paſſed upon Cain. Adam was puniſhed by a dying life; Cain by a living death.

" For violating the paternal bed,
Let *the mark of* a female part be impreſſed ON THE FOREHEAD, WITH A HOT IRON.
For drinking ſpirits, a vintner's flag;
For ſtealing ſacred gold, a dog's foot;
For murdering a prieſt, the figure of a headleſs corpſe.
With none to eat with them,
With none to ſacrifice with them;
With none to be allied by marriage to them;
Abject, and excluded from all ſocial duties,
Let them wander over the earth;
Branded with *indelible* marks,
They ſhall be deſerted by their paternal and maternal relations.
Treated by none with affection;
Received by none with reſpect.
Such is the ordinance of MENU.

" Criminals, of all the claſſes, having performed an expiation, as ordained by law, ſhall not *be marked on the forehead*, but be condemned to pay the higheſt fine." This alſo is from MENU.

Let us now apply theſe principles in illuſtration of the hiſtory of Cain. Cain had ſlain Abel his brother; and this being a very extraordinary and embarraſſing inſtance of guilt, and perhaps the *firſt* enormous crime among mankind which required *exemplary* puniſhment, the Lord thought proper to ſit in judgment, to act as judge, on this very affecting occaſion. Adam might not know of this guilt, or how to detect it, or how to puniſh it; but the Lord metaphorically hears of it, by the blood which cried from the ground, and he detects it, by citing the murderer to his tribunal, where, after examination and conviction, he paſſes ſentence on him.—" *Thou art curſed from the earth, which hath opened her mouth to receive thy brother's blood*; a fugitive and a vagabond ſhalt thou be in the earth." [*be aretj.*] And Cain ſaid to the Lord, " *Is my iniquity too great to admit of expiation?* Is there no fine, no ſuffering ſhort of ſuch a vagabond ſtate, that may be accepted? *Behold, thou haſt baniſhed me this day from the face of the land* [*adamah*] where I was born, where my parents dwell, my native country! *and from thy preſence, alſo*, in thy public worſhip and inſtitutions; *I muſt now hide myſelf* from all my heart holds dear, being prohibited from approaching my former intimates, and thy venerated altars. *I ſhall be a fugitive, a vagabond on the earth; and any one who findeth me may ſlay me* without compunction, as if I were rather a wild beaſt, than a man." The Lord ſaid, " I mentioned an expiation formerly, on account of your crime of ungovernable anger, bidding you lay a ſin-offering before the ſacred entrance; but then you diſregarded that admonition.

nition and command. Nevertheleſs, as I did not take away the life of your father Adam, though forfeited, when I ſat in judgment on him, but abated of that rigorous penalty; ſo I do not deſign you ſhould be taken off by ſudden death, neither immediately from myſelf, nor mediately by another. I pronounce, therefore, a much heavier ſentence on whoever ſhall deſtroy Cain. Moreover, to ſhew that Cain is a perſon ſuffering under puniſhment, ſince no one elſe has power to do it; ſince he reſiſts the juſtice of his fellow-men; ſince his crime has called me to be his judge, I ſhall brand his forehead with a mark of his crime; and then, whoever obſerves this mark, will avoid his company; they will not ſmite him, but they will hold no intercourſe with him, fearing leſt his iraſcible paſſions ſhould take offence at ſome unguarded word, and ſhould tranſport him again into a fury, which may iſſue in bloodſhed. Beſide this, all mankind, wherever he may endeavour to aſſociate, ſhall fear to pollute themſelves, by conference with him."

The uneaſineſſes continually ariſing from this ſtate of ſequeſtration, led the unhappy Cain to ſeek repoſe in a diſtant ſettlement. If this conception of the hiſtory be juſt, and if the quotation from MENU be genuine, we have here one of the oldeſt traditions in the world; in confirmation not only of the hiſtory as related in Geneſis, but of our public verſion of the paſſage.

2 T. DISTINCTION OF MEATS. 342

THERE muſt undoubtedly have been ſome original from whence the various nations, with which we are acquainted, derived their inſtitutions, whether political or religious: that among theſe inſtitutions we ſhould find reſtrictions in the choice of food, certain creatures permitted, certain others prohibited; this, I ſay, opens a very wide field of remark.

In Leviticus, chap. xi. Moſes forbids, as unclean, all QUADRUPEDS—Firſt, that are carnivorous, or live by rapine—all that have uncloven hoofs.—Secondly, he adds, that creatures, which are to be received as clean, muſt chew the cud: and, to complete his principles of diſcrimination, he ſelects ſome inſtances of creatures which are unclean, becauſe, though they poſſeſs ſome, as two, of theſe requiſite characters, yet one of them is wanting: he notes eſpecially the camel. Among BIRDS, Moſes prohibits—1ſt, the rapacious kinds, birds of prey;—2d, ſundry of the web-footed kinds, or water-birds. Alſo, he prohibits all kinds of creatures that creep on all four.

Theſe directions of Moſes, compared with thoſe of MENU on the ſame ſubjects, will furniſh the reflective reader with matter for meditation. Whence the admiſſion of this? Whence the rejection of that? What cauſe has determined the agreement or diſagreement of their choice, or of their exceptions, &c.?

MENU forbids the Brahmen from eating "the *milk of a camel*, or any quadruped *with the hoof not cloven*;" he orders "to be SHUNNED quadrupeds with uncloven hoofs, carnivorous birds, ſuch as live in towns—the ſparrow, the water-bird, *plava*, the phenicopteros—the *chacraráca*—the town-cock—the *ſaraſa*—the *rajjuvala*—the wood-pecker—the parrot: BIRDS THAT STRIKE WITH THEIR BEAKS—*web-footed birds—thoſe which wound with ſtrong talons—thoſe which dive to devour fiſh*—the heron—the raven—all amphibious fiſh-eaters: alſo, TAME HOGS, and fiſh of every ſort."

fort." [He excepts, however, ſome kinds of birds, whoſe names, being wholly Indian, would be of no information to the reader.] "Let him not eat the fleſh of any ſolitary animal, nor of unknown beaſts or birds, though, by general words, declared eatable; nor of any creature with five claws. But the hedge-hog, porcupine, lizard, tortoiſe, the rabbit, or hare, are lawful, among five-toed animals, and all creatures (CAMELS EXCEPTED) which have but one row of teeth." Such are the diſtinctions, appointed by MENU, between creatures clean and unclean.

Under the word ABSTINENCE, in the *Dictionary*, it is queried whether fleſh were eaten as food before the deluge? I have been of opinion that it was not. The following obſervations, aſcribed to MENU, ſeem to corroborate that opinion.

"No doubt, in the primeval ſacrifices by holy men, and in oblations by thoſe of the prieſtly, and military tribes, the fleſh of ſuch beaſts and birds, as may legally be eaten, WAS PRESENTED TO THE DEITIES.

"*It is delivered as a rule of the gods, that meat* [i. e. fleſh] *muſt be ſwallowed only for the purpoſe of ſacrifice*: but it is a rule of gigantic demons, that it may be ſwallowed for any other purpoſe.

"On a ſolemn offering to a gueſt, at a ſacrifice, and in holy rites, to the manes, or to the gods, *but on thoſe occaſions only*, may cattle be ſlain. This law MENU enacted."

This concluding reference to Menu ſeems to mark this cuſtom as a truly primitive tradition (for as tradition only can the laws aſcribed to Menu be regarded, and as of no further authority). The conſequences, however, are important; if cattle could lawfully be ſlain, *only* at a ſacrifice; if, at a ſacrifice, the fleſh was to be eaten, eaten in honour of the Divinity, ſacred joy ſucceeding ſolemn expiation—how awful was ſuch an occurrence to thoſe who only on ſuch occaſions, ſwallowed fleſh meat! We, who in theſe climates ſlay and eat fleſh daily, ſhould place ourſelves in the condition of thoſe who partook of it *only* on ſacrifical occaſions, in order to conceive the ſenſations of theſe primitive worſhippers; in order, I ſay, to acquire ſome faint idea of that deep impreſſion which the peculiarity of this mode of worſhip muſt have made on their minds. What did they ſuppoſe, when they ſaw the deſtined offering taken from its peaceful meadow, to be ſlain; when the animal ſtruggled in death; when the victim was preſented to the Deity; when much of it was conſumed by fire; when a part of it was reſerved as food; and when each individual was called to participate in a kind of ſuſtenance, which only entered his lips when the ſolemnities of worſhip rendered ſuch participation a duty? The importance and the dignity of ſuch inſtitutions muſt have been enhanced by the rarity of their recurrence. What was their import, and what their effect? What was the expectation they involved, and what the efficacy they implied and included?

2 U. THRONE OF MAJESTY. 343

THE throne of Solomon is deſcribed as having been extremely magnificent, 1 Kings x. 18. having twelve lions; but whereabouts they were ſituated on it is not eaſy to ſay, as we have not at preſent an accurate idea of its form and conſtruction. I ſhall therefore now merely extract the deſcription of the Mogol's throne, which we find had divers ſteps alſo, and, on the top of its aſcent, four lions; wherein it ſeems to bear ſome reſemblance to Solomon's ſtately ſeat of majeſty.

“ And further they told me, that he [the Mogol] hath at Agra a moſt glorious throne within his palace, aſcended by divers ſteps, which are covered with plates of ſilver; upon the top of which aſcent ſtand four lions, upon pedeſtals of curious coloured marble; which lions are all made of maſſy ſilver, ſome part of them guilded with gold, and beſet with precious ſtones. Thoſe lions ſupport a canopy of fine gold, under which the Mogol ſits when as he appears in his greateſt ſtate and glory.” *Sir* Thomas Roe's *Voyage, p.* 456.

Thrones were of different kinds; ſometimes they reſembled a ſtool, ſometimes a chair, ſometimes a ſofa, and ſometimes they were as large as a bed: as many of theſe varieties as we can aſſemble, we may perhaps hereafter ſubmit to our reader's inſpection.

2 X. ROCKS USED AS FORTRESSES. 344

SAMPSON, we are told, Judges xv. 8. took his ſtation in the rock Etam, from whence he ſuffered himſelf to be diſlodged by perſuaſion of his brethren, not by force of his enemies: and David, it is ſaid, repeatedly hid himſelf in the caves of rocks. It appears that rocks are ſtill reſorted to, as places of ſecurity, and they are even capable of ſuſtaining a ſiege, and a ſiege too as conſiderable as the Philiſtine army could have laid to the reſidence of Sampſon. So we read in De la Roque, *p.* 205. “ The Grand Seignior, wiſhing to ſeize the perſon of the emir, gave orders to the pacha to take him priſoner: he accordingly came in ſearch of him, with a new army, in the diſtrict of *Chouf*; which is a part of mount Lebanon, wherein is the village of *Geſin*, and cloſe to it the rock which ſerved for retreat to the emir. It is named in Arabic *Magara Geſin*, i. e. ‘ the cavern of Geſin,’ by which name it is famous. The pacha preſſed the emir ſo cloſely, that this unfortunate prince was obliged to *ſhut himſelf up in the cleft of a great rock*, with a ſmall number of his officers. The pacha beſieged him here ſeveral months; and was going to blow up the rock by a mine, when the emir capitulated.”

Thus David might wander from place to place, yet find many faſtneſſes in rocks, or caverns, wherein to hide himſelf from Saul. Obſerve, too, that this cleft in the rock is called a *cavern*; ſo that we are not obliged always to ſuppoſe, that what the Scripture calls caves or caverns were underground, though ſuch is the idea which ariſes from our Engliſh word.

We may remark alſo, that before the invention of gunpowder, and its exploſive power, was known, faſtneſſes of this kind were, in a manner, abſolutely impregnable; and, indeed, we have in Bruce, accounts of very long ſieges ſuſtained by individuals and their families, or adherents, upon rocks, and which at laſt terminated by capitulation.

The idea of retiring to rocks for ſecurity; of conſidering the protection of God as a rock, &c. &c. which often occurs in Scripture, will appear extremely natural from the ſubject of this article.

2 Y. 345

AN ATTEMPT TO ARRANGE

THE SONG OF SONGS, OF SOLOMON,

AND TO ILLUSTRATE PARTS OF IT BY MEANS OF ENGRAVINGS.

INTRODUCTION.

THE firſt principle to be conſidered in analyſing this poem is, the arrangement of its parts; for it evidently appears to be not one uniform ode, but a compoſition of ſeveral odes into one connected ſeries of poetry.

Beſide the final termination of the poem, there are three places where the author has decidedly marked the cloſe of a ſubject. Theſe are, the lively adjurations addreſſed by the bride to the daughters of Jeruſalem. Theſe three periods are cloſed by the ſame words, uttered by the ſame perſon (the bride), who, when ſhe is the laſt ſpeaker, concludes in the ſame manner, with very ſlight variations. They occur at the end of the firſt day, the end of the ſecond day, and the end of the fifth day; but at the end of the poem this concluſion is not maintained.

If, then, theſe paſſages be admitted as diviſions of the poem originally intended, as *cloſes* of what precedes them, we have only to aſcertain two other diviſions, in order to render the parts of the poem pretty nearly commenſurate to each other in length, and complete in the ſubject they include. By attending to the ſentiments and expreſſions, we ſhall find little difficulty in perceiving ſuch a change of perſon and occurrence, that the ending of the third day *muſt* be where we have placed it; becauſe the following words, relating to a dream of the over-night, imply that they are ſpoken in a morning; and they are ſo totally diſtinct from the foregoing ſentiments, as to demonſtrate a total change of ſcene and of ſubject. The ſame may be ſaid of the cloſe of the fourth day. There is ſuch a determinate change of ſtyle, ſubject, and perſon ſpeaking, in the ſucceeding verſes, that every feeling of propriety forbids our uniting them. Theſe principles, then, divide the poem into ſix diviſions, each of which we have conſidered as one day.

It has been uſual with commentators to regard theſe ſix days as *ſucceeding* the day of marriage: a miſtake, as I ſuppoſe, which has miſled them into many mazes of error. On the contrary, I have conſidered them as *preceding* the day of marriage; and, I think, the poet has diſtinctly marked the ſixth day, as being itſelf the day of that union, which accounts for its termination with the morning Eclogue, and the omiſſion of the evening viſit of the bridegroom to the bride; as then the Sabbath, to which no alluſion appears in any preceding day, would be beginning, in whoſe ſolemnities the Jewiſh bridegroom would be attentively engaged.

2 Z. 346

OF THE TIME OF THE YEAR.

That the time of the year is ſpring, has always been ſuppoſed; and, indeed, is ſo clear, as to need no ſupport from reaſonings. The mention of ſundry particulars in the poem demonſtrates it. Mr. **Harmer** has identified the month to be April; and, in Judea, we may ſay of April, as in England has been ſaid of May, that "May is the mother of love."

3 A. OF THE DIVISIONS OF EACH DAY. 347

We have ſuppoſed we had reaſon to divide each day into two parts, morning and evening; becauſe there appear to be ſuch appropriations of perſon and ſentiments, as detach each Eclogue from its companion.

It ſhould be *remembered*, that the noon of the day is too hot in the Eaſt to permit exertion of body or mind; and that no perſon, of the leaſt degree of reſpectability, is abroad at that time of the day. The Turks, indeed, have a *proverb*, “only Franks and dogs walk about at noon.” And, in Europe itſelf, as in Spain and Portugal, while the natives at noon ſleep the *ſieſta*, “the ſtreets,” ſay they, “are guarded by Engliſhmen and dogs.”

Since, then, noon is the time for repoſe (vide 2 Sam. iv. 5.), we are not to expect our poet ſhould depart from the manners of his country, by repreſenting this part of the day as a fit time for viſiting, converſation, or enjoyment. Neither can we ſuppoſe that night is a fit time for viſiting, or converſation. Whatever our own unhappy manners may ordain, in reſpect of encroaching on the proper repoſe of night, the Eaſt knows nothing of ſuch revels, nor of thoſe aſſignations, which, under favour of night, furniſh too much occaſion for repentance on the morrow.

By theſe conſiderations, we are reſtricted to two parts of the day, morning and evening. The morning in the Eaſt is very early; the cool of the day, daybreak, before the heat comes on; and the evening is alſo the cool of the day, after the heat is over.

The mornings of this poem are moſtly occupied by converſations of the bride with her viſitors, or with her attendants, in her own apartment. But on the morning of the ſecond day, the bride, obſerving her beloved engaging in a hunting-party, is agreeably ſurpriſed by a viſit from him, and ſees him from the upper ſtory of her apartments, and through the croſs bars of her windows. He ſolicits a view of her countenance; but the poem ſeems to inſinuate his further waiting for *that* till the next morning; when ſhe, being intent on conſidering his palanquin, ſuffers herſelf to be ſurpriſed; and the bridegroom compliments her beauty, which, for the firſt time, he has had an opportunity—not properly of *conſidering*—but merely of *glancing* at.

The evening is the regular time when the bride expects to be viſited by her ſpouſe; accordingly he viſits her on the firſt evening, but on the ſecond evening ſhe deſcribes her anxiety, occaſioned by his failure in this expected attention, for which ſhe had waited even into night, when it was too late to ſuppoſe he would come, and ſhe muſt needs relinquiſh all thoughts of ſeeing him. On the other evenings he punctually pays his attendance; and though the import of the converſation between them be always to the ſame effect, yet the variety of phraſeology and metaphor employed by both parties gives a characteriſtic richneſs, elegance, and intereſt to this poem; in which, if it be equalled, it is by very few—but certainly it is not ſurpaſſed by any.

3 B. OF THE PERSONS WHO SPEAK. 348

It is natural to inquire, in the next place, who are the interlocutors in this poem? That it conſiſts of converſation, is an opinion received from the earlieſt times; from the Jewiſh ſynagogue, no leſs than from the Chriſtian church: but opinions have varied as to the perſons engaged in this converſation. There evidently are two principals: we ſhall ſay, firſt, the lady herſelf, whom we denominate the BRIDE, meaning a perſon betrothed to her ſpouſe, but not yet married to him. She evidently comes from a diſtant country, and that country ſouth of Judea, and more expoſed to the heat of the ſun. She is accompanied by her mother [or by a repreſentative of her mother], and by proper female attendants, whom we ſhall denominate the BRIDE-MAIDS.

The ſecond principal in this poem is the BRIDEGROOM, who is deſcribed in terms which can agree only with a prince; and this prince is accompanied on his part by a number of companions, with whom he can be free, and who in return can be *hearty*.

Beſide theſe, as the Bride is juſt arrived from a diſtant land, it is very natural that ſome of the ladies of her preſent reſidence [the ROYAL HARAM] ſhould viſit her, no leſs to congratulate and to compliment her, than to procure themſelves a ſhare in her good graces, and to commence that friendſhip which may hereafter prove valuable and pleaſant to both parties.

N. B. The QUEEN MOTHER of the Bridegroom perhaps heads this group.

Such I have ventured to think are the perſons ſpeaking in this converſation poem.

Received opinion, founded on a pretty general tradition, has called the prince, SOLOMON king of Iſrael; and the princeſs, his Egyptian ſpouſe, the daughter of Pharaoh. As we acquieſce in this opinion, we paſs it, with this ſlight mention only.

3 C. OF THE PLACE WHERE THE ACTION PASSES. 349

The place is the city of David. This will follow, in ſome degree, from the mention of the parties: but in further proof we refer to the hiſtory of this connexion, 1 Kings iii. 1. "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, *and brought her into the* CITY OF DAVID, until he had made an end of building his own houſe. Solomon made alſo an houſe for Pharaoh's daughter." 1 Kings vii. 8.—"Pharaoh's daughter *came up out of the* CITY OF DAVID, to the houſe which Solomon had built for her," 1 Kings ix. 24. From theſe paſſages it is clear, that Solomon lodged his Bride in the city of David *directly as he received her*; conſequently, at the time deſcribed in this poem.

I muſt now beg the reader to turn to the MAP of JERUSALEM, FRAGMENT, No. cxxxvi. and obſerve the ſituation, &c. of (Mount Sion) the city of David. Tracing the ancient boundaries, we find it connects on one ſide with the city of Jeruſalem; on the other ſides it is ſurrounded by the open country, the hills, &c. in the neighbourhood. As to its internal diſtribution, we are not to conſider it wholly as a city, *i. e.* a ſeries of ſtreets throughout, and from end to end; but occupied by the palace of David, its courts and appurtenances, and by the gardens and pleaſure-grounds belonging to that palace. If there were a few ſtreets in it, they might be adjacent to the city of Jeruſalem, ſay, to the part where the iron gate is marked in our plan; and, for the ſake of perſpicuity, we ſhall admit (but without believing it) that I, K, L, M, were ſtreets, or other buildings; and where the wall of the preſent city paſſes, there we ſhall ſuppoſe a pile of buildings, the palace of David, having one front toward Jeruſalem, and another toward the gardens, into which the reſt of the ground was formed. Theſe gardens, thus occupying full half the area of the city of David, or the whole of what is marked Mount Sion on our Plan, muſt be ſuppoſed to be amply furniſhed with the moſt admired plants, ſhrubs, trees, evergreens, &c.; with water in baſons, ſtreams, fountains, &c.; with a ſmooth-mowed ſward of the moſt vivid green, *i. e.* graſs; and with a variety of flowers in pots, vaſes, &c.; in ſhort, with whatever of decoration art and expenſe could procure; and the whole ſo diſpoſed, as to be ſeen to the greateſt advantage from the windows, balconies, galleries, pavilions, and walks of the palace.

Nor is this all; for unleſs we obſerve how fitly the riſings and hills of Mount Sion were adapted to afford pleaſure, by their views [*i. e.* being looked *towards*], and by the ſituations they afforded for proſpects [*i. e.* being looked *from*]; alſo, what is implied in theſe riſings, the hollows, dells, &c. their counterparts, which yielded at once both coolneſs and ſhadow, we ſhall loſe the pleaſure ariſing from ſome of the alluſions in the poem—theſe hillocks, then, the reader will bear in mind: we muſt add the ſuppoſition of various gates in the walls around this encloſure, ſome communicating with the town, others with the country, and all of them more or leſs guarded by proper officers.

We muſt alſo add to our ideas of the palace, that Solomon himſelf reſided in a part of it; ſay, for diſtinction ſake, the part below *e*: and his Bride, her mother, and attendants, lodged in another part of it; ſay, the part above *e*. Theſe parts of the ſame palace may eaſily be underſtood as poſſeſſing a ready communication with each other; ſome of them were ſurrounded by corridors, others were open pavilions, or colonnades, &c. &c. according to the nature and compoſition of a royal reſidence in the Eaſt, and to the various purpoſes, &c. of the apartments. Add guards, former reſidents, proper officers, ſervants, &c. &c.

Thus we have ſtated our notions of the Time—the Place—the Perſons, of this converſation poem. We deſire the reader to tranſport himſelf in idea into the palace of the highly-favoured king of Iſrael, to make one among thoſe honoured with a ſtation in the train of Solomon, when he viſited his betrothed ſpouſe, newly arrived from Egypt, with her mother, ſurrounded by all the pomp which the ſuperb Pharaoh himſelf could depute to aggrandize his daughter in the eyes of beholders. Egypt was at this time in its glory, as to riches and power; and Solomon was riſing into the greateſt repute for magnificence, and into a proverbial fame for wiſdom. Thus introduced, let us attend the converſations of theſe illuſtrious lovers: but, let us remember that they are tranſmitted to us in the energetic, the impaſſioned, the figurative language of poetry, of eaſtern poetry; are related in metaphors, eaſy, familiar, and even conſtant, in the place and country where we hear them; and that a great part of the *gallantry* attending a courtſhip converſation is (by uſage) included in them; and the promptitude of repartee to ſuch alluſions, metaphors, ſimiles, compariſons, &c. is eſteemed to be no ſmall teſt of the wit, felicity of fancy, readineſs of reply, and mental dexterity of the perſons to whom they are addreſſed, and between whom they paſs. Thus adviſed, ſhall we accompany a viſit of the royal pair?——

No; it is our duty previouſly to ſtate the difficulties of the taſk we have undertaken; and this we ſhall do in the words of Biſhop Lowth: if his Lordſhip was ſo ſtartled at them, if he conſidered ſo many requiſites as neceſſary in ſuch an enterpriſe, let not the reader expect too much from the preſent humble attempt; but where we ſucceed, let him accept the ſucceſs with complacency; and where we fail, let him impute the failure to our deficiency in ſome of thoſe requiſites, of which the ſuperior learning of Dr. LOWTH rendered him the more ſenſible. *Vide* LOWTH *on Hebrew Poetry.*

"Nothing can, I think, be imagined more truly elegant and poetical than certain paſſages [of the Song of Solomon]; nothing more apt or expreſſive, than the compariſons. The diſcovery of theſe excellencies, however, only ſerves to increaſe our regret for the many beauties which we have loſt, the perhaps ſuperior graces, which extreme antiquity ſeems to have overcaſt with an impenetrable ſhade.

"It is much to be lamented, that no commentator has ariſen ſufficiently qualified to explain this beautiful poem. Thoſe who have attempted it have been ſcholaſtic divines, rather indeed myſtics, and have entirely overlooked the obvious and more elegant meaning. Indeed *the taſk is by no means eaſy: beſides, a very accurate and idiomatical knowledge of the Oriental languages, and an intimate acquaintance with the manners of antiquity, and no ſmall information concerning natural hiſtory, will be requiſite: to theſe muſt be added a good deal of reading in the Arabic poetry, particularly in their compoſitions of the amorous kind; and laſt of all, a true taſte for poetry.* Very few of theſe qualities have exiſted ſeparately, and never all of them conjunctly in thoſe who have undertaken to illuſtrate this poem."

By way of impreſſing a conviction of theſe difficulties on the mind of the reader, I ſhall merely ſet before him a ſingle paſſage, with the ſenſes attributed to it—if ſenſes they can be called. A proper arrangement would have removed the obſcurity. Chap. viii. 5. "O that thou wert my brother that ſucked my mother's breaſts. . . . I would lead thee, and bring thee into my mother's houſe, *(who)* WOULD INSTRUCT ME."—The anonymous tranſlation 1764, printed for Dodſley [underſtood to be by Dr. PERCY, afterwards Biſhop of Carliſle] renders, "I would bring thee into my mother's houſe, I WOULD BE CONSTANTLY WITH THEE."—Mr. GREEN renders, "As an infant ſucking my mother's breaſts . . . I would bring thee into the apartment of her that conceived me, THAT THOU MIGHTEST BE MY GUIDE." Wonderful, ſurely! a perſon of mature age guided by a SUCKING INFANT, AFTER this perſon had brought the infant to the place to which they were going!!! Where is the ſenſe, or the poetry, of this? Laſtly comes Dr. HODGSON, who renders, "I would lead thee, I would cauſe thee to go to the houſe of TALMADNI, my mother." The following is part of the Doctor's note: "In our Engliſh Bible this word *(Talmadni)* is tranſlated 'who would inſtruct me.' But how is this connected with the ſenſe? and in what is ſhe to be inſtructed? Neither will the paſſage be mended if we tranſlate, 'you would inſtruct me':" [ſurely not, for what can this *ſucking infant* inſtruct her in?] Then, after noticing ſome various readings, the Doctor ſays, "*Talmadni*, the word received into all the beſt editions, is the right word;—but it is the name of her mother—and it may ſeem a further proof, that the Bride was not Pharaoh's daughter, for the name of Pharaoh's queen was *Tahpenes*. 1 Kings xi. 19."

The reader will remember, that our attempt profeſſes to illuſtrate *by plates*; no other meaning, therefore, is to be expected in it, than what plates *can* illuſtrate: and indeed it ſeems abſolutely neceſſary, as a dictate of common ſenſe, that not till AFTER the verbal rendering is clearly eſtabliſhed, any more elevated import ſhould be conſtructed upon it. Neither is the reader to expect *critical* remarks, variations of verſions, MSS. &c. ſince we profeſs, at this time, only *arrangement*, and reſtrain our elucidations to our own ideas, or,—give them what name you pleaſe, —*conjectures*, as they have occurred to us in reviſing the verſion.

3 D. THE SONG OF SONGS: OF SOLOMON. 350

TIME. *After the Bride's recent arrival from Egypt.*
The marriage week: ſix days previous to the completion of the marriage: the ſixth day being the day of marriage. Each day divided into two Eclogues, Morning *and* Evening; *except the ſixth.*
Time of the year; Spring.

PLACE. *A Palace of Solomon in Judea; with its Haram, Gardens, &c.:* i.e. *the City of David, adjacent to Jeruſalem.*

……

FIRST DAY. ECLOGUE I.

TIME. *Morning.*
PLACE. *The Bride's parlour, and apartments in the Haram.*
PERSONS. *Bride: Ladies of the Haram, or Queen Mother, viſiting the Bride, to compliment and to accompany her.*

Bride. May he ſalute me with affectionate ſalutations! (1)
Or, May he think me worthy to receive his addreſſes—his compliments of kindneſs.

Ladies. *Expect aſſuredly his kindeſt addreſſes,*
Inſomuch as thy (2) love-favours are excellencies above wine:
The fragrance of thy perfumes is exquiſitely grateful!
(Thy renown *for beauty* is ſpread like eſſences diffuſed around)
They conciliate the Virgins' affections to thee.

Bride. *Pray* (3) lead the way—[*precede me; go before me*].
Ladies. . . . . . *O, no,*—We follow after thee.

Bride. The King hath introduced me into his (4) palace [Haram, *chamber*].

Ladies. We ſhall be happy and rejoice in thee:
We ſhall commemorate thy love-favours more than wine:
With the utmoſt integrity ſhall we love thee.

Bride. I am ſwarthy————
Ladies. . . . . . But attractive—[*engaging*]
Bride. . . . *ſwarthy*, O ye daughters of Jeruſalem, as the tents of Kedar!
Ladies. . . . . *attractive* as the tent-curtains of Solomon!

Bride. Do not too accurately ſcrutinize my ſwarthineſs,
For indeed, the ſun hath darted his rays upon me.
The ſons of my mother treated me contemptuouſly (5);
They appointed me (6) inſpectreſs of the (7) fruiteries [*orchards*];
But, my fruitery—my own—I have not inſpected.

Tell me, O thou, beloved of my (8) heart [*perſon*], where thou feedeſt *thy flock*,
Where thou makeſt *it* to repoſe at noon:
For why ſhould I be like a rover,
By the flocks of thy companions?

Ladies. If indeed thou ſhouldeſt not know,
O moſt (9) elegant of women,
Trace thy way along the tracks of the flock;
Or feed thy kids beſide the ſhepherds' tents.

FIRST DAY. ECLOGUE II.

TIME. *Evening.*
PLACE. *Bride's parlour.*
PERSONS. *Bride, and her attendants.*
Bridegroom, and his attendants.
Ladies of the Haram.

BRIDEGROOM. To a chief rider in the cavalry of Pharaoh,
(10) Have I compared thee, my dear.
Thy cheeks are bright with bands *of pearls*;
Thy neck with collets *of gems.*

LADIES; or BRIDEGROOM'S COMPANIONS. We will make for thee golden bands,
With ſpotted edges of ſilver.

BRIDE (*Aſide.*) While the king reclines in his (11) circle my ſpikenard diffuſes fragrance.
A ſcent-bag of balſam is my beloved to me,
in my boſom it ſhall reſt:
Plate I. A cluſter of (12) al-henna is my beloved to me,
[*Of al-henna*] from the plantations of EN-GEDI.

BRIDEGROOM. Behold thou art elegant, *in thy taſte*, my dear,
Behold thou art elegant, thine eyes are doves *.

BRIDE. Behold thou art (13) magnificent, my love;
The beams of thy palace are cedars!
The ceiling-joiſts are (14) firs! *(retem.)*
How delightful, yea, how verdant [*flowery*] is our (15) carpet *covering!*
I am a roſe—of the *mere* field: a lily—of the *mere* valley.

BRIDEGROOM. As the lily among thorns,
ſo is my dear among the maidens.

BRIDE. As the citron tree among wild underwood,
ſo is my beloved among the youths.

Bridegroom retires. Bride (16) *ſpeaks to the Ladies.*

BRIDE. I ſhall long for his (17) deep ſhadow, there to ſit down,
And to enjoy the ſweetneſs of his fruit.
When he ſhall invite me into his houſe of wine,
When his glittering canopy over me ſhall be *mottoed with* love,
When he ſhall cheer me with refreſhments
and revive me with (18) citrons,
Becauſe I affectionately languiſh towards him,
When his left arm ſhall be under my head,
and his right arm ſhall embrace me,
I adjure you, O daughters of Jeruſalem,
By the *ſtartling* antelopes, by the *timid* deer of the field,
If ye diſturb, if ye awake my love till he pleaſe.

SECOND DAY. ECLOGUE I.

TIME. *Morning early.*
PLACE. *Bride's chamber. Bride at her* (1) *window hears the* [*hunting horn, &c.*] *muſic of her beloved, very early in the morning.*
PERSONS. *Bride, her attendants. Bridegroom, below.*

Bride. The (2) muſic [*ſounds*] of my beloved! behold he approaches!
Traverſing the hills, bounding over the riſing grounds,
My beloved is *ſwift* like an antelope, or a fawn!
Plate II. Behold him (3) ſeated [*placed*] in his (4) carriage;
Looking out through the apertures (5) [*windows*],
Gleaming between the blinds! (6) [*lattices.*]
My beloved addreſſes me, and ſays,

Bridegr. to Br. " Riſe, my dear, my charmer, and away:
" For lo! the winter is over, the rains are paſſed, are gone,
" The flowers appear in the meads,
" The ſinging-time [*of the nightingale*] is come,
" And the voice of the turtle re-echoes in our grounds:
" The fig-tree ripens into ſweetneſs its *ſwelling* fruit,
" And the vines impart ſcent to their increaſing grapes.
" Ariſe, my dear, my charmer, and away,
" My dove (7) *hid* in the clefts of the rocks,
concealed in the fiſſures of the cliffs,
" Show me thy (8) ſwelling neck [*turgid crop*],
let me hear thy [*cooing*] call (9);
" For ſweet is thy call, and thy ſwelling neck is lovely,

To his Companions. } " Catch the jackals, the little jackals which damage our fruiteries
ere their productions come to maturity, [*or, while they have tender fruits.*]"

My beloved is mine, and I am his (10)!
Feeding among lilies!
When the day breezes, when the *lengthening* ſhadows glimmer,
Then return, then, my beloved, be like to the antelope
or to the fawn on the mountains of Bether (11) [*crags*].

SECOND DAY. ECLOGUE II.

TIME. *Very late in the evening.*
PLACE. *Bride's apartment.*
PERSONS. *Bride, ſola* [*or, with the Ladies of the Haram*].

BRIDE. *Reclined* on my ſofa by night I ſeek him the beloved of my heart,
[*Or, I have ſought all the long evening till night* (12),]
I ſeek him—but I find him not.
Shall I riſe now, and walk about (13) the city,
in the ſtreets, in the ſquares,
Seeking him the beloved of my heart?
I *may* ſeek him, but may not find him.
The watchmen who go about the city *might* find me;
Of whom I ſhould aſk
"Have ye ſeen him the beloved of my heart?"
Paſſing a little way beyond them,
Might I find him the beloved of my heart,
I would take hold of him, I would not let him go;
But would bring him into the houſe of my mother,
to the apartment of my parent *herſelf*.
Then would I adjure you, O daughters of Jeruſalem,
By the *ſtartling* antelopes, by the *timid* deer of the field,
If ye diſturb, if ye awake, my love till he pleaſe.

THIRD DAY. ECLOGUE I.

TIME. *Morning.*
PLACE. *Bride's chamber window.*
PERSONS. *Bride and her attendants of the Haram.*

BRIDE *(above)*. (1) What is that, coming up from the common fields,
like a vaſt (2) column of ſmoke?
Fuming with balſams, and frankincenſe, and every powder of the perfumer.

LADIES, *or* **ATTENDANTS.** *Plate II.* That is the (3) palanquin of Solomon himſelf:
Sixty ſtout men ſurround it, of the ſtout men of Iſrael;
Each holding a ſword, each trained to war;
The ſword of the commander *ready* on his thigh,
(4) [*fearleſs*] from fear in the night.

BRIDE. A nuptial palanquin hath king Solomon made for himſelf?

LADIES, *or* **ATTENDANTS.** *Plate II.* *O yes!* He hath made (5) of the wood of Lebanon [*cedar-wood*] its pillars;
of ſilver its *top* covering [*canopy*];
of gold its *lower* carriage;
with purple [*aregaman*] its middle part [*floor*] is ſpread,
a preſent from the daughters of Jeruſalem.

BRIDE. Go forth, O daughters of Zion, and behold king Solomon
wearing the (6) circlet with which his mother encircled him [*his head*]
in the day of his eſpouſals,
in the day of the gladneſs of his heart.

Bridegroom (7) *having ſeen his Bride, for the firſt time, from a diſtance—incidentally, at her window—by means of this viſit, takes advantage of this opportunity to praiſe her beauty.*

BRIDEGROOM *(below)*. Behold, thou art elegant, my dear, behold thou art elegant;
Thine eyes are doves peering between thy (8) locks:
Thy hair is like a flock of goats (9),
long-haired gliſtering goats [*deſcending*] at Mount GILEAD;
Thy teeth are like a ſhorn flock (10)
coming up on (11) Mount CASSIUS.
All of them *like as* [*or* paired] twins! and not one caſt among them.
Like a braid of ſcarlet are thy lips;
and thy diſcourſe [*mouth*] is lovelineſs.
Bluſhing (12) like the inner part of a piece of pomegranate
is thy cheek [*temple*] beneath thy locks;
White (13) like the tower of David is thy neck,
(14) built on a commanding eminence;
A thouſand ſhields hanging around it,
all ſhields of the mighty.
Thy (15) two nipples are like two twin fawns of the antelope,
nibbling lily flowers.
When the day breezes, when the *lengthening* ſhadows glimmer,
I will viſit the mountain of balſam,
the hill of frankincenſe.

THIRD DAY. ECLOGUE II.

TIME. *Evening.*
PLACE. *Bride's parlour.*
PERSONS. *Bridegroom viſiting his Bride.*

BRIDEGROOM. Thou art perfect elegance, my dear,
not even a blemiſh is in thee.
Be of my party (16) to Lebanon, my ſpouſe,
accompany me to Lebanon, come:
See the proſpect from the head of Amanah,
from the head of Shenir, and of Hermon,
From Lions' haunts, from Panther mountains.
Thou haſt (17) taken captive my heart, my ſiſter, ſpouſe [*partner*],
Thou haſt taken captive my heart,
by one (18) *ſally* of thine eyes,
by one link [*of the collet*] of thy neck.
How handſome are thy love-favours, my ſiſter (19), ſpouſe!
How excellent are thy love-favours! how preferable to wine!
And the fragrance of thine eſſences beyond all aromatics!

BRIDE. Sweetly as liquid [*palm*] honey drops, ſo drop thy lips [*ſpeech*], *O* ſpouſe;
[*Bee*] honey and milk are under thy tongue:
And the ſcent of thy garments is the ſweet ſcent of cedar.

BRIDEGROOM. A garden locked up is my ſiſter, ſpouſe,
A ſpring *ſtrictly* locked up, a fountain *cloſely* ſealed.
(20) *Around thee* ſhoot plants of a paradiſe:
The pomegranate, with delicious fruits;
The fragrant henna, with the nard,
☞ (21) The nard, with the crocus;
The ſweet-ſcented reed, with the cinnamon;
With every tree of incenſe, balſam, and aloes (22);
With every prime aromatic.
Thou fountain of gardens! thou ſource of living water!
Thou ſource *of ſtreams*—of Lebanon ſtreams!

BRIDE. North wind awake! (but (23) ſink, thou ſouthern gale)
Blow on my garden, waft around its fragrances,
Then let my beloved come into his garden,
And taſte the fruits which *he praiſes as* delicious!

BRIDEGROOM. I am (24) come into my garden, my ſiſter, ſpouſe,
I gather my balſam with my aromatics,
I eat my liquid honey with my firm honey,
I drink my wine with my milk.

To his Companions. Eat, my companions, drink, drink deeply,
my hearty friends!

FOURTH

FOURTH DAY. ECLOGUE I.

TIME. *Morning.*
PLACE. *Bride's chamber.*
PERSONS. *Bride and her attendants: Ladies of the Haram.*

BRIDE, *relating a dream to her viſitors.*
I was ſleeping (1), but my affection [*heart, imagination*] was awake:
[*Methought I heard*]
The (2) voice [*ſound*] of my beloved, knocking, and ſaying:
“ Open to me, my ſiſter, my dear, my dove, my perfect,
“ For my head is filled with dew,
“ My locks with the drops of the night.”
But I anſwered;
“ I have put off my veſt; how can I put it on?
“ I have waſhed my feet; how can I ſoil them?”
My beloved put his hand *to open the door* by the lock (3),
And the (4) chamber of my heart was agitated for him.
I roſe to open to my beloved,
(Yea, my hand dropped balſam, and my fingers refined balſam,
on the handles of the lock)
I did open to my beloved;——
but my beloved was turned away—was gone.—
My heart [*affection*] ſprung forwards, expecting his ſpeech [*addreſs*].
I ſought him, but could not find him;
I called him, but he anſwered me not.
The watchmen going their rounds in the city diſcovered me,
They ſtruck me, they wounded me,
They ſnatched my deep veil from off me,
Thoſe *ſurly* keepers of the walls!
I adjure you, O ye daughters of Jeruſalem,
if ye ſhould find my beloved,——
What ſhould ye tell him?—
—that I languiſh affectionately for him.

LADIES.
What is thy beloved, above *other* beloveds,
moſt elegant of women,
What is thy beloved, above *other* beloveds,
that thou doſt thus adjure us?

BRIDE *deſcribes his countenance.*
My beloved is white and ruddy;
the (5) ſtandard of ten thouſand!
His head is the pureſt gold;
His locks curled, black as the raven;
His eyes like (6) doves at a water-fall [*foaming white*];
Or, dipping themſelves in *a* [*garden canal—*BASIN] *ſtreamlet of* milk,
And [*turning themſelves, rolling*] ſporting in the fulneſs [*depth*] *of the pool.*

His temples are as furrows of odoriferous *ſhrubs*,
as clumps of aromatic *trees:*
His lips are lilies, dropping pureſt balſam;

Deſcribes his dreſs. His wriſts [*bands, bracelets*] are circlets of gold, full ſet with topazes;
His belly [*girdle*] is bright ivory, over which the ſapphire plays;
Plate IX. His legs [*drawers, &c.*] are columns of marble,
riſing from baſes of pureſt gold [*his ſhoes*]:
Plate X. His figure is *noble* as the cedar;
majeſtic as the cedar of Lebanon:
His addreſs is ſweetneſs! his whole perſon is lovelineſs!
Such is my beloved, ſuch is my conſort,
O daughters of Jeruſalem!

LADIES. Whither may thy beloved be gone,
moſt elegant of women,
Whither may thy beloved be ſtrayed,
that we might ſeek him for thee?

BRIDE. *I ſuppoſe* my beloved is gone down to his garden,
To his furrows of odoriferous ſhrubs;
To taſte the fruits of his gardens,
And to gather lilies.
I am my beloved's, and my beloved is mine;
Feeding among lilies!

FOURTH DAY. ECLOGUE II.

TIME. *Evening.*
PLACE. *Bride's parlour.*
PERSONS. *Bridegroom, with his attendants, viſiting his Bride.*

Bridegroom. Thou art (8) decorated, my love, like Tirzah;
Fortified cities. adorned as Jeruſalem;
brilliant, as bannered ranks.
Wheel about (9) thine eyes [*glances*] from off my ſtation,
For, indeed, they overpower me!
A repetition of Third Day. Eclogue I. “ *Thy* (10) *hair is as a flock of goats that appear from Gilead:*
“ *Thy teeth are as a flock of ſheep which go up from the waſhing*;
“ *Whereof every one beareth twins, and* there is *not one barren among them.*
Common tranſlation. “ *As a piece of pomegranate are thy temples within thy locks.*”
Sixty are thoſe queens, and eighty thoſe concubines,
and damſels beyond number;
But my dove is the very one alone; ſhe is to me, my perfect one;
The very one is ſhe to her mother;
the faultleſs favourite of her parent:
The damſels ſaw her; and the queens admired her;
and the concubines extolled her, *ſaying:*
“ Who is this, advancing [*in brightneſs*] like daybreak,
“ Beauteous as the moon, clear as the ſun,
“ dazzling as the ſtreamers?” [*q.* a comet?]
To the garden of filberds I had gone down,
to inſpect the fruits of the brook-ſide;
Whether the grape was ſetting;
Whether the pomegranate flowered;
Unawares to myſelf, my (11) affection [*deſires, heart, imagination*] tranſported me *back again*,
Like the chariots of my people at a (12) charge [*pouring out*].

Bride riſes to go away.

Bridegroom's Companions. Face about (13), face about, Selomeh! face about, face about!
that we may (14) reconnoitre thee——
Ladies of Haram, or Bride's Virgins. What would you reconnoitre in Selomeh?
Or, how would you reconnoitre Selomeh?
Bridegr. Comp. Like [*as we do*] retrenchments (15) around camps!

FIFTH DAY. ECLOGUE I.

TIME. *Morning.*
PLACE. *Bride's toilette: Bride dreſſing, or recently dreſſed.*
PERSONS. *Bride, and her attendants.*

LADIES OF THE HARAM; *deſcribing the Bride's dreſs.*

Plate V. VII. How handſomely decorated are thy (1) feet in ſandals,
O daughter of (2) princes! [LIBERALITY: *pouring out.*]
Plate III. The (3) ſelve-edges [*returns*] of thy drawers are like (5) open-work [PINKED],
the work of excellent hands!
Plate II. III. Thy (6) girdle-claſp is a round goblet,
(7) rich in mingled wine:
Plate VIII. Thy [*boddice*] body-VEST is a ſheaf of wheat,
bound about with lilies;
Thy two (8) nipples are two fawns,
feeding *among lilies*:
Thy neck is like an ivory tower:
. . . .
Thine eyes [*dark with ſtibium*] as the pools in Heſhbon (9),
by the gate of Bath-rabbim:
Thy noſe is like the tower of Lebanon itſelf,
(10) that which looketh toward Damaſcus:
Plate III. Thy head-*dreſs* upon thee reſembles (11) Carmel;
And the treſſes of thy hair are like (12) Aragamen!
Plate III. The king is (13) entangled in theſe (14) meanderings! [*intricacies.*]

FIFTH DAY. ECLOGUE II.

TIME. *Evening.*
PLACE. *Bride's parlour.*
PERSONS. *Bridegroom viſiting his Bride.*

Bridegroom. How beautiful, and how rapturous, O love! art thou in delights!
Plate VII. Thy (15) ſtature equals the palm;
and thy breaſts its cluſters:
I ſaid I would climb this palm,
and would claſp its branches:
Now, ſhall thy boſom be *odoriferous* as cluſters of grapes,
and the fragrance of thy breath like the ſcent of citrons.
Thy [*palate*] (16) addreſs reſembles exquiſite wine [*cordial,*]
(17) going to be a love-favour to *tried* integrities,
[*or, to friends whoſe ſtaunch friendſhip has been often experienced,*]
It might make the very lips of the ſleeping [*of age*] to diſcourſe.

Bride. I am my beloved's . . . . . . (18)
and toward me are his deſires,
[*or, and my dependence is upon him.*]

Bridegroom. Come, my beloved, let us go out into the fields,
let us abide in the villages,
let us ſee whether the vine be ſetting *its fruit,*
whether the ſmaller grape protrude itſelf,
whether the pomegranates flower,
whether the (19) *dudaim* [*mandrakes*] diffuſe their fragrance.
There will I make thee love-preſents;
For our lofts (20) contain all new delicacies [*fruits*],
but eſpecially preſerved *delicacies,*
Stored up, my beloved, for thee.

Bride. O wert thou my brother,
ſucking my mother's breaſts,
Should I find thee in the public ſtreet
I would kiſs thee;
nor then would they [*by-ſtanders*] contemn me:
I would take thee, I would bring thee
to the houſe of my mother——

Bridegroom. Thou ſhouldeſt conduct me (21); *i. e. ſhew me the way thither.*

Bride. I would give thee to drink ſcented wine,
my own wine, flavoured with the ſweetneſs of the pomegranate.
Then, ſhould his left arm be under my head,
ſhould his right arm embrace me,
I would charge you, daughters of Jeruſalem,
(22) *By the* ſtartling *antelopes, by the* timid *deer of the field,*
Wherefore diſturb, wherefore awake, my fondling till he pleaſe.

SIXTH DAY. ECLOGUE I.

TIME. *Morning; after the marriage ceremony had recently taken place.*
PLACE. *Front of the palace.*
PERSONS. *Bride, her attendants: Bridegroom, his attendants; all in proceſſion before and after the royal palanquin, in which the royal pair are ſeated.*

Attendants at the Houſe. Who is this coming up from the common fields,
In *full* (1) ſociability with her beloved?

Bridegroom. Under the citron-tree (2), I urged thee [*overcame thy baſhfulneſs*];
There thy mother (3) delivered thee over *to me*;
There thy parent *ſolemnly* delivered thee over *to me*.

Bride. Wear me as a ſeal on thy heart [*in thy boſom*],
(4) as a ſignet on thy arm.
For love is ſtrong as death,
its paſſion unappeaſable as the grave:
its ſhafts are ſhafts of fire,
[*vehement as lightning,*] the flame of Deity *itſelf!*

Bridegroom. Great waters cannot quench love,
deluges cannot overwhelm it:
If a man offer all the wealth of his houſe,
It would be deſpiſed as deſpicable in him.

Bride. Our [*couſin, relation*] ſiſter is little, and (5) her boſom is immature,
What ſhall we do for our ſiſter, in the day when her concerns ſhall be treated of?

Bridegroom. If ſhe be a wall, we will build on her (6) kioſks of ſilver:
If ſhe be a doorway, we will frame around her pannels of cedar.

Bride (*Aſide*). I am a wall, and my breaſts like kioſks;
So I appeared in his eyes as one who offered (7) peace [*repoſe*].
To Bridegroom. Solomon *now* has a fruitery at (8) Baal-Ham-aun;
That fruitery is committed to (9) inſpectors;
The (10) tenant ſhall bring a thouſand ſilverlings,
as rent for its fruits.
My fruitery, which was under my own inſpection,
will yield for its fruit, a thouſand, to thee, Solomon:
(but (11) two hundred are due to the inſpectors.)

Bridegroom. O thou [*dove*] who reſideſt in gardens,
Thy companions hear thy [*cooing*] voice,
let me *eſpecially* hear it!

Bride. Fly *to me* ſwiftly, my beloved,
and be thou like the antelope, or the fawn,
on the mountains of aromatics!

3 E. ILLUSTRATIONS OF THE FOREGOING VERSION. 351

WE are now prepared to review the characters of the principal ſpeakers in this intereſting poem.

The Bride has been ranger of parks, plantations, &c. is fond of gardens and rural enjoyment, and has a property of her own, of the ſame nature; yet is a perſon of complete elegance of taſte and of manners: ſhe is even magnificent in her ornaments, and munificent in her diſpoſition. She has been educated by her mother with the tendereſt affection, and is her only daughter, though her mother has ſeveral ſons.

The Bridegroom is noble in his perſon, magnificent in his equipage, palace, and pleaſures; active, military, of pleaſing addreſs and compliment, and one upon whom his exalted rank and ſtation ſits remarkably eaſy.

The Bride's Mother does not ſpeak in any part of the poem; it is only by what is ſaid of her, that we find ſhe accompanied her daughter: whether this perſonage be her *natural* mother, or any confidential friend, deputed to that office, might engage conjecture.

The Bride's Companions ſpeak but little; I think only once, at the cloſe of the fourth day, if then.

The Bridegroom's Companions ſpeak alſo, only on the ſame occaſion.

The Ladies of the Haram, or viſitors to the Bride, are the firſt perſons to compliment and to cheer her; and, I think, they ſeem to accompany in her train throughout the whole poem. It is likely that theſe viſitors praiſe her in the firſt day; deſcribe the palanquin in the third day; converſe with the Bride in the fourth day; and admire her dreſs in the fifth day. Theſe parts have hitherto been attributed to the Bride's *Egyptian* attendants; but I rather ſuppoſe the information they give, and the ſentiments they communicate, imply perſons well acquainted with the Bridegroom and his court—*i. e. Jewiſh* attendants, maids of honour to the Bride: or, May theſe paſſages be ſpoken by the Queen Mother of the Bridegroom?

Some other perſons alſo ſpeak once at the opening of the ſixth day; their remark indicates that they ſtand near, or at, the palace: for want of more preciſe knowledge of them, we have called them "attendants at the houſe:" ſay the chief officers of the palace:—But is this ſpoken by the Ladies of the Haram?

3 F. ILLUSTRATIONS OF THE FIRST DAY. 352

(1) *May he ſalute me with affectionate ſalutations!* Though the import of the word *neſhek* undoubtedly is, *to kiſs*, yet, in ſeveral paſſages of Scripture, it implies no more than mere ſalutation, or addreſſing—*i. e.* a compliment paid on view of a perſon, or thing. So, thoſe who are ſaid, in our tranſlation, to have "*kiſſed* the image of Baal," did not kiſs that image, ſtrictly ſpeaking, but kiſſed *toward* it, that is to ſay, they kiſſed their hands, and referred that action to the image, or kiſſed at a diſtance from it, *i. e.* addreſſed it reſpectfully by the *ſalam* of the Eaſt. *Vide* Adore, and Kiss, in the *Dictionary*, where this is rendered evident by examples. This expreſſion of the Bride, then, means ſimply an apprehenſion or fear (united with a wiſh to the contrary), that when the Bridegroom ſees her, he may think ſlightly of her perſon, and qualities, or attractions, and may refrain from

paying his addreſſes to her. In reply, the ladies commend her beauty, and cheer her modeſt ſolicitude, by praiſing her attractions, her elegancies, &c.

They do not indeed praiſe her perſon, becauſe, according to the cuſtoms and *decencies* of the country, the bridegroom cannot yet ſee *that:* they only praiſe her general appearance, and what muſt firſt ſtrike a beholder—what are moſt noticeable at the greateſt diſtance—at a firſt approach, *i.e.* her polite manners and her perfumes, to the diffuſion of which they compare her renown for beauty.

The importance of perfumes in the Eaſt is very great; the lovers of the Arabian poets never omit to notice this attraction of their miſtreſſes.

> "When the two nymphs aroſe they diffuſed fragrance around them,
> As the zephyr ſcatters perfume from the Indian flower."
>
> "Do not the perfumes of Khozami breathe?
> Is it the fragrance of Hazer from Mecca, or the odour diffuſing from Azza?"
>
> "She reſembled the moon, and ſhe waved like the branches of Myrobalan,
> She diffuſed perfume like the ambergris, and looked beautiful like the fawn."

The above are from Mr. RICHARDSON's *Arab. Gr.*

Agreeably to this, we find in Scripture the remark, that "Ointment and perfume rejoice the heart," Prov. xxvii. 9.; and Iſaiah, deſcribing a female deſirous of pleaſing her paramour, repreſents her as *increaſing* her perfumes," Iſaiah lvii. 9. *Vide* Eſther ii. 12. Pſalm xlv. 8. Prov. vii. 17.

The reader will obſerve the diſtance to which theſe perfumes are underſtood to extend their fragrance: and that to which the Bride's beauty was famous.

3 G. 353

(2) *Love-favours.* It is uſual to render this word (DUDI) *loves*—but, by conſidering, 1. That the *ladies* ſay, THEY ſhall commemorate the (DUDI) *loves* of the bride; 2. That (DUDI) *loves* are ſaid to be *poured out* as from a bottle, or, to be ſent as preſents, to perſons of integrities *(plural)*; 3. That the Spouſe invites the Bride into the country, where he would give her his (DUDI) *loves*; it appears, that love-PRESENTS of ſome kind are the articles meant by this word. Suppoſe, for inſtance, the Bride preſented the ladies with curiouſly-worked handkerchiefs [as is cuſtomary in the Eaſt, ſays Lady Wortley Montague], theſe the ladies might look on at a diſtance of time afterwards, with a pleaſing recollection of the perſon by whom they were given; as is cuſtomary among ourſelves. Such tokens are not valued for their intrinſic worth, but for the ſake of the giver; and were it not trivial, I might quote a common inſcription on this ſubject, as coincident with the ſpirit of this paſſage,

> "When this you ſee, remember me."

What other than a preſent of love, can be *poured out* from a bottle? prime wine, that might rouſe the drowſy to diſcourſe? or, why does the Spouſe invite his Bride into the country, but in order to preſent her with its beſt productions; ſome of which, he tells her, were *ſtored up*, and expreſsly reſerved for her reception? Such is the meaning of this word, in this place: favours beſtowed as the effect of love—to remunerate love: or, deſigned to conciliate love, to excite regard toward the preſenter of the gift. I have uſed the word *favours*, ſince that word implies, oc-

caſionally,

caſionally, perſonal decorations: as at marriages ribands, &c. given by the bride to attendants, &c. are termed *bride-favours*, or ſimply, *favours*.

3 H. 354

(3) The Bride proceeds to invite her viſitors (as I ſuppoſe) into the interior of her apartments; and, from good manners, deſires them to precede her; which they, with equal good manners, decline. The word *meſhek* ſignifies, to advance toward a place, as Judges iv. 6. "Go, and *draw toward* Mount Tabor, and take with thee ten thouſand men;" *i. e.* go *firſt* to Mount Tabor, and be followed by thine army—head thine army—*precede* it. Job xxi. 33. "He goeth to the grave, where he, *meſhuk*—*precedes* a great many men; and ſo draws them toward him; as he himſelf has been preceded by many who have died before him." Job xxviii. 18. "The price, *meſhek*, the *precedence* of wiſdom—its attraction—is preferable to rubies." Jer. xxxi. 3. "I have loved thee with an everlaſting love, therefore, with loving-kindneſs have I *preceded* thee," as we ſay, been beforehand with thee, "drawn thee toward me." Such appears to be the import of the word here, which we have rendered—lead the way, *i. e. precede me.*

3 I. 355

(4) *The King's chamber.* This word, though uſually rendered *chamber*, can only mean, in general, his apartments, his reſidence; the word is uſed to this purport, Deut. xxxii. 25. Prov. xxiv. 4. Jer. xxxv. 2.; and we have among ourſelves an inſtance of ſimilar application of the word *chamber*. In Richard III. Shakeſpeare makes Buckingham ſay to the young king, "Welcome, ſweet prince, to London, *to your* CHAMBER:" the reaſon is, London, from being the uſual reſidence of the king, was called *camera regis*, "the king's chamber." It might juſtly be rendered "rooms;" ſo we have "the rooms" at Bath, at Margate, &c. or, chambers in a palace—witneſs the ever-memorable Star Chamber, the Jeruſalem Chamber, the Painted Chamber, &c.: *i. e.* apartments. But here it evidently means the *Haram*, or women's apartment, the ſecluded chamber, into which the Bride invites the Ladies; and where the latter part of this Eclogue paſſes, being transferred, as I ſuppoſe, from the parlour below to the *Haram* above.

3 K. 356

(5) *Treated me contemptuouſly*, literally, "*ſnorted at me*;" which, I ſuppoſe, might be rendered by our Engliſh phraſe, "turned up their noſes at me;" but, how would that read in a poem?

3 L. 357

(6) *Inſpectreſs of the fruiteries.* This, I imagine, is ſomewhat analogous to our office of Ranger of the royal parks: an office of ſome dignity, and of more emolument. We know that it is beſtowed on individuals of noble families, among ourſelves; and that the office of Verdurer of a foreſt, which is not unlike it, is occaſionally the object of a pretty ſtrong election conteſt. This lady, then, was appointed ranger, *i. e.* governeſs, directreſs, of theſe plantations; which appears to have been perfectly agreeable to her natural taſte and diſpoſition.

3 M. 358

(7) *Fruiteries.* The word ſignifies not reſtrictively vineyards, but places producing various kinds of plants; for ſo we find the *al-henna* came from "the fruiteries of En-gedi," or the *plantations*, not ſtrictly *vineyards*, of the fountain of Gadi. Chap. i. 14. *Vide* No. 12 below.

3 N. 359

(8) *Beloved of my heart*, ſtrictly, *by my perſon:* but, as this is rather an uncouth phraſe in Engliſh, the reader will excuſe the ſubſtitution of one more familiar. The word is very improperly rendered *ſoul*, by our tranſlators, throughout the Old Teſtament; "that *ſoul* ſhall die," "that *ſoul* ſhall be cut off," read *perſon:* for in many places the actions and functions, or qualities, of the body are attributed to it: and even ſometimes thoſe of a living body, ſometimes thoſe of a dead body; where we cannot ſuppoſe it means a dead *ſoul*.

3 O. 360

(9) *Elegant.* We obſerved, in conſidering the ſhip of Tyre, **Fragment**, No. CCXVII. p. 77, that the word יפי might refer leſs to beauty of perſon than has been thought. I ſuppoſe, our word *handſome* may anſwer it, in a general ſenſe; and we ſay, not only—a handſome perſon, but a handſome dreſs, handſome behaviour,—ſpeech, &c. I have choſen the term elegant, as implying all theſe, but as being more uſually referred to perſon and manners.

3 P. 361

(10) This paſſage has been examined in No. CLVII. p. 147. The principles of it ſeem to be juſt, and therefore are adopted here.

3 Q. 362

(11) *Circle.* This is preciſely according to the uſage of the Eaſt: the royal perſonage ſits on his ſeat, and his friends ſtand around him, on each ſide, forming a ſegment of a circle. The friends of the Bridegroom are, I ſuppoſe, his companions; but on this firſt viſit he might, perhaps, have other attendants, for the greater dignity and brilliancy of the interview. Nevertheleſs, *thirty* companions might well form a ſufficient circle. *Vide* Judges xiv. 10. Alſo Pſalm cxxviii. 3.

3 R. 363

(12) *Al-henna—vide* Plate I. with the remarks on it. "The *plantations*, or *fruiteries* of En-gedi." Theſe were not far from Jericho: they did not ſo much contain vines as aromatic ſhrubs, including, perhaps, the famous balſam of Judea; it may be thought from Ezek. xlvii. 10. that En-gedi was a *watery* ſituation, perhaps near the river, beſide being itſelf a fountain. This agrees with Dr. *Shaw*'s account of *al henna*, which, he ſays, requires much water, as well as the palm, for which tree Jericho was famous, being named the city of palm-trees.

3 S. 364

(13) *Elegant: magnificent.* I think the Bridegroom here compliments his Bride, on the *general* elegance of her appearance, יפי; for, as ſhe is veiled all over, he cannot ſee the features of her countenance: he catches, however, juſt a glimpſe of her eyes through her veil, and thoſe he praiſes, as being doves; for which we refer

to a ſollowing remark (*vide* Fragment, No. CLXI. and Plate of Eaſtern Veils). She returns the compliment, by praiſing *his* elegance, IPI; but as this elegance refers to his palace, it ſeems here to be properly rendered *magnificence*; which, indeed, as we have obſerved, is its meaning elſewhere. She notices this magnificence, as being diſplayed in the cedar, and other coſtly woods, which adorned thoſe apartments of the palace into which ſhe had been conducted: not forgetting that ever-acceptable ornament in the Eaſt, the green graſs-plat (15) before the door; which, beſide being *green*, was alſo in this palace adorned with the moſt magnificent flowers, compared to which, ſays the Bride, I am not worthy of mention; I am not a palace-flower, not a fragrant roſe, carefully kept in a coſtly vaſe, or a noble lily, planted in a rich and favourable ſoil; I am a roſe of the field, a lily from the ſide of the humble water-courſe, the ſimple valley. To this her ſelf-degradation the Bridegroom returns a complimentary diſſent; and here concludes their firſt interview: whoſe chief characteriſtics may be gathered from obſerving, that it is, 1. ſhort, 2. diſtant, 3. general, 4. that not the ſlighteſt approach to any freedom is diſcoverable in it: which perfectly agrees with our ideas on the meaning of the opening line of the poem.

3 T. 365

(15) *Verdant, flowery.* It has been remarked, that the word here uſed has both theſe ſignifications; and if, as I ſuppoſe, it refers to the green graſs before the pavilion, and to the flowers, &c. in pots and vaſes, ſtanding cloſe to the pavilion, it is applicable to both ideas. On this ſubject accept the following quotation from Tavernier: "I never left the court of Perſia, but ſome of the lords, eſpecially four of the white eunuchs, begged of me to bring them ſome flowers out of France; for *they have every one a garden before their chamber-door*: and happy is he that can preſent the king with a poſy of flowers in a cryſtal flower-pot." We know alſo, that banquets, &c. are held in gardens adjoining to the reſidences of perſons of opulence in the Eaſt: and when Abaſuerus, riſing from table, went into the *palace-garden*, Eſther vii. 7. it was not far that he had to go; but he might quit and return to the banquet-chamber in an inſtant, for the garden was evidently adjacent. The idea of flowery verdure alſo applies to the rendering of *oreſh—carpet*, or *covering*, and not bed (*vide* No. XIII. p. 26. 28). That a bed for ſleeping on ſhould be *green*, is no great proof of magnificence; but an extenſive bed of flowers, adjacent to a parlour, would at once delight both the ſight and the ſmell, and would deſerve mention, when elegancies were the ſubjects of diſcourſe.

3 U. 366

(16) After the Bridegroom is withdrawn, the Bride expreſſes herſelf to the Ladies, with leſs reſerve. Her converſation now, is not about the palace, but about her beloved; ſhe reſumes the recently ſuggeſted ſimile of the citron-tree, which, being a garden plant, naturally leads her to think of a *kioſk* in a garden, where, when they ſhould be in private together, they might partake of refreſhments; and while they ſhould be ſitting on the Duan together (*vide* Fragment, No. XII.), he might reſt his left arm on the cuſhion, which ſupported her head, while his right arm was free to offer her citrons, &c. or to embrace her. She concludes by ſaying, that in ſuch a pleaſing privacy ſhe would not chooſe to be broke in upon; and alludes to the very ſtartling antelopes and deer, as the moſt timid creatures ſhe could poſſibly ſelect.

3 X. 367

(17) *Deep ſhadow.* As the orange-tree does not grow to any height, or extent, in Britain, anſwerable to this idea, we muſt take the opinion of thoſe who have ſeen it in, or near, perfection: a ſingle witneſs may be ſufficient, if the orange-trees of Judea may be judged by thoſe of Spain. No doubt but the Bride's compariſon implies a noble, a grand tree of its kind. The following are from Mr. Swinburne's Travels in Spain:

"The day was ſultry, and I could with pleaſure have *lolled it out in the prior's garden,* UNDER THE SHADE OF A NOBLE LEMON-TREE, *refreſhed by the ſoft perfumes aſcending on every ſide* from the neighbouring orchards." Page 250.

"Being very hot and hungry, we made the beſt of our way home, through *large plantations of orange-trees, which here* GROW TO THE SIZE OF MODERATE TIMBER TREES; the fruit is much more pleaſing to the eye, if leſs ſo to the palate, than the oranges of Portugal, as the rich blood-colour is admirably contraſted with the bright tint of the leaves." Page 260.

3 Y. 368

(18) That the fruit here meant is not "apples," but *citrons,* is now ſo generally admitted, that we need not ſtay to prove it: nevertheleſs, it is proper to mention it, that this rendering may not ſeem to be adopted without authority. Almoſt every writer has *proofs* on this ſubject.

3 Z. 369

ILLUSTRATIONS OF THE SECOND DAY.

(1) *Bride at her window hears the hunting horn.* This I think probable from what follows: his directions to his companions to catch the jackals, ſeem to prove it; but, I think, the poet gives a hint, that though, when he ſet out, he deſigned to be of their party, yet, after converſation with his beloved, he is tempted to ſend them *alone* upon that expedition.

It is very natural this paſſing by the Bride's windows ſhould occur, if Solomon dwelt below *e*, and was going out at a gate above *e*, in the palace; or even if his chaſe was reſtricted to the area within the walls, it might eaſily lead him to paſs the upper wing of the palace, and the windows of the haram. *Vide* the Plan, as already referred to.

4 A. 370

(2) *Muſic.* This has already been conſidered in No. CLVII. p. 149. Are not theſe hills, theſe riſing grounds, within the park of the palace? if ſo, then the Bridegroom in a following day may *perhaps* invite his Bride, not to any very diſtant, or very dangerous "lion's haunts" or "panther mountains"—but to hillocks, &c. in his park, known by theſe appellations. I ſay *perhaps,* becauſe, though ſuch names are given to parts of a royal palace in the Eaſt, yet the mention of Lebanon ſeems to infer a more diſtant excurſion.

4 B. 371

(3) *Seated in his* (4) *carriage. Vide* Plate II. Alſo for No. 5, the windows, and for No. 6, the blinds, or lattices.

4 C. 372

(7) *My dove hid in the clefts of the rocks.* To underſtand this ſimile, conſider the Bridegroom as being in the garden, below the windows of the chamber, within which the Bride is ſeen by him; now, windows in the Eaſt are not only narrow, but they have croſs bars like thoſe of our ſaſhes in them, whoſe interpoſition prevents a full view of her perſon; ſo that ſhe reſembles a dove peeping, as it were, over, or from within, the clefts in a rock; and viſible only in part: *i. e.* by ſhowing no more than her head and neck, or crop, "which," ſays the Bridegroom, "though I can but juſt diſcern, I perceive is lovely." Obſerve too, that ſhe is veiled; the *timid* dove therefore is the compariſon.

The Bridegroom continues the ſimile of the dove, ſpeaks of (8) her turgid crop, and of her pleaſant voice, which, in a dove, can be only the (9) cooing, or call, of that bird: which, under this ſimile, he deſires to hear.

4 D. 373

(10) *My beloved is mine, and I am his.* Does this mean, "I am all obedience to his requeſts? Our enjoyments now are mutual, and it ſhall be my happineſs to accompliſh his deſires." What is the import of the phraſe "feeding among lilies?" Who feeds? who is fed? why among lilies?

4 E. 374

(11) *Bether.* This might be rendered "the craggy mountains;" and if it were certain that the ibex or rock-goat, or the chamois, was that particular ſpecies of gazelle which we have rendered "antelope," it might be very proper to preſerve that tranſlation; but, as Egypt is not a mountainous country, but a valley, could the Bride know any thing of the rock-goat? On the other hand, were the mountains of Bether famous for ſwift goats? and how ſhould the Bride know that?

4 F. 375

(12) *By night I ſeek him*; meaning, I have waited for my beloved all the evening; and now, though it be too late to expect his company, ſtill I ſeek him: my diſappointment is great; but how to remedy it? ſhall I go into the city? for I am ſure he is not at home; I am ſure, if he was in his palace, he would viſit me. The whole of this ſpeech is underſtood to be in the *optative* mood; I have rather uſed the *ſubjunctive* Engliſh mood, as more likely to convey its true import.

4 G. 376

(13) City. *Vide* No. CXL. p. 84, where we have queried, whether by the term *city*, Acts xii. is not meant the city of David? We would query the ſame here; and ſubmit, that the Bride does not mean the city of Jeruſalem, but the city of David; the ſtreets, the broad places, the handſome courts, ſquares, &c. of this new and royal reſidence. Under this idea, ſhe would be near to her apartments, and never be beyond the walls: but even this ſhe declines; not chooſing to expoſe herſelf to the guards or watchmen. *Vide* No. CCLXIV. p. 167. To ſuppoſe that ſhe means to ramble in Jeruſalem at large, is to forget that ſhe is a foreigner, and very recently arrived.

4 H. 377

(1) *What is that?* In the original, *Who* is that? But this has been thought to be an error of tranſcribers. If the original word was *what*, then the palanquin is the ſubject of this inquiry; and to this the anſwer is given; if the original word was *who*, then the anſwer implies that the royal owner was ſeated in this vehicle. I have rather thought that the general idea of the queſtion leads to the word *what*; but the reader will take his choice of either word, as either will lead to the ſame effect, and will juſtify the ſame anſwer.

4 I. 378

(2) *Vaſt column of ſmoke.* This ſtrong expreſſion is by no means too ſtrong for the deſign of the poet: this word is uſed, Joel ii. 30. to denote the ſmoke of a volcano, or ſome ſuch abundant diſcharge of ſmoke, riſing into the air like a cloud. The immenſe quantity of perfumes which are now burning around the approaching viſitor, is alluded to with very great addreſs, under this *prodigious* compariſon. The burning of perſumes in the Eaſt is both very ancient, and very general; deities (images) were probably the firſt honoured with this ceremony, and afterwards, their ſuppoſed vicegerents, human divinities.

4 K. 379

(3) *Palanquin.* *Vide* Plate II. and its explanation.

4 L. 380

(4) *Fearleſs.* I rather think this is deſcriptive of the commander of theſe guards, "the man," *i. e.* the head man, or chief, *vide* No. 10 of the Sixth Day; a brave fellow; of tried courage, void of fear, in the very night, or at all times: the compoſition of the Hebrew word (with מ) favours this thought; and I think, had not the bed, the ſleeping bed, unluckily preceded it, this word would not have been deviated from its proper import; to which I have endeavoured to reſtore it.

4 M. 381

(5) This paſſage would ſtartle the reader, if he had not been prepared for it, by what we have already ſaid. This mode of placing the words is unuſual in the Hebrew; yet in poetry it is very natural, it merely refers the ſubject deſcribed to the following words deſcribing it, inſtead of the foregoing words, to which it has hitherto been uſual to refer it. We ſhall ſee by the plate, the proprieties which follow as natural effects of this manner of regulating the paſſage. *Vide* the Plate of Vehicles.

4 N. 382

(6) *Circlet.* This might be rendered *bandeau*; but then we could not have preſerved the play of words; for to have ſaid, "the *bandeau* with which his mother *banded*, or *bandaged*, his head," would have been intolerable: the expreſſion in our language becomes ludicrous; we have therefore preferred *circlet*, with which his mother *encircled* him.

What this circlet was, we may ſee on another occaſion more fully; but the plates will aſſiſt us in part. *Vide* Plate VII. and its explanation.

4 O. 383

(7) "*Bridegroom having ſeen his Bride for the firſt time.*" This I infer, becauſe this is the firſt deſcription or compliment which he pays to her perſon; he praiſed, in the firſt day, her general deportment; in the ſecond day he only compared her neck to that of a dove, that being all he had yet ſeen; but now, the poet ſeems to ſay that he took advantage of her looking at the royal palanquin to inſpect her countenance, which alſo ſhe has ſuffered to be ſeen; *vide* No. 7, 8, of the SECOND DAY. Obſerve, he only praiſes ſo much of her as we may ſuppoſe he could ſee behind her window, that is to ſay, her face, her hair (ſeen in front), her neck, and her boſom; having caught a glimpſe of theſe, he praiſes them, but his Bride had modeſtly ſtolen away, and makes him no anſwer. She hears him, no doubt, with pleaſure; but the ſight of her being a favour to which he is not yet entitled, ſhe does not confeſs her approbation of the incident which had been too much his friend.

Obſerve the art of the poet, who introduces an incident, whereby he favours the lover with a gratification to which he was not, ſtrictly ſpeaking, entitled; yet contrives to ſave the delicacy of his Bride entirely harmleſs and irreproachable; he gives to the Bride the choice of what time—how long—ſhe would continue at the window; yet from the accident of her going to the window without her veil, if the introduction of his palanquin was a *plot* in the Bridegroom, we perceive, by his ſubſequent diſcourſe, that his plot had ſucceeded, and that without the ſmalleſt imputation on the delicacy of the perſon who was the ſubject of this contrivance.

4 P. 384

(8) *Between thy locks.* The word rendered *locks* ſeems to imply that portion of —thoſe curls of—the hair which may be ſeen around the forehead: whereas, the word rendered *treſſes* ſeems to denote thoſe braids which fall down the back of the wearer. (*Vide* Plate IV.) Agreeably to this ſuppoſition, I do not recollect that the King has praiſed her *treſſes*, becauſe he had not ſeen them; having only ſeen his Lady in front; but he praiſes her *locks*, two or three times: thoſe being ſuch parts of her hair, as, in beholding her perſon, naturally meet his inſpection.

4 Q. 385

(9, 10.) There is an oppoſition in this paſſage which requires elucidation: Thy hair, or braids of hair, falling down thy ſhoulders, are like the long hairs of the Angora ſpecies of goat, whoſe ſtaple is of great length and very ſilky [ſome of them have been made into muffs for our ladies], which hang down, but bend, and wave in hanging; *Oppoſed* to this is, a flock of ſheep cloſely ſhorn, trimmed of their wool, no ſuperfluity; but uniform and perfect neatneſs. The goats are *deſcending* at Mount Gilead; where, I ſuppoſe, the way was winding and tortuous, making the flock appear the longer, and more numerous: the ſheep are *coming up* on Mount Caſſius; ſuppoſe ſuch a road as compreſſes them into one company, or, which only admits two at a time to paſs along it. Mount Gilead was at the extremity of Judea, northerly: Mount Caſſius was at the extremity of Judea, ſoutherly. The idea is, that of long hair lengthened by convolutions of deſcent; oppoſed to the utmoſt ſmoothneſs, contracted into the narroweſt ſpace poſſible.

(11) As

4 R. 386

(11) As to the rendering of "Mount Caſſius," inſtead of "the waſhing:"—1. It ariſes from reading the original as two words, inſtead of one; which, in fact, is not deſerving the name of an alteration: 2. As Mount Gilead is a place, the paralleliſm requires a place alſo for this verſe; which, 3. the oppoſitions we have above remarked fully juſtify. This correction reſtores the poetry of the paſſage, and is perfectly agreeable to the uſages of Hebrew poetry in general, and of this Song in particular.

4 S. 387

(13) *Bluſhing: White.* Theſe verſes, I apprehend, maintain an oppoſition of a nature ſimilar to that illuſtrated in the foregoing remarks: *Bluſhing* like a pomegranate; *white* as a marble tower.

I preſume, that the compariſon of *bluſhing* is not to the flower of the pomegranate, but to the inner part of its rind when the fruit is cut open; which certainly is ſufficiently bluſhing. The compariſon of the female complexion to the rind, or ſkin, of ruddy fruits is common in all nations. It is among ourſelves a compariſon rather popular than elegant, to ſay of a young woman, "ſhe bluſhes like a Catharine pear:" but compariſons derived from the bluſhes of the peach are uſed not only in good company but by good writers. So Gay, in his fable of the Lady and Waſp;

> "'T was beauty caus'd the bold miſtake.
> *That cheek ſo ripe with youthful bloom,*
> Made me with ſtrong deſire purſue
> *The faireſt* PEACH *that ever grew.*"

Gray approaches near to the ſame idea:

> "In gliding ſtate ſhe wins her eaſy way:
> *O'er her warm cheek* and riſing boſom move
> *The bloom of young deſire,* and purple light of love."

which we know is imitated from Virgil.

4 T. 388

(14) *The tower of David, built on a commanding eminence.* Probably this tower was part of the palace of David; or, it might be a guard-houſe, which ſtood alone, on ſome hillock of this royal reſidence. The alluſion, I preſume, is to the Lady's neck riſing from her ſhoulders and boſom, majeſtically ſlender, graceful, and white as the cleareſt marble, of which material, probably, this tower of David was conſtructed.

On the neck of this Lady was hung, by way of ornament, a row, or collet of gems, ſome of which were poliſhed, prominent, and oval in ſhape; theſe the ſpeaker aſſimilates to the ſhields which were hung around the tower of David, as military embelliſhments. I would aſk, however, whether theſe ſhields, thus hung on the *outſide* of this tower, were not trophies taken from the vanquiſhed?—if ſo, antiquity explains this cuſtom at once, and the royal lover may be underſtood as ſaying, "My father David hung many ſhields of thoſe warriors whom he had ſubdued, many ſhields of the mighty, as trophies of his proweſs, around the tower which he built as an armory; trophies no leſs ſplendid, and of conqueſts no leſs numerous, over princes vanquiſhed by your beauty, adorn your neck." *Vide* 1 Macc. iv. 57.

4 U. 389

(15) *Thy two nipples.* Here we cannot, I apprehend, adopt any other rendering; for the ſimile ſeems to allude to two young red antelopes, who, feeding among lilies, and being much ſhorter than the flowers, are wholly obſcured by them, except the tip of their noſes, which they *put up* to reach the flowers, growing on their majeſtic ſtems. As theſe red tips are ſeen among the white lilies, ſo are the nipples juſt diſcernible through the muſlin which covers the Lady's boſom. (*Vide* Plate, Mode of ſitting in the Eaſt, No. XII. p. 25.) Otherwiſe, the breaſt itſelf is compared to lilies, on account of its whiteneſs; above which peeps up the red noſe of the beautiful gazelle. See the plates, and their explanations.

4 X. 390

(16) *Lebanon.* This may be underſtood as if he had ſaid, "Your Egypt is a low, a level country; but we have here moſt delightful and extenſive proſpects. What a vaſt country we ſee from Mount Lebanon!" &c. And this, I think, may be the true ſenſe of the invitation: but, I ſubmit, whether theſe appellations were not names of places within the precincts of the royal park? Such occur in the Eaſt, and to ſuch, I ſuſpect, is the alluſion of this paſſage.

4 Y. 391

(17) *Taken captive my heart:* robbed me of my heart, and carried it off, as a priſoner of war, into ſlavery: ſo we ſay among ourſelves, ſuch an one has "loſt his heart," "his heart is captivated;" which is the idea here.

4 Z. 392

(18) *By one ſally of thine eyes: i. e.* of which I juſt get a glimpſe, through, or between, thy veil: or, of which the ſparkles, ſhooting through thy veil, reach me; and that with great effect; even to my heart's captivity, as above.

5 A. 393

(19) *Spouſe.* The firſt time this word occurs: it is *calah,* and implies *bride:* but, I think, it is capable of being referred to either ſex, like our word *ſpouſe.* The Bridegroom adds, *my ſiſter* (*vide* III. ABRAHAM, in the *Dictionary*); but the Bride, in her anſwer, though ſhe adopts the term *ſpouſe,* yet omits the term *brother;* I ſuppoſe, becauſe that was underſtood to convey a freedom not yet becoming her modeſty to aſſume; ſhe goes *ſo far,* but no farther.

5 B. 394

(20) *Around thee ſhoot plants:* literally, "thy ſhoots are plants," &c. By means of this ſupplement, I preſume, the ideas of the poet are, for the firſt time, rendered clear, correct, and connected. The importance of water, fountains, ſprings, &c. in the Eaſt, is well known by Nos. LXX. CXII. &c.; but the importance of this article to a garden, and that a garden of aromatic plants, muſt be very ſtriking to an oriental reader.

By way of meeting ſome ideas that have been ſuggeſted, I ſhall add, that the Bride is a fountain, &c. ſecurely locked up, from the Bridegroom, at preſent: *i.e.* he is not yet privileged to have complete acceſs to her. What the advantages of water to a garden of aromatics might be, we may gueſs from the nature of the plants: to aſſiſt our gueſſes, the following extract from *Swinburne* may contribute:

"A large party of ſprightly damſels and young men that were walking here, were much indebted to us for making the water-works play, by means of a ſmall bribe to the keeper. Nothing can be more delicious than theſe ſprinklings in a hot day; *all the flowers ſeemed to acquire new vigour*; *the odours exhaled from the orange, citron, and lemon trees, grew more poignant, more balſamic*, and the company ten times more alive than they were; it was a true April ſhower. We ſauntered near two hours in the groves, *till we were quite in ecſtacy with ſweets*. It is a moſt heavenly reſidence in ſpring; and I ſhould think the ſummer heats might be tempered and rendered ſupportable enough, by the profuſion of water that they enjoy at Seville." *Travels in Spain*, p. 252.

The following deſcription of his miſtreſs, by an Arabian lover, bears much ſimilitude to ſeveral alluſions in the poem before us.

"Her mouth was like the Solomon's ſeal, and her cheeks like anemones, and her lips like two carnations, and her teeth like pearls ſet in coral, and her forehead like the new moon; and her lips were ſweeter than honey, and colder than the pure water." *Richardſon, Arab. G.* p. 151.

How very different from our own is that climate, wherein the *coldneſs* of pure water is made a ſubject of admiration—a compariſon to the lips of the fair!

5 C. 395

(21) *The nard.* As this plant occurs in the cloſe of the former verſe, ſhould it again occur here? Can the words be differently connected? or, is a word unfortunately dropped? or, what fragrant ſhrub ſhould be ſubſtituted for the *nard*?

5 D. 396

(22) We are ſo accuſtomed to conſider the *aloe* as a bitter, becauſe of the medical drug of that name, that we are hardly prepared to receive this alluſion to the delicious ſcents of this plant; but that it juſtly poſſeſſes and maintains a place among the moſt fragrant aromatics we are well aſſured, and let the following extract teſtify:

"This morning, like many of the foregoing ones, was delicious; the ſun roſe glorioſly out of the ſea, AND THE AIR ALL AROUND WAS PERFUMED WITH THE EFFLUVIA OF THE ALOE, as its rays ſucked up the dew from the leaves." *Swinburne's Travels through Spain, Letter xii.*

5 E. 397

(23) *Sink thou ſouthern gale.* On this ſenſe of the word BA, *vide* 2 L, No. 334, p. 72. Had this ſentiment been uttered in England, we ſhould have reverſed the injunction; but, in Judea, the heat of the ſouth wind would have ſuffocated the fragrancy of the garden, to which the north wind would have been every way favourable. To deſire the north wind to blow, at the ſame time as the ſouth wind blows, is ſurely perverted philoſophy, inconſiſtent poetry, and miſerable divinity.

5 F. 398

(24) *I am come into my garden: i. e.* I *already* enjoy the pleaſure of your company and converſation; theſe are as grateful to my mind as delicious food could be to my palate: I could not drink wine and milk with greater ſatisfaction: I *am enjoying it*.—And you, my friends, partake the reliſh of thoſe pleaſures which you hear

from the lips of my beloved, and of thoſe elegancies which you ſee in her deportment, behaviour, and addreſs.

5 G. ILLUSTRATIONS OF THE FOURTH DAY. 399

(1) The Bride ſays explicitly, that this was a dream: "*I ſlept*," ſays ſhe, which at once removes all ideas of indelicacy, as to the Bridegroom's attempt to viſit her, or as to her going to the door, ſtanding there, calling him, being found by the watchmen, beat, wounded, &c. Moreover, ſhe ſeems to have ſuppoſed herſelf to be previouſly married, by her mention of her *radid*, or deep veil (*vide* No. CLVIII. p. 150.), which in reality, I preſume, ſhe had not yet worn, as the marriage had not actually taken place, and I conclude ſhe did not wear it till the very wedding.

That the word *heart* in this paſſage means *imagination*, dreaming imagination, appears from *Eccleſ.* ii. 23. the days of laborious man are ſorrows; his doings vexations: yea even *in the night-time his* HEART *does not reſt:* he is ſtill dreaming of, ſtill engaged about, the ſubjects of his daily labours.—This ſenſe of the word *heart* is not uncommon in the Proverbs.

5 H. 400

(2) *The voice*, i. e. *ſound*, *of my beloved, knocking.* For the ſame reaſons as we have rendered voice, *muſic*, in the Second Day, No. 2, we have rendered voice, *ſound*, in this place; ſince the ſound of a rapping againſt a door is not properly a voice, and ſince the word is of a more general ſenſe than a mere voice.

5 I. 401

(3) *Lock.* On the nature of the locks uſed in the Eaſt, Mr. HARMER has ſaid ſomething; and we mean to ſay more elſewhere, with a plate, and explanation.

5 K. 402

(4) *Chamber of my heart.* *Vide* No. CCXV. p. 66.

5 L. 403

(5) *Standard of ten thouſand*; chief, ſay ſome; ſtandard, ſay others; he for whom the ſtandard is borne, ſay ſome, obſerving, that the word is of a paſſive import; (the ſtandard was a fiery beacon) he who carries this beacon,—no, that is too laborious, he for whom, in whoſe honour, to light whom, this ſtandard is carried; he who ſhines, glitters, dazzles, by the light of it; and laſtly, comes the preſent elucidator, what forbids that this royal Bridegroom ſhould be the ſtandard that leads, that precedes, that is followed by—imitated by—ten thouſand? So Shakeſpeare deſcribes Hotſpur,

> "His honour ſtuck upon him, as the ſun
> In the gray vault of heaven, and by his light
> Did all the chivalry of England move
> To do brave acts: he was indeed the glaſs
> Wherein the noble youth did dreſs themſelves.
> . . . . So that, in ſpeech, in gait,
> In diet, in affections of delight,
> In military rules, humours of blood,
> He was the mark and glaſs, copy and book,
> That faſhion'd others!—And him——O wondrous him!
> O miracle of men!"

(6) His

5 M. 404

(6) *His eyes are like doves.* Nothing can be a more ſtriking inſtance of the neceſſity for acquaintance with the Eaſt, as well in its natural hiſtory, as in other articles, than this paſſage, and the other paſſages in which eyes are compared to doves: our tranſlators ſay, " to *the eyes* of doves," which may be underſtood to imply meekneſs, tenderneſs, &c. and therefore has paſſed hitherto without correction; but the facts are, 1. that our tranſlators have added the word *eyes*, and 2. that they took black for white: they had in their ideas the *white* pigeon, or, at leaſt, the light-coloured turtle-dove; whereas, the moſt common pigeon, or dove, in the Eaſt, is the *deep blue*, or *blue gray* pigeon, whoſe brilliant plumage vibrates around his neck every ſparkling hue, every dazzling flaſh of colour. And this paſſage proves, that the compariſon of the author relates to this pigeon. The deep blue pigeon, ſtanding amidſt the foam of a waterfall, would be a blue centre ſurrounded by a white ſpace on each ſide of him. This, in the compariſon, is the iris of the eye, ſurrounded by the white of the eye: but, as the foam of this waterfall is not brilliant enough to ſatisfy the poet, he has alſo placed this deep blue pigeon in a pond of milk, or in a garden baſin of milk, and there, he ſays, he *turns himſelf round*, to parallel the *dipping* of the former verſe: he wantons, ſports, friſks, turns round: ſo ſportive, mobile, and glittering, is the eye, the iris of my beloved. The milk, then, denotes the white of the eye, and the pigeon ſurrounded by it, the iris: *i.e.* " the iris of his eye is like a deep blue pigeon, ſtanding in the centre of a pool of milk." The compariſon is certainly extremely poetical and pictureſque. Thoſe who can make ſenſe of our public tranſlation, are extremely favoured in point of ingenuity.

Since the above was written, I find this idea had not eſcaped the poets of Hindoſtan: for we have in the *Gitagovinda* the following paſſage: " The glances of her eyes played like a *pair of water-birds of azure plumage*, that ſport near a full-blown lotos on a pool in the ſeaſon of dew."

This leads us to conſider the compariſon of the eyes of the Bride to the pools of Heſhbon: dark, deep, and clear, are her eyes, and ſo is a pigeon, and ſo are thoſe pools, dark, deep, and clear—but were theſe pools alſo ſurrounded by a border of dark-coloured marble, analogous to the border of *ſtibium* drawn along the eyelids of the Spouſe, and rendering them apparently larger, fuller, deeper? As this compariſon is uſed where ornaments of dreſs are more particularly ſubjects of conſideration, I think it not impoſſible to be correct; and certainly it is by no means contradictory to the ideas contained in the ſimile recently illuſtrated.

For the particulars of the dreſs, *vide* the Plates, and their explanations.

5 N. 405

(7) *Decorated as Tirzah*, &c. I apprehend, that the whole of this Eclogue is compoſed of military alluſions and phraſes; conſequently, that theſe cities, with mention of which it opens, are thoſe moſt famous for handſome fortifications. "Thou art [IPI] *decorated* as Tirzah;—[NAWEH] *adorned* as Jeruſalem;—[AIMEH] *ornamented* in a ſplendid manner, as bannered ranks, or *corps* of ſoldiers, are ornamented; which is not far from the compliment formerly paid her as reſembling an officer of cavalry, riding with dignity among the horſe of Pharaoh.

5 O. 406

(8) *Wheel about thine eyes:* literally, *do that return*, or, at leaſt, *turn round:* but this phraſe is not in our language either military or poetical; we have therefore adopted a word of command, whoſe import is of the ſame nature, and whoſe application has been ſufficiently familiar to us of late.

(9) *My ſtation*, literally, my *region*, the ground I occupy with my troops, which ſtation you attack, and by your attack force me to give ground, you drive me off, overpower me, advance into my territories, and, in ſpite of my reſiſtance, add them to your own. Theſe are clearly military ideas; and therefore, I ſuppoſe, are expreſſed in military terms.

5 P. 407

(10) Here follow four lines, or verſes, repeated from the Second Eclogue of the Second Day. They have every appearance of being miſplaced; a mere duplicate of the former paſſage; and it ſhould ſeem to be unlikely, that in ſo ſhort a poem, ſuch a duplication ſhould be inſerted, intentionally. Whether theſe lines are ſubſtituted for any others which ſhould be here, I do not determine; the reader will judge by the connexion of the paſſage.

5 Q. 408

* *Dazzling as the ſtreamers?* a COMET. The reader will probably be ſtartled at this idea, and ſo ſhould I myſelf have been, had I not accidentally met with the following Arabic verſes in Richardſon:

> When I deſcribe your beauty my thoughts are perplexed,
> *Whether to compare it*
> To the ſun, to the moon, or to the wandering ſtar [a comet].

Now this idea completes the climax of the paſſage, which was greatly wanted: ſo that the compariſons ſtand, 1. Daybreak, a ſmall glimmering light: 2. the moon: (full moon?) 3. the ſun clearly ſhining: 4. the comet; which, ſeen by night, is dazzling as it were the banner, or ſtreamer of the hoſt of heaven: ſuch a phenomenon has ever been among the moſt terrific of objects to the eyes of the ſimple Arab, on whoſe deep blue ſky it is ſeen in tremendous perfection. Is this word plural *by emphaſis?* meaning the chief of ſtreamers; THE STREAMER *par excellence.*

The compariſon of a lady to the full moon is frequently adopted in Arabia.

> She appeared like the full moon in a night of joy;
> Delicate in limbs, and elegant of ſtature.

I cannot refrain from obſerving how happily this comet illuſtrates the ſimile, Jude 13. "*Wandering ſtars*, to whom is reſerved the blackneſs of darkneſs for ever." As the apoſtle uſes the word *planetai*, it has been uſual to ſuppoſe he alludes to the *planets*, whoſe motions appear very irregular; ſometimes *direct*, ſometimes *ſtationary*, ſometimes *retrograde*; but if we refer his expreſſion to *comets*, then we ſee at once how they may be ſaid to remain in *perpetual darkneſs*, after they are once extinct; which idea is not applicable to the planets.

5 R. 409

(11) *Affection, heart.* The Bride had told us before, in No. 1, that, while ſhe ſlept, her affection, heart, imagination, fancy, waked; the *heart* among the Hebrews was the ſeat of the affections; but, here, the Bridegroom ſays, while he was really

awake, and therefore fully maſter of his actions, and of his ſenſes, his affections overcame his intentions, and brought him back unawares to himſelf, or *nolens volens*, as we ſay, *will he nil he*, towards the object of his regard. This, then, is a ſtronger idea than the former; beſide which, he ſays, he was brought back as ſwiftly as the rapid chariots of his people, flying to engage the enemy; literally, *chariots of my people pouring out* (12): now this *pouring out* hardly means a review; but, if it does, it muſt point, eſpecially, to the moſt rapid movement of that exerciſe; *i.e.* the charge; if it means *pouring out* in battle, it amounts to the ſame; a charge upon the enemy: but ſome ſay, chariots of the princes of my people. *Vide* II. AMINADAB in the *Dictionary*.

5 S. 410

(13) *Face about*; literally, *turn round:* but as this is no military phraſe, as we have already obſerved, that we have adopted ſeems to be more in uniſon with the general tenour of this Eclogue.

5 T. 411

(14) This phraſe, which literally is, *That we may faſten our eyes on thee*, we have ventured to render *reconnoitre thee:* for it appears that they would faſten their eyes on her, *as they did on the entrenchments around camps*; which can be nothing but what in modern military language would be called *reconnoitring*.

5 U. 412

(15) *What, or how, would you faſten your eyes on* SELOMEH?—*Like as we do on the ditches, foſſes, or entrenchments of the camps.* (*Vide* No. CCXXII. p. 105.) In this ſenſe the root is uſed, 2 Sam. xx. 15. 1 Kings xxi. 23. Iſaiah xxvi. 1. Lam. ii. 1.

Upon the whole, then, it appears, that theſe are military terms; and it muſt be owned they prodigiouſly augment the variety of this poem, and give a wonderfully ſpirited air to this Eclogue; they account, too, for the lively interference of the Bridegroom's Companions, and by the rapid repartee they occaſion, they cloſe it very differently from all the others, and with the greateſt animation and vivacity.

5 X. ILLUSTRATIONS OF THE FIFTH DAY. 413

(1) *Feet in ſandals.* *Vide* the plates.

5 Y. 414

(2) *Daughter of princes.* Here we have the ſame word as we have obſerved ſignified (in the Fourth Day, No. 12), *pouring out*; it is uſually rendered *princes*, from the opportunity which perſons of high rank have, of pouring out their liberality on proper occaſions; and perhaps that is the import of the word in this place. *Daughter*, in the looſer ſenſe of the word, not *deſcendant*, but *patroneſs* of pouring out, of *liberality*, who haſt grudged no expenſe, on this occaſion, to adorn thyſelf with the moſt coſtly apparel: *q.d.* "Daughter of liberality! how magnificent! how elegant! how attractive is thy dreſs! the whole together is beautiful; the parts ſeparately are rich and ornamental! We ſhall conſider and commend them in their order."

As the Bride ſtands up, the Ladies begin with deſcribing her ſandals; and they not only praiſe her ſandals, but her feet in them. The reader will perceive by the print, that this is extremely accurate, as ſandas do not hide the feet, but permit their every beauty to be ſeen; and however our ladies, being accuſtomed to wear ſhoes, may think more of a handſome ſhoe than of a handſome foot, the taſte in the Eaſt is different. We know that the emperor Claudius wore gems on his toes, no leſs than on his fingers; and was ſo proud of his handſome foot, that whereas other ſovereigns uſed to give their hands to be kiſſed by their ſubjects, on certain occaſions, he gave his foot for that purpoſe: which ſome hiſtorians have attributed to pride of ſtation; as if to kiſs his hand was too high an honour; while others have attributed it to pride of perſon, as if his handſome foot would otherwiſe have been overlooked, and deprived of its due admiration.

Obſerve, theſe ladies begin at her ſandals, and riſe *upwards* in deſcribing her dreſs: the Bridegroom always begins with her hair, &c. and *deſcends* in his deſcriptions.

5 Z. 415

(3) *The ſelve-edges of thy drawers.* This word [CHEMUK] is derived from the ſame root as that in the Second Day rendered "my beloved was *turned away*:" it ſignifies, therefore, to turn, to return, to turn back: now, what can be more correctly deſcriptive of the ſelf-edge of a piece of cloth, &c. which is made by the *return* of the threads, back again to where they came from, *i. e.* acroſs the cloth? Thus threads, by perpetually turning, and returning, compoſe the edge of the cloth; which I conceive to be the very article deſcribed by the uſe of the word in this place: but if it be the edge of the garment, the thought is the ſame.

6 A. 416

(4) *Drawers.* This word can never mean *thighs*: as thighs have no ſelve-edges, it muſt mean drawers, or the dreſs of the thighs. *Vide* the plates.

6 B. 417

(5) *Open-work, pinked.* It depends on what materials theſe drawers were made of, which of theſe words ſhould be adopted: if they were of muſlin, then the *open work* is wrought with a needle, as muſlin will not bear pinking; but if they were of ſilk, then they might be adorned with flowers, &c. cut into them by means of ſharp iron, ſtruck upon the ſilk, and cutting out thoſe parts which formed the ornaments. And this, I apprehend, is the correct meaning of the word: it ſignifies to prick full of holes—to wound—to pierce—to make an opening—to run through, as with a ſword: all which ideas are perfectly agreeable with our rendering, *pinking*; ſince that is done by piercing full of holes, with a ſteel inſtrument, forcibly ſtruck through its ſubject. This determines for ſilk drawers: however, *open-work pinkings* do not diſagree in phraſeology.

6 C. 418

(6) *Girdle-claſp.* Beſide what is ſaid on this ſubject, in reference to the plate, the reader will turn to the plate of Fragment, No. XII. p. 25. where he will ſee a girdle, with two claſps; if this figure had had but one claſp to her girdle, it would have correſponded perfectly with this goblet. *Vide* Plate III. No. 9.

6 D. 419

(7) *Rich in mingled wine:* the original is, *not poor:* which, I ſuppoſe, the poet wrote for the ſake of his verſe; the difference between being rich, and being not

poor, hardly needs an apology. The idea is, that this claſp was ſet with rubies; and Sir William Jones tells us, it is very common among the Arabian poets to compare rubies to wine; hence he begins one of his Arabic tranſlations,

> “ Boy, bid yon liquid ruby flow :”—

meaning to bid him pour out wine from the veſſel which contained it.

6 E. 420

(8) *Nipples.* *Vide* No. 15, Third Day, where this alluſion has already occurred.

6 F. 421

(9) *Eyes like the pools of Heſhbon.* See before; *i. e.* darkened by a ſtreak of ſtibium drawn all around them; as thoſe pools are encompaſſed by a border of black marble.

6 G. 422

(10) *Thy noſe like the tower of Lebanon.* If the former line had not been referred to a place, whereby this line ſhould require to be referred to a place alſo, I ſhould have inclined to riſk a verſion of theſe words, as derived from their roots; which would ſtand thus:

> Thy noſe, like a tower of whiteneſs itſelf
> which overlooks the levels [i. e. *thy cheeks*, &c.].

I am perſuaded that this gives the true idea of the words, even if they be referred to the tower of Lebanon; for Damaſcus ſtands in a level plain: or this tower might ſtand ſo as to overlook ſome of the level plains which are interſperſed in the mountains of Lebanon. Such, however, is the general idea; a white tower, but of whatever other qualities is not determined. I could almoſt wiſh to render the foregoing verſe alſo according to its roots; but the mention of the gate of *Bath-rabbim* repels me; and if Heſhbon be of neceſſity retained, then, for the ſake of the paralleliſm, I think we muſt retain alſo both Lebanon and Damaſcus. *Vide* No. 11, Third Day.

6 H. 423

(11) *Carmel.* (12) *Aragaman.* We have, on a former occaſion, confeſſed our embarraſſment on the ſubject of theſe words: we continue ſtill to feel the ſame uncertainty, and we poſtpone our remarks to the plates.

6 I. 424

(13) *Entangled.* This word (*aſſur*) is uſed to ſignify the entangling power of love, Eccleſ. vii. 26. ſays Mr. Harmer; “ I find more bitter than death the woman whoſe hands are (*aſſurim*) bands;” the general ſenſe of the word is—confinement—reſtraint—bondage: ſo that our word *entangled* ſeems to expreſs the idea ſufficiently well.

6 K. 425

(14) *Meanderings.* This word (*rehethim*) ſignifies to run down, with a tremulous motion, or winding way, as of a ſtream, or rill of water: ſo Jacob's rods were placed in the rills—rivulets—gutters; in the watering-troughs, Gen. xxx. 38. 46.:

ſo the daughters of Reuel filled the troughs—watering-places, for the ſheep to drink from, Exod. ii. 16.: not wooden troughs, ſuch as our horſes drink out of, but rills running among the ſtones, &c. And this idea we have rendered by the word *meanderings*; whoſe derivation is from the numerous *bendings* of the river *Meander*, and which is now naturalized into our language, in reference to ſtreams and winding rivulets, &c. The trough into which Rebekah emptied the contents of her pitcher, Gen. xxiv. 20. is deſcribed by a different word, and might be properly a trough.

6 L. 426

(15) *Thy ſtature equals the palm.* ***Vide*** plate.

6 M. 427

(16) *Thy addreſs*; literally, *thy palate:* but this muſt refer to ſpeech of ſome kind; the Bride had formerly told her Spouſe, that his lips dropped honey; and now he ſays, her palate dropped wine—prime wine; we have both theſe ideas of the lips and the palate united in Prov. v. 3.

The lips of a ſtrange woman drop liquid honey,
And her palate *drops what is* ſmoother than oil.

It is evident, the writer means her flattering words, her ſeductive diſcourſes. This we have rendered "thy addreſs;" which ſeems to be coincident with the cheering effects of wine.

6 N. 428

(17) *Going to be preſented*, as a ſpecial token of love, and affection, to perſons whoſe integrity has been experienced: or, who are well known to be upright perſons: literally, *going for love-favours to uprights* [*perſons*]. Now, in ſuch a caſe, a perſon would naturally ſelect the very beſt wine in his power; he would not ſend the tart, or the vapid, but the moſt cordial, the moſt valuable he could procure. I ſuſpect that the Bridegroom compliments himſelf, under the character of a friend whoſe integrity could not be doubted.

6 O. 429

(18) Should this chaſm be filled up with

"and he is mine?"

6 P. 430

(19) *Dudaim:* ſee the article MANDRAKE, in the *Dictionary*. We have ſome further thoughts on this article, which we believe we have aſcertained to be of the melon kind; but they are poſtponed for the preſent.

6 Q. 431

(20) *Our lofts:—i. e.* the upper part of our gates;—or our openings. As it is evident, they were places to contain ſtores of fruit from the laſt year's gathering to the preſent, the word *lofts* is as proper as any I can think of, to convey that idea.

6 R. 432

(21) *Thou ſhouldſt conduct me.* We have already drawn the reader's attention to this paſſage: we have not departed from the idea commonly affixed to the words, but have merely referred them to the proper ſpeaker.

6 S. 433

(22) Should this chaſm be filled with

> "By the *ſtartling* antelope, by the *timid* deer of the field?"

It is inſerted by the LXX. and the paſſage is imperfect without the uſual termination.

ILLUSTRATIONS OF THE SIXTH DAY.

6 T. 434

(1) *Sociability.* This ſeems to be pretty near the import of the original term, which occurs only in this place. Since, as I conceive, the parties ſat in the palanquin oppoſite each other, ſhe could hardly be ſaid to be *leaning on her beloved*, nor *joining herſelf to her beloved*, as ſome have propoſed to render it: nevertheleſs, that a kind of freedom of intercourſe after marriage, is meant here, which would not have been ſo proper before marriage, I have no doubt: and I think the *chit chat* ſociability of intercourſe may anſwer the meaning of the word. The following converſation I ſuppoſe to be a continuation of, or, at leaſt, of the nature of, that which I mean by *ſociability*.

6 U. 435

(2) *I urged thee*; that is to ſay, I would not let thee indulge thy baſhfulneſs, but brought thee forward to the marriage ceremony, and overcame thy maiden dilatorineſs

> "That would be woo'd, and not unſought be won."

6 X. 436

(3) *Thy mother delivered thee.* The word ſignifies to deliver over, as a pledge is delivered over, to the perſon who receives it, or to be *brought forward*, or *brought out* for that purpoſe: if the reader pleaſes, he may ſee under the very uncouth idiom of our tranſlators, the very ſame idea; "there thy mother brought thee forth;" *i.e.* as a pledge is brought forth to be delivered to a perſon who ſtands out of the houſe to receive it. *Vide* Deut. xxiv. 10, 11. That this is ſufficiently unhappily expreſſed, I ſuppoſe needs no heſitation in admitting. But what ſhall we ſay to the Romiſh rendering of this paſſage: "there thy mother was corrupted, there ſhe was deflowered that bare thee!" and then, ſuch myſteries! in reference to Eve, the general mother, &c. &c.

6 Y. 437

(4) *As a ſignet on thy arm.* *Vide* No. CCLXIV. p. 171. of Seals.

6 Z. 438

(5) *Our ſiſter*, or *couſin*, or *friend*, &c. The word ſiſter is not always uſed in its ſtrict ſenſe in the Hebrew, in reference to conſanguinity: the youth of this party is denoted, by the phraſe—her breaſt is not grown to its proper, mature, ſize.

7 A. 439

(6) *Kioſks* are pavilions, or little rooms placed on a wall for the purpoſe of overlooking the ſurrounding country; like our ſummer-houſes, placed for repoſe, &c. while the ſpectator is enjoying a proſpect from them.

7. B. 440

(7) *As one who offered peace*; literally, as one finding peace; but perhaps the ſentiment is the following: “I appeared to him as inviting as the moſt delightful kioſk; a kioſk, in which he might be ſo delighted, that he would go no farther in ſearch of enjoyment.” That *peace* often means proſperity, is well known; indeed all good is, as it were, in the Hebrew language, combined and concentrated in the term *peace*.

7 C. 441

(8) *Baal Ham Aun*. I take this to be altogether an Egyptian term; Ham Aun is “progenitor Ham”—Baal is lord—“The Lord Ham our progenitor.” That this is perfectly agreeable to Egyptian ideas, *vide* Ammon-No in the *Dictionary*. In fact, no other nation ſo long maintained, or had ſo juſt authority to maintain, its relation to Ham, who was commemorated there for many ages. This name of a place, which I conceive to be decidedly Egyptian, confirms the general notion that this Bride was the daughter of Pharaoh; and appears to me convincing.

7 D. 442

(9) *Inſpectors*. This is the very office which had been held by the Bride herſelf, when in her own country: but here it is in the plural; implying, I ſuppoſe, an inferiority from what the princeſs had been, though to the ſame purpoſes, &c.

7 E. 443

(10) *The tenant*; literally, *the man*; that is, as I underſtand it, the *chief* man, the firſt tenant, the occupier; the ſame here, as I have taken “the man” for the commander in No. 4. Third Day, that is, the chief man, or head man; as we ſpeak; not *each* man, diſtributively; but THE man, emphatically: for, if there were many tenants, did each bring a thouſand ſilverlings? ſo as to make, ſay ten thouſand; then why not ſtate the larger number? or, did all which the tenants brought make up one thouſand! why not uſe the plural form *men*? Moreover, ſince two hundred, which is one fifth part of a thouſand, was due to the inſpectors, we ought to remark, that this is the very proportion eſtabliſhed in Egypt by Joſeph: “You ſhall give one fifth part to Pharaoh,” Gen. xlvii. 24. This ſtrongly confirms the ſuggeſtion, that this princeſs was from Egypt; and it ſhows, that, for the purpoſes of protection, &c. this due was conſtantly gathered by the reigning prince. I ſuppoſe, ſhe hints at her father's government, under the character of the inſpectors, and is ſtill Egyptian enough to inſiſt on the propriety of paying him his dues, as governor in chief.

By way of ſhowing the nature of theſe fruiteries, and their profits, I ſhall tranſcribe from Mr. Swinburne an account of a ſimilar eſtate among the Arabs of Spain.

“I cannot give you a more diſtinct idea of this people, than by tranſlating a paſſage in an Arabic manuſcript, in the library of the Eſcurial, entitled, ‘The ‘Hiſtory of Granada, by *Abi Abdalah ben Alkalhibi Aboaneni*,’ written in the year of the Hegira 778, A. D. 1378; *Mahomet Lago* being then, for the ſecond time, King of Granada.

“ It begins by a deſcription of the city and its environs, nearly in the following terms:

“ ‘ The city of Granada is ſurrounded with moſt ſpacious gardens, where the trees are ſet ſo thick as to reſemble hedges, yet not ſo as to obſtruct the view of the beautiful towers of the *Alhambra*, which glitter like ſo many bright ſtars over the green foreſts. The plain, ſtretching far and wide, produces ſuch quantities of grain and vegetables, that no revenues but thoſe of the firſt families in the kingdom are equal to their annual produce. *Each garden is calculated to bring in a nett income of five hundred pieces of gold* (aurei), *out of which it pays thirty* minæ *to the king*. Beyond theſe gardens lie fields of various culture, at all ſeaſons of the year clad with the richeſt verdure, and loaded with ſome valuable vegetable productions or other; by this method, a perpetual ſucceſſion of crops is ſecured, *and a great annual rent is produced, which is ſaid to amount to twenty thouſand aurei*. Adjoining, you may ſee *the ſumptuous farms belonging to the royal demeſnes, wonderfully agreeable to the beholder, from the large quantity of plantations of trees*, and the variety of plants. *The vineyards in the neighbourhood bring fourteen thouſand aurei. Immenſe are the hoards of all ſpecies of dried fruits, ſuch as figs, raiſins, plums, &c. They have alſo the ſecret of preſerving grapes ſound and juicy from one ſeaſon to another*.’

“ N.B. I was not able to obtain any ſatisfactory account of theſe Granada *aurei*, gold coins.” SWINBURNE’s *Travels in Spain*, Letter XXII. p. 164.

We have ſuppoſed that this Sixth Day is the day of marriage; as this is not uſually ſo underſtood, we ſhall connect ſome ideas which induce us to conſider it in that light. Leo of Modena ſays, that, 1. “ the Jews marry on a *Friday*,” if the ſpouſe be a maid (Thurſday if a widow). Now *Friday morning* is the time of this Eclogue, ſuppoſing it began with the firſt day of the week, our *Sunday*:—2. “ The Bride is adorned, and led out into the open air;” ſo in this Eclogue the Bride’s mother brings her out, for the purpoſe:”—3. “ Into a court, or *garden*;” ſo in this Eclogue the ceremony paſſes under a citron-tree, conſequently in a garden. The Eclogue, then, opens with the obſervation of the nuptial proceſſion *after* the marriage; and we learn that it *had* taken place, by the following converſation, in which the Bridegroom alludes to her baſhfulneſs, and the Bride ſolicits for a maintenance of perpetual conſtancy, and for attention to a particular friend; ſhe transfers all her private property to her huſband, yet reſerves a government-due to her father; and the Eclogue cloſes, both itſelf and the poem, by mutual wiſhes for more of each other’s converſation and company. *Vide* MARRIAGE in the *Dictionary*.

7 F. 444

It is now time to conclude our inveſtigation of this poem: but we muſt firſt obſerve, how perfectly clear it is from the leaſt ſoil of indelicacy; that the alluſions to matrimonial privacies which have been fancied in it, are abſolutely groundleſs fancies; and that, not till the Fifth Day, is there any alluſion to ſo much as a kiſs, and then it is by aſſimilation to a ſucking infant brother. The Firſt Day is diſtance itſelf, in point of converſation; the Second has no converſation, but what paſſes from the garden up to the firſt floor window; the Third Day is the ſame in the Morning, and the Evening is an invitation to take an excurſion, and ſurvey proſpects; as to the compariſon to a well, delicacy itſelf muſt admire, not check, the ſimile. The Fourth Day opens with a dream, by which the reader perceives the inclination of the dreamer, and the progreſs of her affection; but the Bridegroom himſelf does not hear it, nor is he in the leaſt more favoured by it, or for it: on the contrary, the lady permits him, in the Evening, to *ſport* his military terms as much as he thinks proper; but ſhe does not, by a ſingle word, acquaint him of any breach he had made in her heart. I rather ſuſpect, that ſhe riſes to retire ſomewhat ſooner than uſual, thereby counterbalancing, in her own mind, thoſe effuſions of kindneſs to which ſhe had given vent in the Morning. The Fifth Morning is wholly occupied by the Ladies' praiſes of the Bride's dreſs, ſhe herſelf does not utter a word; but in the Evening of that day, as the marriage was to take place on the morrow, ſhe merely hints at what ſhe *could* find in her heart to do, *were he her infant brother*; and for the firſt time he hears the adjuration, "if his left arm was under her head," on the duan cuſhion, &c.; ſtill ſhe calls him here her (infant) *fondling*, and the diſcourſe, though evidently meant for her lover, yet is equivocally directed in reſpect to her infant brother. It muſt be owned, that after the marriage they make a proceſſion [according to cuſtom, as we ſhall ſee] in the ſame palanquin together, and here they are a little ſociable, but modeſty itſelf will not find the leaſt fault with this ſociability, nor with one ſingle ſentence, or ſentiment, uttered on this occaſion.

I appeal now to your candour, to your underſtanding, to your own ſentiment, reader, whether it be poſſible to conduct a ſix-day converſation between perſons ſolemnly betrothed to each other, with greater delicacy, greater attention to the moſt rigid virtue, with greater propriety of ſentiment, diſcourſe, action, demeanour, and deportment:—the dignity of the perſons is well ſuſtained, in the dignity of their language, in the correctneſs of their ideas, and expreſſions; they are guilty of no repetitions; what they occaſionally repeat they vary, and improve by the variation; they ſpeak in poetry, and poetry furniſhes the images they uſe; but theſe images are pleaſing, magnificent, varied, and appropriate: they are, no doubt, as they ſhould be, local, and we do not feel half their propriety, becauſe of their locality, but we feel enough to admit, that few are the authors who could thus happily conduct ſuch a poem, few are the perſonages who could ſuſtain the characters in it, and few are thoſe in any nation, or in any time, who have not ample cauſe to admire it, and to be thankful for its preſervation as the SONG of SONGS!

As I am certain, that the reader has never truly ſeen this poem before, and that (though it has always been in our Bibles *in proſe*,) under the preſent arrangement, it becomes a new poem, I have directed more attention to be exerted in the plates than perhaps I otherwiſe ſhould have done; theſe muſt ſpeak for themſelves: I only ſay further, that in regard to the arrangement of the poem, my opinion advances toward a pretty ſtrong perſuaſion of correctneſs; but as to the verſion, I have endeavoured to make it ſpeak Engliſh; and if here and there the Hebrew may be thought to have cauſe of complaint, ſhall be very happy it ſhould receive improvements from whoever is qualified to improve it. We cloſe by ſaying, that it would be tedious to prove *every* word by authorities; we have, therefore, omitted the notes collected in juſtification of many paſſages.

EXPLANATION OF THE PLATES

ANNEXED TO THE FOREGOING NOTES.

7 G. **Plate I.** *The Camphire, Cypreſs, or Al-henna.* 445

A. The ſtem of flowers. B. Flower, natural ſize. C. Bough, with berries. D. Seed, natural ſize. E. Leaf, natural ſize.

In reference to this plant we ſhall quote the account of Sonnini, from whom our plate is taken, "Travels in Egypt," vol. i. p. 264, &c.

"If large black eyes, which they are at pains to darken ſtill more, be eſſential to Egyptian female beauty, it likewiſe requires as an acceſſory of firſt-rate importance, that the hands and nails ſhould be dyed red. This laſt faſhion is fully as general as the other, and not to conform to it would be reckoned indecent. The women could no more diſpenſe with this daubing than with their clothes. Of whatever condition, of whatever religion they may be, all employ the ſame means to acquire this ſpecies of ornament, which the empire of faſhion alone could perpetuate, for it aſſuredly ſpoils fine hands much more than it decorates them. The animated whiteneſs of the palm of the hand, the tender roſe colour of the nails, are effaced by a dingy layer of a reddiſh or orange-coloured drug. The ſole of the foot, the epidermis of which is not hardened by long or frequent walking, and which daily friction makes ſtill thinner, is likewiſe loaded with the ſame colour.

"It is with the greeniſh powder of the dried leaves of the *henna*, that the women procure for themſelves a decoration ſo whimſical. It is prepared chiefly in the Saïd, from whence it is diſtributed over all the cities of Egypt. The markets are conſtantly ſupplied with it, as a commodity of habitual and indiſpenſable uſe. They dilute it in water, and rub the ſoft paſte it makes on the parts which they mean to colour: they are wrapped up in linen, and at the end of two or three hours the orange hue is ſtrongly impreſſed on them. Though the women waſh both hands and feet ſeveral times a day, with lukewarm water and ſoap, this colour adheres for a long time, and it is ſufficient to renew it about every fifteen days: that of the nails laſts much longer, nay it paſſes for ineffaceable. In Turkey, likewiſe, the women make uſe of *henna*, but apply it to the nails only, and leave to their hands and feet the colours of nature. It would appear, that the cuſtom of dying the nails was known to the ancient Egyptians, for thoſe of mummies are, moſt commonly, of a reddiſh hue. [See Memoir on Embalmment by M. de Caylus, in the Mem. of the Acad. of Inſcr. and Bel. Let. vol. xxiii. p. 133.] But the Egyptian ladies refine ſtill further on the general practice; they too paint their fingers, ſpace by ſpace only, and, in order that the colour may not lay hold of the whole, they wrap them round with thread at the propoſed diſtances, before the application of the colour-giving paſte; ſo that when the operation is finiſhed, they have the fingers marked circularly, from end to end, with ſmall orange-coloured belts. Others, and this practice is more common among certain Syrian dames, have a mind that their hands ſhould preſent the ſufficiently diſagreeable mixture of black and white. The belts which the *henna* had firſt reddened become of a ſhining black, by rubbing them with a compoſition of ſal-ammoniac, lime, and honey." [*Make her nails*, Deut. xxi. 12.]

"You ſometimes meet with men likewiſe who apply tincture of *henna* to their beards, and anoint the head with it: they allege, that it ſtrengthens the organs, that it prevents the falling off of the hair [the followers of Mahomet, it is well known, preſerve, on the crown of the head, a long tuft of hair] and beard, and baniſhes vermin.

“ The *henna* is a tall ſhrub, endleſsly multiplied in Egypt; the leaves are of a lengthened oval form, oppoſed to each other, and of a faint green colour. The flowers grow at the extremity of the branches, in long and tufted bouquets; the ſmaller ramifications which ſupport them are red, and likewiſe oppoſite: from their arm-pit cavity ſprings a ſmall leaf almoſt round, but terminating in a point: the corolla is formed of four petals curling up, and of a light yellow. Between each petal are two white ſtamina with a yellow ſummit; there is only one white piſtil. The pedicle, reddiſh at its iſſuing from the bough, dies away into a faint green. The calix is cut into four pieces, of a tender green up toward their extremity, which is reddiſh. The fruit or berry is a green capſule previous to its maturity; it aſſumes a red tint as it ripens, and becomes brown when it is dried: it is divided into four compartments, in which are encloſed the ſeeds triangular and brown-coloured. The bark of the ſtem and of the branches is of a deep gray, and the wood has, internally, a light caſt of yellow.

“ This ſhrub had at firſt been conſidered as a ſpecies of privet [*Liguſtrum vulgare*, Linn.], to which it has, in truth, many relations; but differences in the parts of fructification have determined botaniſts to make a diſtinct genus of it, to which Linnæus has given the name of *lawſonia*, and, to the ſpecies in queſtion, that of *lawſonia-inermis*. [*Lawſonia-inermis, foliis ſubſeſſilibus ovatis, utrinque acutis.* Lin. Octandr. monogyn.—*Lawſonia-ſpinoſa, al-henna*. Haſſelq. Voyage to the Levant. N. B. That the epithet of *ſpinoſa* is by no means applicable to the *henna*, for it has no thorns.—*Lawſonia-inermis*. Forſk. Flora Egyptiaco-Arabica.] Its Arabic name is *henné*, or *hanna*; and with the article, *el-henne*, or *el-hanna*; in Turkey they call it *kanna*, or *al-kanna*. Though its figure has been already publiſhed in ſeveral books on natural hiſtory, it has not been faithfully repreſented in any one, or with ſuch exactneſs of detail, as in the drawing which I had taken of it at Roſſetta.

“ In truth, this is one of the plants the moſt grateful to both the ſight and the ſmell. The gently deepiſh colour of its bark, the light green of its foliage, the ſoftened mixture of white and yellow, with which the flowers, collected into long cluſters like the lilach, are coloured, the red tint of the ramifications which ſupport them, form a combination of the moſt agreeable effect. Theſe flowers, whoſe ſhades are ſo delicate, diffuſe around the ſweeteſt odours, and embalm the gardens and the apartments which they embelliſh; they accordingly form the uſual noſegay of beauty; the women, ornament of the priſons of jealouſy, whereas they might be that of a whole country, take pleaſure to deck themſelves with theſe beautiful cluſters of fragrance, to adorn their apartments with them, to carry them to the bath, to hold them in their hand, in a word, to perfume their boſom with them. They attach to this poſſeſſion, which the mildneſs of the climate, and the facility of culture, ſeldom refuſe them, a value ſo high, that they would willingly appropriate it excluſively to themſelves, and that they ſuffer with impatience Chriſtian women and Jeweſſes to partake of it with them.

“ The *henna* grows in great quantities in the vicinity of Roſſetta, and conſtitutes one of the principal ornaments of the beautiful gardens which ſurround that city. Its root, which penetrates to a great depth with the utmoſt eaſe, ſwells to a large ſize in a ſoil, ſoft, rich, mixed with ſand, and ſuch as every huſbandman would wiſh to have to work upon; the ſhrub of courſe acquires a more vigorous growth there than any where elſe; it is, at the ſame time, more extenſively multiplied: it grows, however, in all the other cultivated diſtricts of Egypt, and principally in the upper part.

"There is much reaſon to preſume, that the *henna* of Egypt is the *kupros* of the ancient Greeks. The deſcriptions, incomplete it is admitted, which authors have given of it, and particularly the form and the ſweet perfume of its flowers which they have celebrated, leave ſcarce any doubt reſpecting the identity of theſe two plants. [The name of *kupros* is no longer in uſe among the modern Greeks; they give to the *henna* the corrupted denominations of *kéné*, *kna*, &c. The ſeamen of Provence, whoſe veſſels were employed in the carriage of the powder of *henna*, called it quené.] Beſides that, the cluſters of *cyprus*, *botrus cypri*, of the Song of Songs, chap. i. v. 13, 14. can be nothing elſe but the very cluſters of the flowers of the *henna*; this is, at leaſt, the opinion of the beſt commentators.

"It is not at all aſtoniſhing, that a flower ſo delicious ſhould have furniſhed to oriental poeſy agreeable alluſions and amorous compariſons. This furniſhes an anſwer to part of the forty-fiſth queſtion of Michaelis, for the flower of *henna* is diſpoſed in cluſters, and the women of Egypt, who dearly love the ſmell of it, are fond of carrying it, as I have ſaid, in the ſpot which the text indicates—in their boſom."

7 H. **PLATE II.** *Vehicles.* 446

The public has long been in the habit of admiring the pictures of Indian repreſentations by Mr. DANIEL, which have contributed to the variety of our annual exhibitions; by that gentleman's permiſſion we ſelect from his views in India an example or two of what carriages ſtill extant in that country may illuſtrate thoſe formerly uſed in Judea, and throughout the Eaſt.

No. 1. A carriage, or kind of chair, having a pole at each end of the body of the chair, which has lattices on the ſides: one on each ſide of the door, or entrance, through which entrance the perſon carried is ſeen ſitting.

No. 2. Is from a publication by another artiſt: it ſhews the back of ſuch a chair, with windows, or apertures, behind; the ſame, no doubt, are alſo conſtructed in front. A curtain rolls up on the ſide, to the top of the doorway, or roof, of theſe carriages, which curtain is let down, occaſionally.

No. 3. Shews the front of a carriage, with windows and other apertures. On the whole, it appears that this vehicle is ſo conſtructed, that the perſon carried in it may look out not only on the ſides, but alſo before and behind.

No. 4. Shews a carriage on this conſtruction more at large: it ſhews the lattices, or blinds; the windows in the door, and thoſe in the front: the poles before and behind the body of the carriage. After Mr. DANIEL.

This kind of carriage in theſe Numbers is preciſely that which I ſuppoſe is alluded to in the opening of the Second Day of our poem; *Behold him* ſeated, *placed, in his carriage*, like Nos. 1. 3. *Looking out through the apertures*, or front windows, like thoſe of Nos. 3. 4. Gleaming, *ſhowing himſelf*, or rather being juſt viſible, juſt glimpſing through, or *between, the lattices*. *Vide* Nos. 1. 3. 4.: but I rather think theſe *lattices* mean thoſe appended to the apertures in front of the carriage, like what are ſeen in the back of No. 2.

Thus every particular which the Bride obſerves is found in our ſubjects; and thus our ſubjects confirm every particular. It appears, alſo, that this is a travelling carriage, not a carriage for ſtate or ſplendour: it is carried by four bearers only, and by its ſimplicity, &c. ſeems well adapted for the chaſe, in which ſervice we have ſuppoſed it was about to be employed by the royal lover, whoſe muſic and attendants are diſcovered by his betrothed Spouſe from her chamber window.

But, in the Third Day, we have the deſcription of a ſuperb and ſtately equipage, one built expreſsly by the royal lover to ſuit the dignity of his intended nuptials: ſuch an one we may find in our Plate, Nos. 5. 6.

No. 5. Repreſents this ſtate palanquin ſtanding on the ground; it differs from No. 6. in having part of its ſides latticed, and its ends cloſed. It is alſo leſs ornamented.

No. 6. This is what we mean more particularly to examine by the deſcription given in our poem.

King Solomon hath built for himſelf a nuptial palanquin; *its pillars* A. A. (or, what we ſhould call its *poles*, in a ſedan chair) are made of cedar wood, Lebanon wood; perhaps, indeed, the whole of its wood-work might be cedar; but the poles, as being moſt conſpicuous, are firſt (or chiefly) mentioned; now, I think it every way unlikely, that king Solomon would make theſe pillars of ſilver, as we read in our common tranſlation; the uſe of ſilver poles does not appear: but the top, covering, roof, *canopy*, literally, the *rolling*, or *unrolling* part, that which might be *rolled up*, was *of ſilver tiſſue*; this canopy, or roof, is clearly ſeen in our print, B.B.; and it is adorned with taſſels, ſay ſilver, alſo; with a deep kind of hanging fringe, &c. all of ſilver: but *the lower carriage*, or bottom, C. C. was of *golden* tiſſue; meaning, that part which in our print hangs by cords from the pillars, or poles; that part in which the perſon ſat; literally, *the ridden in* part, which we have rendered "the carriage:" this we ſay was of gold. The *internal* part of this carriage D. *was ſpread with aregaman*: was this *aregaman*—a finely-wrought carpet, adorned with flowers, mottoes, &c. in colours, as ſome have ſuppoſed? how then was it *purple?* as *aregaman* is always held to denote. We ſee in our print, at each end of this carriage a kind of bolſter, or what may anſwer the purpoſe of eaſy reclining; Is not this covered with *chintz?* or very fine *calico?* If ſo, was ſuch the carriage-lining of Solomon, but worked, with an ornamental pattern of needle-work, and *preſented to him by the daughters of Jeruſalem?*

I preſume we have now approached pretty nearly to the true underſtanding of this poetical deſcription: no doubt but it muſt have been an elegant and ſplendid carriage. We have attempted to diſtinguiſh its parts and their particular applications. The propriety of our departing from the cuſtomary mode of accepting theſe verſes, muſt now be left to the reader's verdict; but if the words of the original be ſo truly deſcriptive of the parts of this carriage, as we have ſuppoſed, we may anticipate that verdict with *ſome* ſatisfaction.

There are two ideas which ought to be examined, before we can juſtly aſcertain the particulars of the Bride's appearance: *firſt*, was her dreſs correſpondent to thoſe of the Eaſt in general? *ſecondly*, as ſhe was an Egyptian, was her dreſs peculiarly in the Egyptian taſte? To meet theſe inquiries, we propoſe to offer a few remarks on the peculiarities of Egyptian dreſs, preſuming that *ſome* ſuch might belong to the dreſs worn by this Lady; and indeed, that theſe are what give occaſion to the admiration of the Ladies of the Jeruſalem haram; who, obſerving her magnificent attire, compliment every part of that attire, as they proceed o inſpect it, in the following order: [Vide the illuſtrations of the Fifth Day.]

1. *Sandals.* *Vide* Plate V. and Plate VII. No. 7, 8.

2. *Self-edges of thy thigh apparel.*—We have already examined the import of this word. If we look at the figures, No. 1, A.B. which occupy the centre of our plate, we ſhall find, that, in front of their drapery which deſcends down the thigh, from the waiſt to the ankle, that is to ſay, where the edges of this drapery meet, in front, is a handſome border of open-work: this is eſpecially diſtinct in the figure A. and it anſwers exactly to the deſcription and words uſed to denote it in the poem; it is, 1. at the *returns—ſelf-edge*—of the drapery; 2. it appertains to the thigh, and accompanies it like a petticoat; 3. it is *pinked*, or *open-worked*, in a pattern, which has evidently coſt great labour, *the work of excellent hands!* Theſe figures are truly Egyptian; for they are from the *Iſiac* Table. We find the ſame kind of ornament worn by the Grecian ladies, but on the *outſide* of the thigh; as appears in the Hamilton vaſes. That ſome kind of decoration analogous to this is ſtill continued in the Eaſt, appears from No. 9, which is one from among many, wherein we ſee two ſtripes of ornament running up the drawers, or petticoat, of a Turkiſh lady, marked A. A. N.B. Whether we read *returning edge*, *ſelf-edge*, or *front border*, &c. of this drapery, is indifferent to the idea ſtated above.

6. *Thy girdle claſp.* See the plate "Mode of Sitting in the Eaſt," No. XII. p. 25; but, inſtead of *two* girdle claſps, as in that print, we muſt ſuppoſe *one* only. See alſo Plate V. and obſerve the girdle claſp of No. 9, in this plate, which we ſee is ſtudded with gems of various kinds.

Boddice, body veſt. *Vide* Plate V. and VI.

8. *Nipples.* 1. See the plate of "Sitting in the Eaſt," where the nipples are juſt diſcernible through the very fine gauze, which covers the boſom. 2. Obſerve, that our Egyptian figures, as A. B. and No. 2, have the breaſt and nipple entirely naked; each of them has a kind of neckinger, which croſſes the boſom, and is brought between the breaſts, ſo that the wearer might have covered the breaſt, had ſhe pleaſed; but the breaſt itſelf is left—as if *carefully* left—uncovered, in all theſe figures: I preſume, therefore, that this was, anciently, a cuſtomary mode of dreſs; which, perhaps, the heat of the country rendered neceſſary. It appears alſo on various mummies, and on many other Egyptian repreſentations.

SONNINI ſays, vol. iii. p. 204, "The Egyptian women have no other clothing than a long ſhift, or jacket, of blue cloth, with ſleeves of an extraordinary ſize.—*This manner of dreſſing themſelves by halves, ſo that the air may circulate over the body itſelf, and refreſh every part of it, is very comfortable in a country where cloſe or thick habits would make the heat intolerable.*"—Then he complains of the European miſſionaries, "who have diſcovered indecency in a habit where no one elſe would have ſuſpected it."—In fact, we muſt not judge of Egyptian coſtume by the neceſſary defence of the wearer againſt the effects of northern climates.

No. 1. Is from the *Iſiac* Table, an ancient Egyptian work. The reader will obſerve the head-dreſs; the hair, which I preſume is meant to repreſent curls; the pectoral; the covering of the boſom; the petticoat, its border, ornaments, &c.

No. 2. Shews, very diſtinctly, the head-dreſs, the hair whoſe termination is different from that of A. and B. No. 1, the pectoral, and the golden plate, or flower, projecting over the forehead, by way of ornament, which is worn by all theſe figures; as is alſo a ſtring, or ribband, or diadem, over the hair, whoſe ends fall down on the neck behind.

No. 3. Is a figure of Grecian ſculpture, which ſhews a head-dreſs, raiſed very high; the hair flowing in curls on the neck, &c.; in ſhort, the Egyptian head-dreſs, ſet with Grecian taſte. It is a *Pantheic* figure of Fortune; conſequently is allied to Egyptian ideas.

No. 4. Berenice, Queen of Egypt. This head-dreſs ſhews what, no doubt, thoſe of the figures on the *Iſiac* Table were meant to ſhew, the hair flowing over the forehead, and falling in curls down the neck, eſpecially behind; on the head the hair is bound round with a diadem.

No. 5. Another portrait of Berenice, in which the hair is differently dreſſed, in a variety of braids and curls, which are wound around the head.

No. 6. A portrait of Fauſtina, ſhewing the manner in which the hair was plaited, braided, and conducted in a variety of tortuous convolutions.

No. 7. A medal of Syracuſe, ſhewing a kind of net-work, or bag, which encloſes the hair, and which is different in its upper and lower parts. The hair over the forehead is formed into a number of extremely ſmall curls.

No. 8. Another Egyptian mode of dreſſing the hair, from a medal of the iſland of Malta. This is probably of the net-work kind.

No. 9. Part of a dreſs, as worn by Turkiſh ladies. The reader will obſerve the double ſtripe running up the drawers; and the decorations of the girdle claſp, which are compoſed of jewels, &c.

7 K. PLATE IV. *Bride's Dreſs.* 448

The middle figure on our plate repreſents an oriental lady in full dreſs, from LE BRUYN. The reader will obſerve the head-dreſs, which conſiſts of a cap ſet with pearls in various forms, the centre hanging over the forehead. On the top of this cap riſe a number of ſprigs, of jewellery work, which imitate, in precious ſtones, the natural colours, &c. of the flowers they are meant to repreſent. The ſtems are made of gold or ſilver wires; and the leaves, I ſuppoſe, are made of coloured foil.

We ſaw, in the former plate, that Egyptian ladies wore a high-riſing compoſition of ornaments; and we ſee, in this figure, a compoſition little, if at all, leſs aſpiring. In fact, then, this head-dreſs renders very credible the idea of our tranſlators, "thy head-dreſs upon thee is like *Carmel*?"—whether, by Carmel, we underſtand *Mount Carmel*, in which caſe, the alluſion may be to the trees growing on it; or, as the word ſignifies, *a fruitful field*, whoſe luxuriant vegetation diſplays the moſt captivating abundance.

From the cap of this head-dreſs hangs a ſtring of pearls, which, paſſing under the chin, ſurrounds the countenance. We obſerve, alſo, on the neck, a collet of gems, and three rows of pearls. Something of this nature, I preſume, is what the Bridegroom alludes to, when he ſays, Eclogue II. in the Firſt Day,

> Thy cheeks are bright, or ſplendid with bands,
> thy neck with collets.

Meaning bands of pearls, ſurrounding the countenance, and gliſtening on the cheeks, and collets of gems, and other ſplendid or ſhining ſubſtances, diſpoſed as embelliſhments. Obſerve, alſo, the ornaments ſuſpended by a gold chain, which hangs from the neck. Theſe, though not, ſtrictly ſpeaking, girdle claſps, yet have much the ſame effect in point of decoration; and theſe are compoſed of precious ſtones, including, no doubt, rubies, "rich in mingled wine." Obſerve the rings worn on the fingers; the wriſt-bands of the veſt, the flowers which are brocaded on it, on the veil, &c. &c.

This figure ſhews diſtinctly the difference between *locks* and *treſſes*. The *locks* of hair are thoſe which hang looſely down the temples and cheek: the *treſſes* are thoſe braids which naturally hang down the back, but which, in order to ſhew their length, are brought forward over the ſhoulder. The reader will obſerve how neatly theſe are plaited. In the figure to the right on our plate, theſe treſſes are ſhewn as they are worn, falling all together, and making one compact uniform ſurface, as if they were woven, or *matted* together. Now this mode of dreſſing the hair ſeems to have little alluſion to the colour of purple, or to require purple-coloured ribbands, or ribbands of any colour. It has appeared to me to reſemble a mode of weaving, ſuch as might be practiſed at *Arech*, or *Erech*, whence it might be denominated *Arech-men*, i. e. from the city of *Arech*; and, could this be admitted, we ſhould perhaps find ſomething like the following ideas in this paſſage: "Thy head-dreſs is of a diffuſe, ſpreading appearance, like vegetation and flowers [q. *Chenille?*]: "thy treſſes are cloſe, compact, ſtruck together like a cloſely woven texture," ſay diaper, calico, &c. It is true, this figure ſhews only a few treſſes; but we ought to extend our ideas to a much greater number; for Lady Montague tells us, "I never ſaw, in my life, ſo many *fine heads of hair*. In one lady's I have counted *an hundred and ten treſſes*, all natural." Now, what numerous *intricacies*, meanderings, convolutions, &c. would *an hundred and ten treſſes* furniſh! And, as this was eſteemed a capital beauty of the perſon, how deeply, how inextricably was the King, i. e. his affections, *entangled*, in ſuch a labyrinth of beauty, compoſed and adorned in the moſt becoming manner, and diſplayed to the greateſt advantage! The ſex has always been proud of this natural ornament; and, when art and taſte have well arranged it, we know its effects are not inconſiderable among ourſelves. In fact, the ſacred writer's thought ſeems to be much the ſame as that of one of our own poets, who thus ſagely ſings:—

> With hairy ſpringes we the birds betray,
> Slight lines of hair ſurpriſe the finny prey;
> FAIR TRESSES MAN'S IMPERIAL RACE ENSNARE,
> AND BEAUTY DRAWS US WITH A SINGLE HAIR.

The reader will recollect, that we have already ſtated our embarraſſments on the ſubject of the word *Aregaman*. We have taken ſome pains to examine the paſſages where it occurs; but we cannot acquieſce in the opinion that it means *purple*; i. e.

the colour of *purple*, only. Nevertheleſs, as all the dictionaries, and lexicons, and concordances, are againſt us, we ſuſpend our determination, at leaſt, for the preſent.

The third figure on our plate is the head of a Roman lady, and ſhews how the diadem itſelf might reſemble (Carmel) a fruitful field, by the rich emboſſings of fruit, flowers, &c. with which it was ornamented. It ſhews, too, what diſtant countries adopted this taſte. I refrain from further ſuggeſtions on this ſubject, but muſt remark, that the conteſt waged by *Arachne*, a famous ſpinſtreſs and weaver of antiquity, againſt Minerva, the goddeſs of ſpinning and weaving, which ended in victory declaring for the goddeſs, who metamorphoſed poor *Arachne* into a ſpider, in order that ſhe might always be employed in her favourite art, was, I apprehend, no other, in plain Engliſh, than a trial of ſkill, or of producing the moſt valuable commodity, between the city of *Arech* and the city of Athens: whether Grecian vanity had not claimed the victory without deſerving it, I will not determine; but I think clearly *Arech* was famous for weaving. Nay, perhaps, the goodly Babyloniſh garment, which fatally tempted poor Achan, Joſh. vii. 21. was manufactured at *Arech*; for this city ſtood in Babylonia, on the Tigris.

7 L. *Bride's Dreſs.* PLATE V. 449

This figure is copied from SANDYS. Obſerve, 1ſt, the ſandals.—Theſe are not only adorned with flowers, wrought on them, but, being ſandals only, they permit the whole foot to be ſeen.—2d, Theſe ſandals being *heighteners*, make the wearer ſeem ſo much taller than otherwiſe ſhe would be, that the Bridegroom may well compare his Bride to the palm-tree, up to the top of which he deſigns to climb, that he may procure its fruit.—3d, The ornament around the ankle, vide PERESCELIDES in the *Dictionary*.—4th, Imagine the body veſt to be of gold tiſſue, while the girdle is of ſilver. Vide Plate VI.—5th, Obſerve the worked edges of the linen, ſleeve, &c.

7 M. *Bride's Dreſs.* PLATE VI. 450

This figure is copied from "Eſtampes du Levant," Plate 97. Obſerve, 1ſt, the rings or periſcelides on the ankles, and thoſe on the wriſts.—2d, The long ſleeves. —3d, The chains of pearls, falling over the boſom, the forehead jewel appended to the hair. But this figure is principally ſelected to illuſtrate the compariſon which our public tranſlation, chap. vii. 2. renders, "thy belly is a heap of wheat ſet about with lilies." In the *firſt* place, inſtead of *heap*, read *ſheaf* of wheat; and ſee the plate of Jewiſh coins for the manner of binding ordinary ſheaves of wheat, and the remark, page 13. *Secondly*, for *belly*, read *boddice*, or *veſt*; i. e. the covering of the belly. Thirdly, for *ſet about*, read *bound about*, or *tied up with* a band of lilies. In ſhort, the compariſon is a veſt of gold tiſſue, tied up with a broad girdle, like that of this figure, to a ſheaf of wheat ſtanding on its end, and tied round its middle by a broad band of lilies, twiſted into itſelf, whoſe heads would naturally hang down looſely, like the end of the girdle of this figure.

Having given the above as my idea of this compariſon, I may be allowed to ſay, that if the words *ſet about* be abſolutely retained, then the ſilver flowers on this gold tiſſue *may* anſwer that idea; but I think this is not ſo correct a tranſlation.

I may be allowed alſo to obſerve, how entirely this explanation removes every indelicacy, to which our public tranſlation is expoſed, and how greatly it is recommended by its ſimplicity.

I cloſe this inveſtigation of the Bride's dreſs, by the following deſcription of Lady Montague's, as given by herſelf, and that of the fair Fatima, of whom ſhe ſays,

"She was dreſſed in a *caftan* of gold brocade, flowered with ſilver, very well fitted to her ſhape, and ſhewing to admiration, the beauty of her boſom, only ſhaded by the thin gauze of her ſhift. Her drawers were pale pink, her waiſtcoat green and ſilver; her ſlippers white ſatin, finely embroidered: her lovely arms adorned with bracelets of diamonds; and her broad girdle ſet round with diamonds; upon her head a rich Turkiſh handkerchief of pink and ſilver, her own fine black hair hanging a great length, in various treſſes; and on one ſide of her head ſome bodkins of jewels.

"When I took my leave, two maids brought in a fine ſilver baſket of embroidered handkerchiefs; ſhe begged I would wear the richeſt for her ſake, and gave the others to my woman and interpreteſs. [The DUDI of our Poem.]

"The firſt part of my dreſs is a pair of drawers, very full, that reach to my ſhoes, and conceal the legs more modeſtly than your petticoats. They are of a thin roſe-coloured damaſk, brocaded with ſilver flowers. My ſhoes are of white kid leather, embroidered with gold. Over this hangs my ſmock, of a fine white ſilk gauze, edged with embroidery. This ſmock has wide ſleeves, hanging half way down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom is very well to be diſtinguiſhed through it. The *antery* is a waiſtcoat, made cloſe to the ſhape, of white and gold damaſk, with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. My *caftan*, of the ſame ſtuff with my drawers, is a robe exactly fitted to my ſhape, and reaching to my feet, with very long ſtraight falling ſleeves. Over this is my girdle, of about four fingers broad, which, all that can afford it, have entirely of diamonds and other precious ſtones. Thoſe who will not be at that expenſe, have it of exquiſite embroidery on ſatin; but it muſt be faſtened before with a claſp of diamonds. The *curdee* is a looſe robe they throw off, or put on, according to the weather, being of a rich brocade (mine is green and gold), either lined with ermine or ſables; the ſleeves reach very little below the ſhoulders. The head-dreſs is compoſed of a cap, called *talpock*, which is, in winter, of fine velvet embroidered with pearls or diamonds, and in ſummer, of a light ſhining ſilver ſtuff. This is fixed on one ſide of the head, hanging a little way down, with a gold taſſel, and bound on, either with a circle of diamonds (as I have ſeen ſeveral), or a rich embroidered handkerchief. On the other ſide of the head, the hair is laid flat; and here the ladies are at liberty to ſhew their fancies; ſome putting flowers, others a plume of heron's feathers, and, in ſhort, what they pleaſe; but the moſt general faſhion is a large *bouquet* of jewels, made like natural flowers; that is, the buds, of pearl; the roſes of different coloured rubies; the jeſſamines of diamonds; the jonquils of topazes, &c. ſo well ſet and enamelled, 'tis hard to imagine any thing of that kind ſo beautiful. The hair hangs at its full length behind, divided into treſſes braided with pearl or ribband, which is always in great quantity. I never ſaw in my life ſo many fine heads of hair. In one lady's, I have counted a hundred and ten of the treſſes, all natural; but it muſt be owned, that every kind of beauty is more common here than with us. They generally ſhape their eyebrows; and both Greeks and Turks have the cuſtom of putting round their eyes a black tincture, that, at a diſtance, or by candle-light, adds very much to the blackneſs of them.—They dye their nails a roſe colour; but, I own, I cannot enough accuſtom myſelf to this faſhion, to find any beauty in it." Letters xxix. xxxiii.

7 N. *Bridegroom's Dreſs.* Plate VII. 451

We have, on former occaſions, beſtowed ſome thoughts on the nature and ſhape of the royal crown of the kings of the Jews, and we wiſh now to refreſh thoſe thoughts on the mind of the reader. We obſerved, that the crown of King Saul was called *nazer*, or *ſeparated*; but a very different word, *othar*, is uſed to expreſs the *circlet*, wherewith the mother of King Solomon *encircled* his head, on the day of his marriage. Our tranſlation renders both theſe words by our Engliſh appellation, crown; and this word *othar* ſeems to me to be thus rendered, where it gives the reader ideas which are not correct. By way of diſtinguiſhing the different forms of this part of dreſs, I conſider the cap, or crown (or both ideas in one, the crowned cap) of No. 1, as being the *nazer*, or ſeparated cap of Scripture. This is a portrait of Tigranes, King of Armenia; and it contributes, with thoſe of the other numbers, to juſtify our diſtinction. In addition, however, to theſe, we have, in No. 5, a cap, whoſe *ſeparations* are very evident behind; and one of theſe ſeparated parts falls on each ſhoulder down the back of the wearer.

This figure is given not only in corroboration of the diſtinction which we have propoſed in the form and nature of the crowns of the Jewiſh monarchs, but alſo as ſtrongly tending to eſtabliſh the nature of the *ſhebetj*, or royal coat of cloſe armour, which we have endeavoured to illuſtrate, in No. CCXIX. p. 93. The reader will obſerve the correſpondence of this dreſs with that of our former plate, and the general inference which it ſupports. It is from the ancient *vaſes*, uſually called *Hetruſcan*, publiſhed by Sir William Hamilton.

A very different kind of crown is worn by the Parthian Arſacides, who is repreſented on the medal of our next number. This is not the crown of ſtate, or ſovereign cap, but a ſimple band, of fine white muſlin, or linen, bound around the head, and falling down the back, in two parts, formed by the ends of it. This fillet, then, I conclude, is the *othar*, or circlet, of the other kind mentioned in Scripture: in fact, the Diadem. I cannot help noticing, that this medal clearly exhibits a wig of hair, as worn by this King. Whether this was by reaſon of any natural deficiency of hair, does not appear, that I know of; but it proves that wigs were worn in antiquity, and it ſhews the form of that artificial head-dreſs very clearly.

No. 3. Shews the diadem, as uſually worn, the two ends flowing on the ſhoulders. This is a portrait of Mithridates, King of Pontus.

No. 4. By way of ſhewing what ornament this fillet, apparently ſo ſimple, was capable of receiving, we have ſelected this portrait of the Emperor Conſtantius, in which the diadem is ſtudded with gems, and flowers of precious ſtones, which in a manner cover its whole ſurface.

It was not, then, a royal cap of ſtate, with which the mother of Solomon decorated his head, at his nuptials; *that* was probably made by a more *profeſſed* artiſt. Neither was it proper, at ſuch a perſonal ceremony, but only on ſtate occaſions:—but if the Queen-mother had taken pains to embroider a muſlin fillet; if ſhe had worked it with her own hands, and had embelliſhed it with a handſome pattern, &c. then it was paying her a compliment, to wiſh the daughters of Jeruſalem ſhould go forth to admire the happy effect of this inſtance of maternal attention, and decorative ſkill.

No. 6. Portrait of *Nadir Shah* of Perſia, from Frazer. This dreſs abounds in pearls and precious ſtones, and golden embroidery. The manner of the King's ſitting, and the kind of throne in which he ſits, may perhaps give us ſome hint of the manner of the Bridegroom's ſitting in the Firſt Day. This is not the royal throne of ſtate, the *muſnud* of India, that is uſually ſtationed in one place, where it is fitted up with all imaginable magnificence, and to which it is *fixed:* whereas this ſeat is moveable, and is carried from place to place, as wanted. Some ſuch *ſettee* was perhaps occupied by Solomon, when he viſited his Bride; ſo that the King *ſat*, while his companions *ſtood* on each hand of him, forming a circle.

It is neceſſary to diſtinguiſh the kinds of thrones, becauſe, 1ſt, the *muſnud* itſelf, or throne of ſtate—2d, this kind of ſeat, or ſettee—3d, a kind of palanquin (as No. 2, Plate II. (which is called a *takht revan, i. e. moving throne*)—and others, are all *thrones*; but their names and application are not alike in the original text of Scripture.

Nos. 7, 8. Theſe are ſandals, as worn in the Eaſt, copied from Niebuhr. No. 7 is evidently the ſame as that of Plate V. Niebuhr obſerves on it, that the ladies uſually wear this kind of ſhoe much higher than he has drawn it, and ſo our former plate exhibits it. In proportion, then, to the height of this ſandal, is the elevation *added* to the natural height of the wearer; and by ſo much the more does the wearer reſemble the palm-tree. The other number ſhews a flat ſandal; but the thongs which tie it on the foot are adorned. Are theſe thongs what we have rendered the "*latchets* of the ſhoe?" Iſaiah v. 27. Mark i. 7. Luke iii. 16.

70. *Bridegroom's Dreſs.* Plate VIII. 452

This figure is copied from De la Valle, and is a portrait of Aurengzebe, the Mogul of India. Obſerve the pearls, &c. in his turban; the collets of pearls and gems hanging from his neck; the ſame at his wriſts; ſo the Bride ſays of her Prince, "his wriſts, i. e. his wriſt-bands, the ornaments at his wriſts, are circlets of gold full ſet with topazes." Theſe topazes occupy the place of the pearls in our figure. Obſerve, alſo, his ſhoes, which, being gold embroidery, are *the baſes of pureſt gold*, from which riſe his *legs, like pillars of marble.* Obſerve, that the ſtockings of this habit, fitting pretty cloſely to the legs, give them an appearance much more analogous to pillars or columns, than when the drawers are full, and occupy a conſiderable ſpace, as they are commonly worn in the Eaſt. The reader will remark the nature and enrichments of this girdle, which is, no doubt, of gold embroidery.

The tent may give ſome idea of that of Solomon, to which the Ladies compare the Bride; they ſay ſhe is attractive as the tent of Solomon; and certainly a tent ſo ornamented and enriched, ſo magnificently embelliſhed, is attractive; attractive in the ſame manner as a magnificent dreſs, when worn by a perſon. If this tent be black velvet, the golden enrichments emboſſed upon it muſt have a grand effect.

Plate

7 P. **PLATE IX.** 453

This is a portrait of the Grand Seignior, Sultan Achmet, receiving (coronation or) inveſtiture with the empire, by the ceremony of girding on the ſword. [This will remind the reader of Pſalms xxiv. xlv. See our remarks, No. VIII. page 18. 20.] But this figure is given here to ſhew a girdle of a different nature from the former; and which, indeed, is not ſo much the girdle as the claſp which faſtens it. This appears to be made of ſome ſolid material (ivory, perhaps), thickly ſtudded over with precious ſtones, whereby it correſponds perfectly with that deſcribed by the Bride, as *bright ivory over which the ſapphire plays:* for theſe gems may as well be ſapphires as of any other kind. The girdle of the Grand Vizir, who ſtands behind the Sultan, is of the ſame form and nature (but is not ſo large), and is alſo ſtudded with gems, &c. The general appearance of this figure is noble and majeſtic, and may anſwer not inadequately, to the deſcription given of her beloved by the Bride.

We have now gone through thoſe particulars which may juſtify the reference of the original to parts of dreſs, which cover parts of the perſon, rather than to the parts of the perſon themſelves. This illuſtration, we preſume to think, has ſo clearly juſtified the renderings which we have propoſed, that we ſubmit the reſult of our labours to the reader's candour, with *ſome* dependance on his favourable reception of our principles.

AN

ECONOMICAL CALENDAR OF PALESTINE.

By JOHAN GOTTLIEB BUHLE,

FELLOW OF THE PHILOLOGIC SEMINARY AT BRUNSWICK:

A Prize Queſtion,

Propoſed by the Order of Philoſophers to the Students of George Auguſtus' Academy, iv of June mdcclxxxv.

Laudis ſtudio optimus quiſque trahitur.

7 Q. INTRODUCTION BY THE EDITOR. 454

THE late Mr. Harmer earneſtly wiſhed for ſuch a regular account of the various times, ſeaſons, and events of the year, in Paleſtine, or Syria, as might form a calendar, by which to regulate our notions of the employments and duties of the inhabitants; of their expectations concerning what ſeaſons they thought likely to occur; and of thoſe numerous occupations which depend on the viciſſitudes of ſummer and winter, of ſeed-time and harveſt. The ſame wiſhes animated the Directors of the Royal College at Gottingen, and being ſtrongly perſuaded of the advantages to be derived in the ſtudy of Scripture from ſuch a calendar, they propoſed to the ſtudents, as a prize queſtion, the compilation of a work on this ſubject, which ſhould be ſelected from travellers of acknowledged authenticity. No doubt, they would have been glad if any individual reſident in that country had compoſed this calendar from actual obſervation, and had minuted down the ſubjects of his notice as they occurred to him, at ſuch a time, and in ſuch a place: but this being as yet a *deſideratum*, they rewarded with the prize that compoſition which came the neareſt to the advantages of ſuch a performance.

This was entitled by its author, Johan Buhle, "Calendarium Paleſtinæ Œconomicum;" and being written in Latin, was not only adapted thereby to the nature of a ſeat of learning, but was capable of being communicated throughout Europe, for the benefit of diſtant inquirers into ſacred economics. How many copies of this work have reached Britain, we cannot ſay; perhaps only that *one* which was ſent over to the friend who favoured us with the uſe of it, as a compliment for his trouble in procuring for the Univerſity the beſt Engliſh Voyages and Travels into Aſia, &c. whoſe accounts might be applied to the purpoſes of the queſtion. To this reſpected friend to our work, who then filled a ſtation of extenſive inquiry, and of great information, the public is obliged for his ready communication of the copy in his poſſeſſion; of which we now offer a tranſlation to our readers, among thoſe endeavours to illuſtrate Holy Scripture, which we hope will continue to meet with acceptance, and to maintain their character for utility and illuſtration.

7 R.

PREFACE.

THE Queſtion propoſed by the Illuſtrious Order of Philoſophers to thoſe that ſhould contend for the prize, was as follows:

"An Economic Calendar of Palestine, collected from Itineraries, might contribute much to the better underſtanding of the Sacred Writings: by which we mean, that from Itineraries are to be collected, and regularly digeſted for every month in the year, the ſeaſons for rains, ſnows, and fine weather, which are more ſtated and regular in Paleſtine than in our more northern climate: the time of ſowing, bloſſoming, ripening, and of the harveſt, of the wheat, zea, barley, rice, millet; at what time the trees and herbs bloſſom, at what time their fruit is ripe; and particularly the time of the firſt and ſecond vintages. It is required, then, that they do form ſuch a calendar, from the Itineraries of Paleſtine, of which the library of our univerſity will furniſh a ſufficient number; and not only is the author to be quoted, but the page where the reference may be found is to be mentioned.

"Since the climate is not the ſame in all parts of Paleſtine, but is different at Jericho, where it is hotteſt, and at Jeruſalem, in Galilee, on the mountains of Samaria, on Libanus, and the valleys below, it is always to be marked, where the author ſaw what is quoted from his works. Moreover, as the ancients did not uſe the ſame calendar as we do, the day, as ſet down by them, is to be referred to our calendar, in ſuch a manner, that the days, according to our calendar, ſhall come in regular order, and thoſe of the old calendar in a parentheſis. To make this eaſier, they muſt know, that from the year 1700 eleven days are to be added to the old ſtyle; before that ten; then we have the day according to our calendar. Time was generally computed according to the old ſtyle till the year 1582, by divines of Germany; by the Danes and Dutch, till the year 1700; by the Engliſh till the year 1752; by the Swedes till the year 1753.

"And theſe things are to be collected from Itineraries alone, not from the Sacred Writings, not from the Talmud, or other Jewiſh writings, nor yet to be applied to the Sacred Writings, for the ſake of illuſtrating them, leſt the writers ſhould be perplexed by ſo much labour, and the bulk of the work, and the number of conjectures, ſhould embarraſs the readers. Beſides thoſe of Paleſtine, they may make extracts from the Itineraries of thoſe parts of Aſia and Africa, that have the ſame climate as Paleſtine, that is, from 30 to 34 or 35 degrees of latitude (for Thapſacus, the moſt northern part of the kingdom of Iſrael, is of that latitude). No account is to be taken of the more ſouthern parts, eſpecially of Egypt, which, on account of its immenſe level, is much hotter."

To ſatisfy to the utmoſt of my power this demand, after having firſt examined the beſt Itineraries of Paleſtine, I have endeavoured to collect what I thought moſt ſuited my purpoſe; beſides, as the climate of Northern Africa, of Phenicia, Syria, the iſland of Cyprus, conſidered in a general point of view, is nearly the ſame as that of Paleſtine, I have not heſitated to uſe the Itineraries of theſe parts, and to extract from them whatever I thought might illuſtrate or confirm the obſervations made by thoſe who have travelled into Paleſtine, or might ſupply their defects. In the diſpoſition of the ſeveral matters I have kept the ſame order as the propoſers of the Queſtion required in the definition thereof: I have reduced every article collected from Itineraries according to the order of the months, ſo as to make as many ſections as there are months in the year, which being ſubdivided into ſeveral paragraphs, in the firſt I have compriſed what concerns the weather, in the ſecond corn, in the third pulſe, in the fourth fructiferous trees, in the fifth fruits and herbs; nor have I inſerted any thing, of which the travellers had not given an exact account both of the time and place. And as all the credit attached to my writing depends on thoſe whoſe accounts I have followed, that it may appear what editions of the Itineraries came to my hands, and that what I have omitted may be more eaſily perceived, I have thought proper to ſubjoin a ſhort account of them.

7 S. FIRST MONTH. JANUARY. 456

1. Weather.

IN Paleſtine, as in all countries of the ſame latitude, January may be called the ſecond winter month. The cold is obſerved to be more, or leſs ſevere, according to the different ſituations of countries. As the temperature of the air is always coldeſt on high mountains, and particularly on their ſummits, it is no wonder that on Antilibanus and Libanus the cold ſhould, at this time, be extremely ſharp. I do not know, indeed, of any traveller that went to Libanus in this month; but, from what *Thomſon*, Travels, vol. i. p. 122, and *De la Roque*, Voyage de Syrie, et du Mont Liban, tom. i. p. 74, ſays the patriarch of the convent of the Bleſſed Mary de Canobine related to him, and the teſtimony of ſeveral other travellers, who affirm that it continues to ſnow on Libanus from the month of December, it is certain, that there is a great fall of ſnow in January; beſides, *Bernard* and *Thomſon* ſaw Libanus, in the month of February, covered with a very deep ſnow (*Bernard*, Voyage de Jeruſalem, p. 344. *Thomſon*'s Travels, vol. i. p. 120, 121). *Shaw* (Travels, p. 288, p. 285) aſſerts, that the ſeverity of the weather on the ſea-coaſt of Syria and Phœnicia, eſpecially when the wind blows from the mountains, is to be attributed chiefly to the ſnow on Libanus; for, on the contrary, the winter is milder in other parts ſituated either on the ſea-coaſt, or in the midſt of Paleſtine, extending to the weſt and ſouth from Libanus.

Yet the weather is ſometimes extremely cold, not only in the mountainous parts of the Holy Land, but alſo in the level parts lying to the weſt and ſouth from Libanus. Thus *D'Arvieux* (Memoires par *Labat*, tom. ii. p. 322) mentions, that the town of Safet in Galilee is very much ſubject to cold in winter; to this partly may be referred what we ſhall obſerve below from *Stephen Schulze*'s Itinerary. But here it is neceſſary to obſerve, once for all, what indeed is manifeſt, that the cold is never ſo exceſſive in theſe parts as it is on Libanus, Antilibanus, and other mountains of Paleſtine. Although it cannot be proved by the expreſs teſtimony of any traveller, yet it may be confidently affirmed, that theſe places are not entirely free from ſnow in January; the ſnow, however, does not remain all day upon the ground, but is diſſolved in a few hours. In the plain of Jericho, which is ſurrounded by mountains, and rendered exceſſively hot in ſummer by the ſcorching heat of the ſun, you ſcarcely feel the cold. *Mariti* (Viaggi, tom. iii. p. 147) quotes that part of Joſephus, and confirms it, where he ſays, De Bello Jud. V. 4. that the winter there reſembles ſpring, and that the inhabitants are clothed in linen garments at the ſame time that it ſnows in other parts of Judea.

Many travellers, among whom *Korte* and *Shaw*, treating of rainy weather, plainly prove, that the winter in Paleſtine is chiefly remarkable for frequent ſhowers (*Korte*'s Reiſenach dem gelobten Lande, p. 187. 380. *Shaw*'s Travels, p. 285. p. 122). *Shaw* relates that the weſtern winds, which blow moſt frequently during winter, generally cauſe rain. *Bernard* (Voyage de Jeruſalem, p. 105), and others, have remarked, that a greater quantity of rain falls in the night than in the day. By theſe rains, rivers, ſtreams, lakes, and pools, which are dried up in ſummer, are cauſed to ſwell; and eſpecially the river Jordan, and the Dead Sea by the rain waters that deſcend from Galilee, Mount Galaad, from the lands of Moab, Ammon, and Seir (*Brochardi* Exactiſſima Deſcriptio Terræ Sanctæ in novo Orbe Regionum veteribus incognitarum, p. 324. *Mariti*, Viaggi, tom. iii. p. 207).

Towards the latter end of the month, when the ſky is clear, it is ſo hot, that travellers with difficulty proſecute their journey. *De la Roque* (Voyage de Syrie et du Mont Liban, tom. i. p. 17) relates, that he was greatly affected by the heat of the ſun, when travelling near Tyre, on the 29th of January 1689.

It appears to me, that what concerns the weather in the different parts of Paleſtine, extending from 34 to 35 degrees, or farther, may be beſt determined by the meteorologic obſervations taken by *Ruſſel* at Aleppo in lat. 36° 12′, 37° 40′ long. eaſt from London (*vid. Ruſſel*, p. 9. Memoires *d'Arvieux*, tom. vi. p. 111), ſince the temperature of the air is nearly the ſame at Aleppo, as in the countries of Syria and Paleſtine, though they lie more to the ſouth. At Aleppo, according to *Ruſſel*, the weather is either cold or rainy. If there be any ſnow at all, it generally falls about the middle of this month, and then in no great quantity; it freezes afterwards till the end of the month. Rain frequently deſcends in heavy ſhowers in the night-time. The winds blow gently, and chiefly from the north or eaſt. At nine o'clock in the morning the mercury in the thermometer is for the moſt part between 40 and 46 degrees, and does not riſe above 3 or 4 degrees in the afternoon. On rainy or cloudy days it ſeldom exceeds 1 or 2 degrees, and frequently remains the ſame during the whole day; let it ſuffice to ſay, once for all, that this holds good for every month in the year (*Ruſſel*'s Nat. Hiſt. of Aleppo, p. 148).

2. CORN.

Ruſſel (ibid. p. 16) affirms, that the cold in Syria is never ſo ſevere as to prevent the farmers from ſowing their lands; for he clearly ſhews, that all kinds of corn are ſown in January, and even barley ſometimes in the middle of February. According to *Hoeſt* (Nachrichten von Marókos und Fes, p. 129), the Arabs of Morocco ſow their wheat, barley, and lentils, in this month: I believe they ſometimes do it about the ſame time in the weſtern and ſouthern parts of Paleſtine; but no traveller, that I know of, has mentioned any thing about it, which, perhaps, explains why the harveſt falls out later in ſome parts of Paleſtine than in others: I confeſs alſo, that we muſt allow for the differences of climate.

3. PULSE.

The BEAN (PUL פול, Celſ. Hierobot. P. II. p. 106) bloſſoms this month. *Bernard* (Voyage de Jeruſalem, p. 112) ſaw, on the 23d of January, near Lydda, a town not far diſtant from Joppa, and even before, at Sidon and Ptolemais, fields planted with beans that were then in bloſſom. *Ruſſel* (Nat. Hiſt. of Alep. p. 16) reckons the following among the pulſe cultivated in Syria:

Fabam rotundam oblongam, ſeu cylindraceam minorem, ſeu equinam albam. Mor. Hiſt. II. 85. White horſe-bean, or

Phaſeolum minimum fructu viridi ovato, Kidney-bean, called by the natives *Maſch*.

4. TREES.

Haſſelquiſt (Reiſe nach Palæſtina, p. 260, Epiſt. XIII. ad Linnæum) obſerves, that the trees in this ſouthern climate are again in leaf about the beginning of January, before thoſe of the preceding year are entirely fallen off; and for the quicker producing of the leaves, moſt trees, except ſycamores and willows, are furniſhed with ſmall excreſcences, lightly joined together, inſtead of buds, which Nature could better refuſe the trees of theſe than of more northern regions. *Ruſſel* differs from *Haſſelquiſt*; he ſays (Nat. Hiſt. of Alep. p. 10) that the trees are not in leaf at Aleppo till about the latter end of February.

The ALMOND-TREE, both the ſweet and the bitter (LUTZ, לוז, Celſ. Hierobot. P. I. p. 253. p. 297), bloſſoms the firſt of all fruit-trees, and even before it is in leaf. *Bernard* (Voyage de Jeruſalem, p. 112) ſaw ſome almond-trees in bloſſom at Ramla on the 23d of January, and ſtill ſooner at Sidon and Acre. *Shaw* (Travels, p. 129) obſerved the ſame at Algiers; as did *Hoeſt* in the empire of Morocco (Nachrichten von Marókos und Fes, p. 305).

The FIG-TREE (TANAH, תאנה). If the winter be mild, the winter-fig, or the violet-fig, called ſo on account of its violet colour, which is ſomewhat of a longer ſhape than the ſummer-fig, and is generally gathered the beginning of ſpring, is ſtill to be found on the trees, though ſtripped of their leaves (*Shaw*'s Travels, p. 296. p. 130. Celſ. Hierobot. P. II. p. 385).

5. SHRUBS. HERBS.

MISLETOE. *Bernard* relates, that, in his circuit round Sidon, on the 10th of January 1617, he ſaw a tree, that is always green, bearing berries reſembling grapes, from which they get glue. This requires explanation. The miſletoe is a glutinous ſhrub, that grows out of the branches of a kind of oak-tree, and flouriſhes in the winter ſeaſon; from this, glue is procured (*Bernard*, Voyage de Jeruſalem, p. 99. Plin. Hiſt. Nat. XVI. 44. S. 93. XXIV. 4. S. 6).

COTTON-TREE (*Xylon, ſ. goſſypium herbaceum, goſſypium foliis quinquelobis, caule herbaceo. Hort. Upſal.* 203). It flouriſhed in Galilee this month, according to *Mariti* (Viaggi, tom. ii. p. 192. 222. 234. 235). In Paleſtine, too, it continues all the winter; which others deny, as alſo *Pococke* (Travels, &c. vol. ii. p. 89).

As to the herbs produced this month, I have been able to get but little information. *Mariti* (Viaggi, tom. ii. p. 235) mentions only, that in his journey through Galilee, he beheld on every ſide a pleaſant and delightful country, lands well watered, and clothed with a variety of flowers, interſperſed among the ſhrubs. He praiſes Mount Tabor in particular, and affirms that its pleaſantneſs is deſervedly extolled by travellers.

Ruſſel enumerates many flowers and herbs common at Aleppo in January, which may be gathered from November to March. They are, for the moſt part, the ſame that remain all the winter with us. They are taken notice of under November, when they firſt make their appearance. The following are the garden herbs that belong more particularly to January:

Cauliflower (Nat. Hiſt. of Al. p. 24).

The following blow alſo this month (ibid. p. 30. p. 10).

Hyacinthus violaceus; the violet hyacinth.
———— albus; white hyacinth.
Narcissus pallidus medio aureus (Celſ. Hbt. P. I. p. 488), pale gold-ſtreaked daffodil.
Viola Martia purpurea, the purple March violet.
——— tricolor hortenſis, tricoloured garden violet.
——— multiplex, double March violet.
——— montana, mountain violet.
——— orientalis bicolor, oriental parti-coloured violet.

Tulips in great variety,
Wormwood (Celſ. Hbt. P. II. p. 482),
Lentisc-tree (Celſ. Hbt. P. II. p. 1801),
} were in flower on the coaſt of Phœnicia, on the 18th of January, according to the teſtimony of *Bernard*, Voyage de Jeruſalem, p. 107.

Anemonies,
Ranunculuses,
Colchicas,
A genus of Lilies reſembling the Perſian lily morisonia when blown,
} were in flower at the ſame place, as we learn from *Shaw*, who likewiſe ſaw, near Tripoli, ſome pieces of ground full of liquorice plants (Travels, p. 294).

Rauwolf, who alſo travelled into theſe parts, in order to make botanic obſervations, has made ſome few remarks on theſe plants (Beſchreibung ſeiner Reyſs in die Morgenländer, P. I. p. 118. p. 58); but they are, for the moſt part, foreign from our purpoſe.

7 T. SECOND MONTH. FEBRUARY. 457

1. Weather.

All that has been ſaid above concerning the winter in Paleſtine, holds good for this month, too; with this exception, that towards the latter end of the month of February, at leaſt in the more ſouthern parts, the ſnows and winter colds are obſerved to ceaſe. *Thomſon*, mentioned above, went to Libanus on the 18th of February 1734, and he relates (Travels, vol. i. p. 121, 122. *Bernard*, Voyage de Jeruſalem, p. 344), that not only was there a vaſt quantity of ſnow hard frozen on the mountain, but that the cold, eſpecially in that part where the cedars are, was exceſſively piercing. *Shaw* informs us (Travels, p. 290), that ſnows are very frequent during this month, in the ſouthern parts of Paleſtine, but particularly at Jeruſalem; and that, unleſs they are too deep, they afford the inhabitants of Jeruſalem the pleaſing proſpect of a plentiful year; for, when they thaw, the rivers ſwell, and overflow the adjacent lands.

But this month, like all thoſe that make up the rainy ſeaſon, is chiefly remarkable for rains. We have, beſides the paſſages already quoted out of *Shaw* and *Korte*, the teſtimony of *Bernard* (Voyage de Jeruſalem, p. 265), who experienced very rainy weather at Jeruſalem on the 2d and 3d of February, and the following days, on the ſea-ſhore, as he was about to paſs over into Cyprus.

Ruſſel has obſerved, that, at Aleppo, it is no leſs rainy this month than in January; with this difference, that it does not continue to rain for many days together; nor is the ſky entirely clear; but the weather varies about the fourth or fifth day. Sometimes it changes to cold, with ſnow. The ſky is frequently covered with clear light clouds, ſuch as do not deſcend in ſhowers. The atmoſphere grows warm.—The wind blows from the ſame quarter it did in January; only towards the end, more frequently from the weſt. The firſt fourteen days, the mercury in the thermometer uſually ſtands between 42 and 47 degrees. In the afternoon it does not riſe above 1, 2, or 3 degrees; but afterwards, except the weather ſhould become cold, it riſes gradually to 50 degrees (Nat. Hiſt. of Alep. p. 149).

2. CORN.

Ruſſel has remarked, p. 10, that the fields are only here and there green in January; but now the latter crops alſo appearing above ground, a delightful verdure on every ſide captivates the ſight.

We are informed by the ſame perſon, as above, that they often continue to ſow barley till the middle of February.

3. PULSE.

Since the climate on the northern coaſt of Africa differs not from that of Paleſtine, I will ſet down here Shaw's obſervations concerning pulſe for February.

BEANS acquire an huſk, and may be gathered all the ſpring.

CHICK-PEASE bloſſom about the end of the month (Shaw's Travels, p. 125).

4. TREES.

The PEACH-TREE, according to *Ruſſel* (Nat. Hiſt. of Alep. p. 10), bloſſoms at Aleppo in the month of February, after the almond-tree; in Lower Egypt, not till the end of the month, or the beginning of March, as *Haſſelquiſt* aſſerts (Reiſe nach Palæſtina, p. 132).

The early APPLE-TREE is in bloſſom (*Ruſſel*, l. c.).

5. SHRUBS. HERBS.

CAULIFLOWER may be had at Aleppo in great plenty, from February to March.—*Shaw* obſerved the ſame at Algiers (Nat. Hiſt. of Alep. p. 24. *Shaw*'s Travels, p. 126).

The WATER-PARSNIP ripens this month (*Shaw*, l. c.).

Ruſſel, p. 31, reckons up many herbs, that adorn the banks of rivers, in the month of February (*Rauwolf*'s Beſchreibung der Reyſs in die Morgenländer, P. I. p. 58. 118), among which are the following:

Geranium, or *Crane's Bill*.
Early Aleppo Daiſy.

And in the gardens and valleys,

Meadow Saffron.
Flower de Luce.
Bulbous Flower de Luce.
Meadow Daffodil.
Snowdrop.
Oxeye.

Marigold.
Purple ſtinking Archangel.
Fumitory.
Shepherd's Purſe.
Dandelion.
Hypecoom, or Wild Cumin.
Muſcari, or Field Muſk Hyacinth.
Byzantine Muſcari.
Spring Crocus, or Crowfoot of Celſ. Hierobot. P. II. p. 11.
Ranunculuſes in great variety, principally the round-leaved ſpring ranunculus.

Beſides, all the herbs mentioned above, being in flower this month, render theſe parts ſo delightful, that the beholder is often charmed and tranſported at the ſight (*Thomſon*'s Travels, vol. i. p. 137).

7 U:

THIRD MONTH. MARCH.

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1. Weather.

March is in Paleſtine the forerunner of ſpring. The cold ſeldom continues till this time, except on the ſummits of mountains, and the parts ſituated more to the north; but rains, accompanied at this ſeaſon with thunder and hail, ſuch as *Maundrel* experienced repeatedly on his journey from Aleppo to Jeruſalem, are not yet over (Journey from Aleppo to Jeruſalem by *Maundrel*, p. 13. 20. 57. 62). *Pococke* relates, that it rained at Jeruſalem on the 18th of March 1737 (*Pococke*'s Travels, vol. ii. p. 11. Voyages of *Pietro della Valle*, tom. ii. p. 126).

The weather, during this month, at leaſt in the ſouthern regions of the Holy Land, is, for the moſt part, warm and temperate; ſo that the heat of the ſun is ſometimes inconvenient to travellers. Of the many teſtimonies of travellers I have conſulted concerning the heat which rages in the plain of Jericho at this time, that is the moſt remarkable which I met with in *Egmont*'s and *Heyman*'s Travels (vol. i. p. 333. *Thomſon*'s Travels, vol. ii. p. 27), who relates, that ſeveral travellers, as they were going to Jeruſalem, to keep Eaſter, which fell in the month of March, being obliged to live all the while in the open air, periſhed through the extreme heat of the ſun.

Radzivil ſays (Principis *Radzivilii* Jeroſolymitana Peregrinatio, p. 98), that thoſe who go from Jericho to Jeruſalem perceive the air much colder. That the weather is now warm and temperate in the other parts of Paleſtine, is evident, from the abundance of herbs and flowers.

At Aleppo, as *Ruſſel* informs us, rain ſtill deſcends plentifully; but it is in ſhort and heavy ſhowers, often accompanied with thunder; and the ſky, which is, for the moſt part, without clouds at other times, is now cloudy and obſcured. In the open air it grows hot. The weſtern winds often blow with great force during this month. In the middle of the month, the mercury in the thermometer ſtands at 52 degrees; towards the latter end, between 56 and 58. In the beginning of the month, it does not riſe in the afternoon above 5 degrees; towards the end, 8, or 9. In rainy weather, there is hardly any variation during the whole day (Nat. Hiſt. of Alep. p. 149, 150. *Schulze*'s Leitungen des Höchſten, P. V. p. 54, 55).

Towards the end of March, Jordan, and the ſmaller rivers of Paleſtine, are made to ſwell by the rain, and the thawing of the ſnow on the tops of the mountains.—*Egmont* affirms this of the river Jordan (*Egmont*'s and *Heyman*'s Travels, vol. i. p. 335). There is a paſſage in *Maundrel*'s Travels from Aleppo to Jeruſalem, p. 136, concerning the inundation of the Jordan, as it is at this time, which well deſerves to be compared with this. There are innumerable teſtimonies concerning each river, as that of *Tſchudis Glarus*, who was in Paleſtine in the year 1519, concerning the brook Cedron, that flows through the valley of Jehoſophat; that of *Shaw* concerning the brook *Kiſhon*, and many others (*Tſchudis von Glarus* Reyſs und Bilgerfahrt zum heyligen Grabe, p. 236. *Shaw*'s Travels, p. 238. Add. *Pococke*'s Travels, vol. ii. p. 154).

It is to be obſerved, finally, that earthquakes are ſometimes felt in theſe parts in the beginning of ſpring. *Shaw* (Travels, p. 136) ſeems to account for them in this manner; that the earth, being too much filled and compreſſed with water, the ſubterraneous torrents are repreſſed and confined: whereas, in the ſummer ſeaſon, on the contrary, the earth is cleft by reaſon of the dryneſs, and gives an eaſy paſſage to the phlogiſtic particles. *D'Arvieux* felt earthquakes at Aleppo the 22d and 23d of March 1680 (Memoires *d'Arvieux*, tom. v. p. 563).

2. CORN.

Corn ripens much ſooner in Judea and Samaria than in the more northern parts of Paleſtine; but in the plain of Jericho, of which we have ſo often made mention, all kinds of corn and fruits ripen in a very ſhort time; for they are ripe a fortnight ſooner there than at Jeruſalem (*Radzivilii* Peregrinatio Jeroſolymitana, p. 98).

WHEAT (*chetheh*, חטה, Celſ. Hierobot. P. II. p. 112. 120).—*Shaw* obſerved but very little of the wheat in ear, either at Jericho or Acre, at the end of March; and, in the fields about Bethlehem and Jeruſalem, the ſtalk was hardly a foot high (*Shaw*'s Travels, p. 290).

BARLEY (*ſhoureh*, שעורה, Celſ. Hierobot. P. II. p. 239) was already ripe at Jericho; as likewiſe, about fourteen days after, at Acre (ibid. p. 291). According to *Hoeſt* (Nachrichten von Marok. u. Fes, p. 307), it is in ear in the empire of Morocco.

RICE,
INDIAN WHEAT,
CORN OF DAMASCUS, which produces a long ſtalk, and has an ear like millet,
} are ſown this month in Lower Egypt (*Thomſon*'s Travels, vol. ii. p. 169).

I have inſerted this, becauſe I have not been able to get any information concerning the time when theſe ſorts of corn are ſown in Paleſtine.

3. PULSE.

Beans,
Chick-peaſe,
Lentils,
Kidney-beans,
Gervanſos,
} are gathered this month at Algiers (*Shaw*'s Travels, p. 125. Hoeſt's Nachrichten, p. 215). Theſe ſeveral kinds of pulſe ripen in Lower Egypt in the month Niſan, ſays *Benjamin* of *Tudela* (Itinerarium *Benjam. Tudelenſis*, p. 103). Without doubt they are ripe in Paleſtine alſo.

4. Trees.

In the month of March every tree is in full leaf (*Ruſſel*'s Nat. Hiſt. of Alep. p. 10).

The Fig-tree (vid. § 4. and Celſ. Hierobot. P. II. p. 368) bloſſoms about the middle of March, and frequently while the winter-fig is ſtill on the tree. This agrees with *Borchard*, who affirms (Exactiſſim. Deſcript. T. S. in nov. Orb. p. 332) that there are trees which bear bloſſoms and ripe fruit at the ſame time. *Shaw* has remarked, that the fig-tree does not properly put forth bloſſoms, but the fruit immediately, if it may be called ſo, like ſo many ſmall heads encloſing imperfect bloſſoms. The fruit itſelf, commonly called *ficus præcox*, *prodroma*, *proterica*, בכורה, early fig, or forerunner, does not come to maturity yet; but about the middle, or, at fartheſt, the end of June; although it cannot be denied, that very excellent fig-trees ſometimes yield ripe fruit ſix weeks before the uſual time, and even ſooner, according to the foregoing ſeaſon (*Shaw*'s Travels, p. 296. p. 130).

Palm, or Date-tree (Phœnix Linn. Hort. Upſal. tamer, תמר, Celſ. Hierobot. P. II. p. 445).—The male bloſſom of the date-tree appears in the month of March, at leaſt in the plain of Jericho, where the dates are ripe ſtill ſooner than at Cairo. *Haſſelquiſt* (Reiſe nach Palæſtina, p. 130. *Sandys*'s Relation of a Journey, p. 101) ſaw date-trees in bloſſom on the $\frac{16}{27}$th of March in Lower Egypt, and *Shaw* (Travels, p. 127) about the ſame time in Sahara, Gætulia, and Jeryda. As the date-trees are both male and female, it is neceſſary that the impregnation ſhould take place this month, or the beginning of April, that the fruit of the female may not be of a dry and unſavoury taſte. Concerning the impregnation ſee ll. cc. (*Shaw*, l. c. *Haſſelquiſt*'s Reiſe, p. 133, where is a deſcription of the manner of impregnating the female date-tree, and *Warnekos* on the Fertility of Paleſtine. See Repert. für bibl. und morgenl. Litterat. P. XV. p. 212).

The Jericho Plum-tree, commonly called *Zacchone*, becauſe it grew formerly in the plain of Jericho, not far from the houſe of Zaccheus, preſents you with fruit towards the end of March, or the beginning of April. *Nau* (Voyage nouveau de la Terre Sainte, p. 351) ſaw ſome on the trees: ſo did *Thomſon* on the 30th of March (9th of April); and *Maundrel* (Travels from Aleppo to Jeruſalem, p. 144, which paſſage *Thomſon* copies, Travels, vol. ii. p. 28). The fruit reſembles an unripe walnut; from their kernels the Arabs extract an oil, which is ſold for balm (concerning this tree compare *Egmont*'s and *Heyman*'s Travels, vol. i. p. 331. 333. *Pococke*'s Travels, &c. vol. ii. p. 49. Memoires *d'Arvieux*, tom. ii. p. 188). Part of the fruit is dried, and ſold to the inhabitants of Jeruſalem (*Mariti*, Viaggi, tom. iii. p. 122, 123).

The Apple-tree,
The Pear-tree, } bloſſom the beginning of March, in the kingdoms of Morocco (*Hoeſt*'s Nachrichten, p. 305).

5. Shrubs,

5. SHRUBS. HERBS.

The VINE (*gaman*, גמן, Celſ. Hierobot. P. II. p. 400).—None of the works of travellers that I have conſulted, concerning the culture of the vine, except that of *Borchard*, contain any information of the regular time, either of the firſt or ſecond vintage. *Borchard*, however, ſeems to give ſatisfaction in this matter. About Sidon, ſays he, and Antaradus, alſo at the foot of Mount Libanus, the wine is very good; and as the natives, the Antaradi, informed me, they gather a triple produce from the ſame vine every year; that is, they have three vintages in one year. In March, after the vine has produced the firſt cluſters, they cut away from the fruit that wood which is barren. Vid. § 19 (Exactiſſim. Deſcript. Terræ Sanctæ in nov. Orb. p. 332).

ANGURIA, PISTACHIO.—*Nau*, on the 14th of March, ſaw the plain of Saron, in the vicinity of Rama, planted with theſe (Voyage nouveau de la Terre Sainte, p. 29).

Yellow Poley,
Thyme,
Sage,
Roſemary,
} flouriſhed the beginning of the month, on the mountains of Quarantania (*Shaw*'s Travels, p. 295).

Artichoke,
Fennel,
Variegated, or Sand Thiſtle,
Anemonies,
Tulips,
} at the ſame time about Rama (*Pococke*'s Travels, &c. vol. ii. p. 8).

The following herbs are reckoned by *Ruſſel*, p. 32, and following, among thoſe that are common at Aleppo during this month:

Garden Madder.
Wild Madder.
Cleevers.
Periwinkle.
Plantain.
Androſace, common.
Burnet.
Speedwell, many varieties.
Wake-robin, ſeveral ſpecies.
Polyphillous Dragons.
Flax.
Wild Clary.
Spring-flowering Cyclamen, or *Sowbread*.
Garden Clary, various ſpecies.
} *Maundrel's* Journey from Aleppo to Jeruſalem, p. 8.
Monoſpermous Charloc.
Field Charloc.
Mountain Charloc.
Field Mithridate Muſtard.
Mountain Mithridate Muſtard.
Baſtard Mithridate Muſtard.
Stock Gilliflower, various ſpecies.
Dames Violet, various ſpecies.

Wild Radiſh, various ſpecies.
Chickweed, 2 ſpecies.
Mouſe-ear, 4 ſpecies.
Houſe Leek.
Caltrops. Celſ. Hbt. P. II. p. 128.
Anemone, 2 ſpecies.
Parſley, various ſpecies.
Petty Madder.
Hartwort.
Shepherd's Needle.
Clove Gillyflower.
Garlic, various ſpecies.
Large ſilvery Convolvulus, or Bindweed.
Spurges, various ſpecies.
Horehound.
Field Baſil.
Treacle Muſtard.
Wild Wood.
Hemlock.
Water Parſnip.
Navelwort.
Brankurſine.
Gold of Pleaſure.
Flickweed—it is annual.
Horned wild Cumin.
Oriental ſweet Fern,—Maundrel, l. c.
Baſtard Parſley, various ſpecies.
Oriental Shrub Hartwort.
Scorching Carrot.
Aſphodel, } were obſerved by *Thevenot* on the 25th of March,
Broom, } on his journey from Sidon to Labatia (*Thevenot*,
Celſ. Hbt. P. II. p. 246. } Voyages au Levant, tom. iii. p. 37).

7 X. FOURTH MONTH. APRIL. 459

1. WEATHER.

Rains are more frequent during the months of March and April, and are what they call the latter rains, *melkuſh*, מלקוש, οψιμους, as *Korte* aſſerts (Reiſe nach dem gelobten Lande, p. 380); and *Shaw* affirms (Travels, p. 290), that none are obſerved after them until ſummer. Many travellers have experienced wet weather on their journies this month: as, *Myrike*, on the $\frac{1}{10}$th of April, at Sichem (*Myrike*'s Reiſe nach Jeruſalem und dem Lande Canaan, p. 91); *Cotovicus*, near the city Hebron, not far from Solomon's Pools, where it is ſaid to rain very ſeldom at other times (*Cotovici* Itinerarium Hieroſolymitanum et Syriacum, p. 242); *Sandys* (Relation of a Journey, p. 153, 154. 202), the 23d of March (2d of April) 1611, on the mountains adjacent to Rama, and the $\frac{3}{13}$th of April, on Mount Carmel; and *Pietro della Valle* (Voyages, tom. ii. p. 117) on Mount Tabor, in the deſert of Birlab, near Bil

Aca Riche and Zaka, on the 4th and 5th of April; *Thevenot* (Voyages au Levant, tom. ii. p. 565, 566), as he was going from Cairo to Gaza.

The rains ceaſe, however, about the end of April, and the ſky is generally fair and ſerene. Many relate, that the ſun's heat is exceſſive in the plain of Jericho, which is entirely ſurrounded by mountains that repel every wind, except that which blows from Africa, which ſtill increaſes the violence of the heat; nor can any refreſhing breeze find acceſs (*Mariti*, Viaggi, tom. iii. p. 122, 123. 146, 147. *Maundrel*, Journey from Alep. to Jeruſalem, p. 144. Memoires *d'Arvieux*, tom. ii. p. 186). *Steph. Schulze* (Leitungen des Höchſten, P. V. p. 86) found the ſmall ſtreams there quite dried up, as early as the 8th of April. But in other parts of Paleſtine, the ſpring is now moſt delightful, as *Steph. Schulze* (ibid. P. V. p. 59. p. 167) obſerved, at Joppa, the 3d of April, on Mount Tabor and Hermon the 23d of March (3d of April). Exceſſive heat, however, raged at Rama about the end of the month (*Maundrel*, Journey from Alep. to Jeruſalem, p. 96). *Maundrel* ſays (p. 95) that a very heavy dew fell in the night-time. We are informed that the air is much colder, both on the ſea-coaſts of Syria and Paleſtine, where the winds, blowing from the ſea in the morning and evening, refreſh it, and render the heat leſs intenſe; and, on the mountains Libanus, Carmel, Tabor, and Hermon (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 13. *Korte*'s Reis nach dem gelobten Lande, p. 373. Memoires *d'Arvieux*, tom. ii. p. 289. 186). During this and the following months, travellers frequently paſs whole nights under their tents, without any inconvenience; as did *Myrike*, for example, in the plain of Jericho, the 14th of April (3d of March), and *Thevenot* a little diſtance from Rama, April the 10th (*Myricke*'s Reiſe nach Jeruſalem, p. 72. *Thevenot*, Voyages au Levant, tom. ii. p. 571. tom. ii. p. 88).

At Aleppo, as we learn from *Ruſſel*, the ſky is always without clouds, except thoſe ſmall bright ones that riſe in the afternoon. Never is the ſky obſerved to be cloudy or obſcured, except when there is rain, which is accompanied with thunder much ſeldomer than in the laſt month. An hoar froſt is ſeen, for ſeveral days together, the beginning of the month; eſpecially when the winds blow from the north or eaſt. The air grows very hot, but the morning and evening is colder.

The mercury riſes gradually, as the month advances, from 60 to 66 degrees. In the afternoon, it does not riſe, when the ſky is clear, above 8 or 10 degrees (Nat. Hiſt. of Alep. p. 150).

The heat being now extreme in Paleſtine, the ſnows on the ſummits of Libanus, and other mountains, begin to thaw (*Thomſon*'s Travels, vol. i. p. 122). We have already ſpoken of the ſwelling and overflowing of the Jordan, on the thawing of the ſnows, about the end of March (beſides what is there ſaid, vid. *Mariti*, Viaggi, tom. iii. p. 207. *Myrike*'s Reiſe nach Jeruſalem, p. 82).

I will add the two following obſervations concerning the meteorology of Paleſtine. In the morning, about ſunriſe, *Mariti*, as he was travelling on the ſhore, ſaw the Dead Sea, for many days together, covered with a thick black miſt, extending no farther than the borders of the ſea (*Mariti*, Viaggi, tom. iii. p. 226). *Shaw* likewiſe (Travels, p. 289), the beginning of April, ſaw an *ignis fatuus* in the valley of Mount Ephraim, diſplay itſelf for an hour, in a variety of extraordinary appearances. From the beginning of the evening, he and his companions had obſerved the atmoſphere to be remarkably thick and hazy, and the dew was clammy and unctuous.

2. Corn.

The harveſt falls out entirely according to the duration of the rainy ſeaſon.—After the rains ceaſe, the corn ſoon arrives at maturity. Much depends on the time of its being ſown, which it is ſooner by ſome than by others, as ſhewn above. Nor muſt we omit, that the corn remains a long time in the fields after it is ripe; the threſhing, which is performed in the open air, interrupts the harveſt. Laſtly, allowance is to be made for the temperature of the air, which varies according to the different ſituation of countries (*Korte*'s Reiſe nach dem gelobten Lande, p. 572. p. 187).

Wheat, when *Mariti* was at Jericho, in the beginning of April, was not only in full ear, but began to turn yellow, and to ripen (*Mariti*, Viaggi, tom iii. p. 182). *Shaw* informs us, that it always ripens later than barley. At Jericho and Ptolemais, it is ripe about the end of the month; but at Bethlehem and Jeruſalem ſtill later (*Shaw*'s Travels, p. 290). We muſt not forget, that *Shaw* viſited Paleſtine in a year in which the corn was much backwarder than uſual; for he ſays himſelf, that the ſeaſon was ſo bad in the year 1722, that, not being able to bring their firſt fruits at the ſtated time, an intercalation ואדר צז was neceſſary). In Lower Egypt, it is ripe in the month Niſan (*Thomſon*'s Travels, vol. ii. p. 170).

Zea, or Spelt (*cuſemet*, כסמת, Celſ. Hierobot. P. II. p. 98), is ripe in Lower Egypt in the month Niſan, according to the obſervation of *Benjamin Tudelenſis* (Itinerar. p. 103).

Barley is ripe in the beginning of April, in the plain of Jericho, according to *Mariti*, l. c. In all other parts of Paleſtine, it is in ear at this time; and the ears turn yellow about the middle of this month (*Shaw*, l. c.). But *Egmont* and *Korte* inform us, that it is, for the moſt part, cut down this month (*Egmont*'s Travels, vol. i. p. 335. *Korte*'s Reiſe, p. 187). The ſame has been obſerved in other countries of the ſame latitude; in Cyprus by *Ecklin* (Reiſebeſchreibung, p. 16), and by *Cotovicus* (Itinerarium Hieroſolymitanum, p. 93); in Lower Egypt by *Radzivil* (Principis *Radzivilii* Peregrinatio Hieroſolymitana, p. 159); and by *Benjamin Tudelenſis* (Itinerar. p. 103); in Syria by *Cotovicus* (Itinerar. Hieroſolymit. p. 411); in the kingdoms of Morocco by *Hoeſt* (Nachrichten von Marókos und Fes, p. 129).

3. Trees.

Fig-tree.—*Shaw* affirms, p. 290, that the ſpring fig, called *prodromus*, or forerunner, is ſtill hard, and not longer than a common plum.

The **Almond-tree** produces ripe almonds about the middle of April, at Algiers; as alſo in the empire of Morocco (*Shaw*'s Travels, p. 129. *Hoeſt*'s Nachrichten, p. 305).

Orange-tree.—*Maundrel* (Journey from Aleppo to Jeruſalem, p. 62) ſaw oranges at Berytus already very yellow, on the 17th of March; whence it appears that they are ripe this month.

The **Turpentine-tree** (*aleh*, אלה, Celſ. Hierobot. P. I. p. 34) was in bloſſom in the country round Bethlehem, the beginning of April, according to *Sandys* (Relation of a Journey, p. 176).

The CHARNUBI (Celſ. Hierobot. P. I. p. 226) were in bloſſom in St. John's Deſert, as *D'Arvieux* informs us (Memoires, tom. ii. p. 250. Concerning the charnubi conſult *Cotovicius*, Itinerar. Hieroſolymit. p. 92).

4. SHRUBS, HERBS.

VINE.—In the month of April a new ſhoot, bearing fruit, ſprings from that branch of the vine that was left in March, which muſt alſo be lopped (*Borchardi* Exactiſ. Deſcript. T. S. in N. O. p. 332).

SUGAR-CANES, cut in ſmall pieces, are planted at Cyprus during this month, as *Cotovicus* informs us (Itinerar. Hieroſol. p. 137). *Ignatius Rheinfelden* and *Borchard* affirm, that Syria and Paleſtine produce honey canes, from which they procure ſugar (*Ignatius von Rheinfelden* Hieroſolymitaniſche Bilgerfahrt, p. 46, 47. *Borchardi* Deſcript. T. S. in N. O. p. 316).

Aſphodel,
Ranunculuſes,
Anemonies,
Lyſimachias,
Yellow-leaved Hyſſope,
Dragon's Wort,
Harmolanuſes,
were ſtill in flower at Aleppo the 25th of April (*Thevenot*, Voyages au Levant, tom. iii. p. 92).

Phalangias,
Tulips,
were in flower this month about Tripoly, in Syria (*Rauwolf*'s Beſchreibung der Ryſs in die Morgenländer, P. I. p. 58).

The graſs being now very high, the Arabs lead out their horſes to paſture (*Mariti*, Viaggi, tom. ii. p. 25. 28). The ſame is done at this time in Perſia alſo (*Chardin*, Voyage en Perſe, tom. iii. p. 12. *Thevenot*, Voyages au Levant, tom. iii. p. 188).

7 Y. FIFTH MONTH. MAY. 460

1. WEATHER.

In the month of May the ſummer ſeaſon commences, when the exceſſive heat of the ſun renders the earth barren, the ſame as too ſharp a winter does with us (*Korte*'s Reiſe nach dem gelobten Lande, p. 257). Sometimes, but not every year, rain has been obſerved even in the firſt part of this month. *Schweigger*, as well as many others, had rain the 6th of May (27th of April), as he was going from Hadlidus, a part of Paleſtine, to Acre (*Schweigger*'s Newe Reyſsbeſchreibung nach Conſtantinopel und Jeruſalem, p. 280). However, all the travellers, whoſe remarks I have collected concerning this month, as *Haſſelquiſt* (Reiſe nach Palæſtina, p. 180) the beginning of May, *Stephen Schulze* (Leitungen des Höchſten, P. V. p. 199) the 15th of May, *Schweigger* (Reyſsbeſchreibung, p. 317) the 27th of May (18th of April) 1581, who then paſſed Mount Tabor, and the plain of Eſdrelon, complain of the extreme heat they endured when travelling in the daytime. *Pococke* ſays, the plain between Acre and Nazareth, ſituated towards the eaſt, or the land of Safet, is chapped and cleft by the burning heat; but *Egmont* found the air of the town of Safet moſt pure and ſalubrious; and at the ſame time ſo cool, that the ſummer heat, which was ſo violent in the parts adjacent, was hardly perceptible in this place (*Pococke*'s Travels, &c. vol. ii. p. 89. p. 114. *Egmont*'s and *Heyman*'s Travels, vol. ii. p. 47). On the ſea-coaſt, alſo, *Schulze* and *Haſſelquiſt* could hardly bear the violence of the heat greatly increaſed by the ſun's rays, reflected from the ſea. The teſtimony of theſe travellers might ſeem to diſagree with that of others, who relate, that the heat is leſs violent in theſe parts, had we not remarked above, that the air is refreſhed by the winds which blow morning and evening from the ſea (*Schulze*'s Leitungen des Höchſten, P. V. p. 167. 169. *Haſſelquiſt*'s Reiſe, p. 184). I need not repeat, that the heat rages moſt of all in the plain of Jericho.

This account agrees with what *Ruſſel* has ſaid concerning Aleppo (Nat. Hiſt. of Alep. p. 151). In May, ſays he, a few ſhowers are obſerved, ſometimes accompanied with hail and thunder. The reſt of the month the ſky is ſerene and fair, except that ſmall bright clouds ſometimes riſe. The violence of the heat is greatly increaſed by a calm, or by the winds blowing either from the north or eaſt. They, however, blow generally from the weſt in ſummer, and then they are cold. *Ruſſel* particularly takes notice, that the weſtern winds, during the whole ſummer, cauſe no ſmall variation in the thermometer; for the air becomes hotter in proportion as they abate, eſpecially if they are calm for ſeveral days together. But even in a calm, the violence of the heat is obſerved not to be ſo great as when the wind blows from the north or eaſt.

At the beginning of the month, the mercury reaches 70 degrees; then it riſes gradually from 76 to 80. In the afternoon, it does not riſe above 6 or 9 degrees.

The ſnows on Libanus thaw rapidly now, but the cold is ſtill very ſharp on its ſummits. *Maundrel* found the ſnow ſo hard frozen on the top of this mountain, the $\frac{7}{17}$th of May, as to bear the weight of men and horſes. On the $\frac{8}{18}$th of May, he beheld heavy clouds deſcending from the top of the mountains into the valleys (*Maundrel*'s Journey from Aleppo to Jeruſalem, p. 236. 239).

Here I muſt not omit to mention, that *Stephen Schulze*, as he was going from Mount Tabor to Tiberias, on the 18th of May, obſerved a dry miſt, ſuch as uſually obſcures the ſun with us, and yet he neither perceived ſmoke, nor duſt, nor vapour, nor ſmell. He learned from the natives, that this is frequently obſerved when the heat is very great. *Schulze*'s Leitungem des Höchſten, P. V. p. 199).

2. Corn.

D'Arvieux aſſerts (Memoires, tom i. p. 333), that they continue, in the month of May, to get in their harveſt. *Haſſelquiſt* (Reiſe nach Palæſtina) ſaw corn ripe the $\frac{2}{13}$th of May, in the fields between Acre and Nazareth, as did *Pococke* (Travels, &c. p. 89. 91) the $\frac{8}{19}$th of May, in the land of Safet, and the valley of Sebulon, and *Schweigger* (Reyſsbeſchreibung, p. 285. 317) the $\frac{2}{12}$th of May, near Rama, and $\frac{12}{22}$th of May around Mount Tabor. *D'Arvieux* tells us, that the plain of Eſdrelon yields the largeſt crops of corn; and if you view it from a neighbouring mountain in the month of May, when the ſtems are lightly agitated by the wind, you have the beautiful appearance of a fluctuating ſea (Memoires *d'Arvieux*, tom. ii. p. 292). The harveſt was already got in at Bethlehem, when *Schweigger* was there (Reyſsbeſchreibung, p. 310. 318). But having, as yet, only ſpoken of corn in general, we come now to conſider each in its kind.

Wheat is cut down in the month of May in Galilee (*Haſſelquiſt*'s Reiſe, p. 84). The wheat harveſt takes place about the ſame time in the empire of Morocco (*Hoeſt*'s Nachrichten von Marókos und Fes, p. 129). *Ruſſel* affirms, that all the wheat is cut down at Aleppo before the 20th of May (Nat. Hiſt. of Alep. p. 17. *Thevenot*, Voyages au Levant, tom. iii. p. 129).

Barley.—Frequently the barley is not all cut down before the month of May.—*Egmont* ſaw barley ripe the beginning of this month, in the fields lying under Mount Tabor (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 27). At Aleppo, the beginning of the month is the time of the barley harveſt (*Ruſſel*'s Nat. Hiſt. of Alep. p. 17. *Thevenot*, Voyages au Levant, tom. iii. p. 129).

Rice.—*Egmont* relates, that a very extenſive plain, near Tiberias, the lands whereof were ſown with rice, was already pillaged by the Arabs, although the greater part of the grain was not yet ripe (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 37). *Schweigger* obſerved the rice quite green there on the $\frac{28}{17}$th of May (*Schweigger*'s Reyſsbeſchreibung, p. 317).

Rye.—*Egmont* ſaw a kind of wild rye, with empty cars, round Mount Tabor; and alſo a kind of wild oats (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 27).

3. Trees.

Early Apple-tree.—The common early apples may be gathered in the month of May, in the northern regions of Africa; but the *ſaſhi*, or early males, which are far ſuperior to the former, ripen later (*Shaw*'s Travels, p. 129). The early apples come to maturity in Paleſtine, too, at leaſt towards the end of the month, as appears from *Pococke* (Travels, vol. ii. p. 126).

4. Shrubs. Herbs.

Vine.—The ſhoot, which ſprung forth laſt in the month of April, and had fruit, being topped again, another ſmall branch ſhoots forth in the month of May, loaded with the latter grapes (*Borchardi* Exactiſſim. Deſcript. T. S. in nov. Orb. p. 332, 333). What *Thevenot* (Voyages au Levant, tom. iii. p. 112) ſays of the beſt grapes being gathered at Aleppo in May, diſagrees with the teſtimonies of other travellers concerning the time of the vintage in the environs of Aleppo.

Cotton (*Xylon ſ. goſſypium herbaceum, goſſypium foliis quinquelobis, caule herbaceo.* Hort. Upſal. 203) is ſown this month. *Haſſelquiſt* ſaw the grounds between Acre and Nazareth, and not long before, thoſe in the excellent plain of Sebulon, planted with cotton (*Haſſelquiſt*, Reiſe nach Palæſtina, p. 176). About the ſame time *Egmont* (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 29) found the plain about Rama cultivated with cotton, and *Pococke* alſo the grounds in the land of Safet (*Pococke*'s Travels, vol. ii. p. 89). In ſome of the grounds, the ſtalks of the laſt year might be ſeen. *Pococke* affirms, that it is always ſown the beginning of May, and that they ſow it every year in Paleſtine; but that in America, on the contrary, and in Lower Egypt, it continues all the winter; but this account does not agree with the teſtimonies I have inſerted above, from *Mariti's* Itinerary, nor with *Korte's* aſſertion; for he ſays, the cotton-tree bears the winter in Syria, and in the month of May it puts forth a yellow bloſſom, which produces a ball reſembling a walnut, and this contains the cotton (*Korte*'s Reiſe nach dem gelobten Lande, p. 576. Compare *Radzivilii* Peregrinatio Hieroſolymitana, p. 93).

MANDRAKES (Celſ. Hierobot. P. I. p. 3. ſq.), of which there is great plenty in Galilee, yield ripe fruit this month, which may be proved, by the double teſtimony of *Haſſelquiſt*'s Reiſe nach Palæſtina, p. 184, and *Steph. Schulze*'s Leitungen des Höchſten, P. V. p. 197.

Sage, } flouriſhed in great plenty on Carmel (*Egmont*'s and *Heyman*'s Travels,
Rue, } vol. ii. p. 11).

Portulaca latifolia ſ. *ſativa*, Caſp. Bauhin. p. 288; broad-leaved or garden purſlain;
Cucumis vulgaris, maturo fructu ſubluteo, Caſp. Bauhin. p. 310; the yellow cucumber;
Cucumis ſativus vulgaris, fructu albo; the white cucumber;
} are common at Aleppo from the month of May till the end of July, according to *Ruſſel* (Nat. Hiſt. of Alep. p. 25).

Korte takes notice, that they ſtill continue, after the harveſt, to ſow various garden herbs, part of which are unknown to us; and many of them, as cucumbers, cauliflowers, and others, come to maturity twice in the ſame year, in ſpring and in autumn (*Korte*'s Reiſe nach dem gelobten Lande, p. 187).

In Paleſtine, the graſs and herbs were grown to that height this month, that when *Thevenot* was riding from Nazareth to Acre, on the 8th of May, they reached the girth of his ſaddle (*Thevenot*, Voyages au Levant, tom. ii. p. 671). *Schweigger* obſerved, that the graſs was at the higheſt about the 12th of May, near Rama, and on the 16th of May, in the plain near the town Schenau (*Schweigger*'s Reyſsbeſchreibung, p. 285. 317).

7 Z.

SIXTH MONTH. JUNE.

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1. WEATHER.

June, being the firſt ſummer month, and the ſky always clear, it is evident the weather muſt be extremely hot; and this is affirmed by *Radzivil*, of Paleſtine altogether (Principis *Radzivilii* Peregrinatio Hieroſolymitana, p. 27), and by *Pococke* of the land of Safet (*Pococke*'s Travels, &c. vol. ii. p. 114. *Shaw*'s Travels, p. 127), That there is no cold, even in the night-time, may be concluded, from the ſilk-worms, which die as ſoon as they are expoſed to cold in the open air, remaining all night on the trees (*Cotovici* Itinerarium Hieroſolymitanum, p. 303). Travellers paſs whole nights in the open air, without any inconvenience (Principis *Radzivilii* Peregrinatio Hieroſolymitana, p. 26. 28).

At Aleppo, according to *Ruſſel*, the ſky is always ſerene and fair, except that ſmall bright clouds ſometimes riſe. Rain, therefore, is ſeldom obſerved, and never much of it. *Thevenot* (Voyages au Levant, tom. iii. p. 102) informs us, that it rained at Aleppo in this month, at which all the inhabitants were aſtoniſhed. The winds, generally blowing from the weſt, refreſh the air in the afternoon; and, by blowing ſometimes during the whole night, they aſſuage the heats, which are now exceſſive. As the month advances, the mercury gradually riſes in the morning, from 76 to 80 degrees. In the afternoon it ſtands between 84 and 92 degrees.

The inhabitants paſs their nights in ſummer upon the roofs of their houſes, which are not rendered damp by any dew (*Ruſſel*'s Nat. Hiſt. of Alep. p. 152).

The ſummits of the mountains of Paleſtine are not yet free from ſnows. *Pococke* (Travels, &c. vol. ii. p. 153) found the ſnow ſtill frozen on Libanus the 23d of June; and *Radzivil* about the ſame time (Principis *Radzivilii* Peregrinatio Hieroſolymitana, p. 27),

p. 27), and *Henry de Beauvau* (Relation Journaliere du Voyage de Levant, p. 162). *D'Arvieux* (Memoires, tom. iii. p. 432) alſo went to Libanus in the month of June, and met with ſnow then in that part where the cedars are, and found it at the ſame time ſo cold, that he was obliged to put on winter garments. The ſame perſon, when ſtanding on the top of the mountain, found the ſky quite clear; but below there were heavy clouds, that deſcended into the valleys, and cauſed rain (ibid. tom. ii. p. 408).

2. CORN.

At Aleppo the corn is ſometimes not all cut before the beginning of June; although *Ruſſel*'s teſtimony differs from this aſſertion of *Thevenot*, yet it cannot, on that account, be denied, ſince *Shaw* has informed us, that in Africa the harveſt ſometimes laſts till the end of June, according to the foregoing ſeaſon (*Thevenot*, Voyages au Levant, tom. ii. p. 129. *Shaw*'s Travels, p. 123). That rice ripens this month, may be gathered from what has been already ſaid.

3. TREES.

CULTIVATED FIG-TREE.—The early figs, both black and white, ripen this month.—They fall off, however, as ſoon as they are ripe (*Shaw*'s Travels, &c. p. 296. p. 130). When they do not come to their proper ſize and maturity, they are called PAGIM, פגים, *ολυνθοι, συκα ὤρια*, which names are uſed for unripe fruit, whether of ſpring or ſummer. When the early fig begins to ripen, the tree puts forth the *caricas* alſo, the ſame that are dried and preſerved. That theſe may not fall off or degenerate, they begin, in the month of June, the caprification; that is, they either bind ſome of the figs of the male or wild tree to the female, or elſe they place one of the male trees amongſt the females. The former is done at Algiers, where one male tree is ſufficient for the caprification of fifty females. The latter is practiſed in Egypt, where there are more male trees (*Shaw*'s Travels, p. 127. See there his quotations from the ancients. Add, Pallad. Mart. 10. 28. Colum. de Re ruſtica, XI. 2. 56. and Reutdorf, ad Fragmentum Democriti, ap. Fabric. B. G. 4. 29, p. 350).

The EARLY APPLE-TREE produces ripe fruit in June. There are alſo early males now, which ripen later than the common ones (ſee before). When *Pococke* was at Sidon, the 29th of May (9th of June), early apples were ſhaken off from the trees, ripe (*Pococke*'s Travels, &c. vol. ii. p. 126).

PLUM-TREE.—There are two or three kinds of plums to be had at Algiers in June, according to *Shaw* (Travels, p. 129). *Ruſſel* only ſpeaks of plums in general, without diſtinction (Nat. Hiſt. of Alep. p. 21).

The CHERRY-TREE produces ripe cherries at Algiers. In the countries of Paleſtine and Syria, there are none, or but very few cherry-trees. Cherries, however, are imported from Damaſcus, where there are plenty of them (*Shaw*'s Travels, l. c. *Cotovici* Itinerarium Hieroſolymitanum, p. 328). *Ruſſel* informs us (Nat. Hiſt. of Alep. p. 21), that there are three ſorts of cherries to be met with at Aleppo:

Ceraſus ſativa, fructu rotundo rubro et acido—Tournef. the common red cherry.
Ceraſus major, fructu magno cordato albo—the white-heart cherry.
Ceraſus, Viſnia cherry.

Mulberry-tree (Celſ. Hierobot. P. I. p. 288). The fruit of this tree is ripe at Algiers (*Shaw*'s Travels, l. c.). There are two ſorts of mulberry-trees in the environs of Aleppo, according to *Ruſſel*, viz.

Morus fructu nigro, Caſp. Bauhin. p. 459—the black mulberry.

Morus fructu albo, the white mulberry, and in great plenty; for the ſilk-worms are fed on their leaves (Nat. Hiſt. of Alep. p. 21).

Cedar-tree (*baruſh*, ברוש, Celſ. Hierobot. P. I. p. 74. p. 108). The cedar gum, or rather cedrium, a clear white reſin, which is ſaid to have great medicinal virtues when hardened, diſtils ſpontaneouſly in the ſummer-time, and without any inciſion being made from the bark of the coniferous cedar. However, when they wiſh to extract a greater quantity, they make an inciſion in the bark. The bacciferous cedar yields berries this month, which do not grow from bloſſoms, it being furniſhed with only empty panicles, but from the boughs (Memoires *d'Arvieux*, tom. ii. p. 413, 414. *Egmont* and *Heyman*'s Travels, vol. ii. p. 280).

4. Shrubs. Herbs.

The **Balm-tree** grows chiefly about Jericho. From this the Arabs, by making an inciſion, get opobalſamum, the balm of Gilead, during the months of June, July, and Auguſt (Celſ. Hierobot. P. I. p. 357. *Mariti*, Viaggi, tom. iii. p. 153. *Sandys*'s Relation of a Journey, p. 197, 198).

The **common Melon** Caſp. Bauhin. P. 310. ſ. melo magnus, cortice virenti lævi, ſemine parvo (I. B. I. 244), the large green-rinded melon, is gathered at Algiers about the end of June (*Shaw*'s Travels, p. 126). It grows plentifully at Aleppo likewiſe, according to *Ruſſel* (Nat. Hiſt. of Alep. p. 25).

Rosemary.—*Radzivil* (Peregrinatio Hieroſolymitana, p. 41) ſaw a great many roſemary buſhes flouriſhing cloſe together in Galilee.

Lettuces,
Endives,
Creſſes,
Wild Chervil,
Spinage,
Beet,
Garden Artichoke,
Wild Artichoke,

are over at Algiers this month; but are ſucceeded by the *Calabaſchas*, *Mellukii*, *Bedinjanns*, and *Tomatas* (*Shaw*'s Travels, p. 126).

It is to be obſerved, that the Arabs, as the ſummer advances, lead their flocks to the hills and mountains ſituated more to the north (*De la Roque*, Voyage dans la Paleſtine, p. 174. *Radzivilii* Peregrinatio Hieroſolymitana, p. 45).

8 A. SEVENTH MONTH. JULY. 462

1. Weather.

As the ſky is ſerene and fair during this month too, every one will readily perceive, that the weather is the ſame in July, and the two following months, as it was in June, except that the heat is obſerved to be more intenſe. There is no rain at all; for except *De la Roque*, who ſays, it continued to rain for a whole day and night at Sidon, in the month of July 1688, no one mentions any thing of it. Indeed it is quite contrary to *Ruſſel*'s account (*De la Roque*, Voyage de Syrie et du Mont Liban, tom. i. p. 7. 10.) All travellers, who have been expoſed to the open air this month, affirm that the heat is now moſt intenſe. *Radzivil* found the brooks that run through the valley of Terebinthus, dried up as early as the 9th of July. The heat, however, at Jeruſalem, is much leſs than that in the environs of Jericho (*Radzivilii* Peregrinatio Hieroſolymitana, p. 116. 97. 98).

Libanus, towards the end of July, is, for the moſt part, free from ſnow, except that which may perhaps remain on Antilibanus, and in the caverns and defiles, into which the ſun cannot penetrate; whence it is brought down into the flat countries of Paleſtine, to cool the wine and other drink, as *Thomſon* informs us (Travels, vol. i. p. 122. *De la Roque*, Voyage de Syrie et du Mont Liban, tom. i. p. 74. *Rauwolf*'s Reyſs in die Morgenländer, P. II. p. 148). The ſnows on the tops of the mountains thawing gradually during the ſummer, Libanus yields a perpetual ſupply of water to the brooks and fountains in the countries below. It cannot be affirmed that the ſnows on the ſummits of Libanus are entirely diſſolved every year; for I ſhall bring preſently the teſtimonies of ſeveral travellers, who met with ſnow on Libanus much later than this; and *Korte*, who makes it much colder on this mountain, as we have ſhewn above, than in other parts, ſaw ſome in ſeveral places, even in the month of July (*Korte*'s Reiſe nach dem gelobten Lande, p. 419. 460).

Ruſſel has obſerved, that the weather ſtill continues ſerene at Aleppo. The winds generally blow from the weſt; but when they fail, the heat is exceſſive. The mercury uſually ſtands in the beginning of the month at 80 degrees: towards the end at 85 or 86. It does not riſe in the afternoon above 8 or 10 degrees (Nat. Hiſt. of Alep. p. 152, 153. *Egmont*'s and *Heyman*'s Travels, vol. ii. p. 348).

3. Trees.

Palm, or Date-tree (Phœnix Linn. Hort. Upſal.).—*Radzivil* found ripe dates at Jericho as early as the 3d of July. They ripen much later at Cairo; and at Jeruſalem they ſeldom come to maturity (*Radzivilii* Peregrinatio Hieroſolymitana, p. 97. *Shaw*'s Travels, p. 297).

The Apple-tree and Pear-tree, preſent ripe fruit, in great variety and abundance, at Algiers, in the month of July; but they are all inferior, even to our moſt common ones, and they do not laſt till autumn (*Shaw*'s Travels, p. 129).

The Nectarine-tree and Peach-tree, yield ripe fruit at the ſame place the middle of June. The nectarines are larger, and of a more agreeable flavour than ours; but the peaches, beſides being of the moſt exquiſite flavour, weigh, for the moſt part, ten ounces (Ibid. p. 130).

4. Shrubs. Herbs.

Vine.—Grapes ripen at Algiers, and in the empire of Morocco, about the end of July; yet the vintage, as *Shaw* informs us (p. 138. *Hoeſt*'s Nachrichten von Marókos und Fes, p. 303), does not take place till September, with which account *Borchard* agrees. *Korte* has obſerved, that the grapes are ripe in the vineyards about Aleppo, notwithſtanding which they remain on the vines until November (*Korte*'s Reiſe nach dem gelobten Lande, p. 574. p. 571).

The **Anguria**, called *Citrul*, in all countries in the ſame latitude, ripens this month (*Shaw*'s Travels, p. 126. *Ruſſel*'s Nat. Hiſt. of Alep. p. 25. *Cotovici* Itinerar. Hieroſolymitan. p. 137).

Cauliflower, **Water-parsnip**, } are ſown in the month of July (*Shaw*'s Travels, p. 126).

There is no longer a ſufficient ſupply of paſturage for the cattle (Ibid. p. 150).

8 B. EIGHTH MONTH. AUGUST. 463

1. Weather.

Moſt agree, that the ſky is always ſerene and fair during this month alſo, and that the heat is extreme: *Schulze* experienced it on the 3d of Auguſt at Ptolemais, and *Tſchudis Glarus* the beginning of the month, between Joppa and Rama; as alſo at Jeruſalem. He ſays, moreover, that in the plain of Jericho, the $\frac{1}{11}$ſt of Auguſt 1519, the ground was ſo parched, that when he alighted from his horſe, his feet could not bear the heat (*Schulze*'s Leitungen des Höchſten, P. V. p. 272. *Tſchudis von Glarus*, Reyſs und Bilgerſahrt zum heiligen Grabe, p. 109. 286. 294).

At Aleppo, according to *Ruſſel*'s account, the weather is entirely the ſame during the firſt twenty days, as in the preceding months: afterwards white clouds, commonly called *miliaceæ*, larger than thoſe which are generally obſerved in ſummer, as we have ſo often repeated, riſe, for the moſt part, till the end of the month. Dew falls now, but not in any great quantity.

The mercury, until thoſe days when the clouds riſe, continues the ſame as in the laſt month: afterwards it falls 4 or 5 degrees (*Ruſſel*'s Nat. Hiſt. of Alep. p. 153).

Korte ſaw ſnow on the ſummits of Libanus the 18th of Auguſt, but it was wet and ſlippery (*Korte*'s Reiſe nach dem gelobten Lande, p. 461).

2. Trees.

Cultivated Fig-tree.—The fig, properly ſo called, which remains a long while on the tree, and is always reckoned in the ſacred writings among the ſummer fruit, may be gathered at Algiers in the month of Auguſt.—Theſe figs, when dried, are called *caricas*, or lenten figs (ἰσχάδες, *garugedut*, גרוגרות; παλάθαι, *debelim*, דבלים, are alſo made of them.—(*Shaw*'s Travels, p. 129). *Tſchudis* (Reyſs und Bilgerſahrt zum heiligen Grabe, p. 266. 299) ſaw ripe figs at Jeruſalem the $\frac{8}{18}$th of Auguſt, and at Jericho the $\frac{1}{11}$ſt. The third produce, or the winter fig, which does not ripen before winter, appears in this month (*Shaw*'s Travels, p. 130).

The **cultivated Olive-tree** (*tzit*, זית; Celſ. Hierobot. P. II. p. 330) yields ripe olives this month in the environs of Jericho, as *Tſchudis* informs us (Reyſs, p. 299).

Pomegranates ripen this month (*Shaw*, l. c.).

The **Shrubs** Alkenna, or Alhenna, brought out of Egypt into Paleſtine, put forth leaves this month, and then fragrant bloſſoms, which the Turks, by various artificial methods, endeavour to produce ſooner (*Rauwolf*'s Beſchreibung der Reyſs in die Morgenländer, P. I. p. 58).

3. Shrubs. Herbs.

Vine.—The firſt cluſters of the vine, which bloſſomed at Antaradus in the month of March, come to maturity this month, and are ready for gathering (*Borchardi* Exactiſſim. Deſcrip. T. S. in nov. Orb. p. 333). *Helfrich* ſaw ripe grapes about Joppa the 18th of Auguſt 1565: *Tchudis*, on the ſame day, on Mount Sion; *Steph. Schulze*, at Bekajah, a town not far diſtant from Acre; *Dandini*, in the vineyards of Libanus; *Nau*, in the valley of the Cluſter (*Nehel eſhcol*). All travellers ſpeak with admiration, both of the ſize of the cluſters and the ſweetneſs of the grapes (*Helfrich*'s Bericht von der Reiſe nach Jeruſalem, p. 40. *Schulze*'s Leitungen des Höchſten, P. V. p. 285. *Dandini*, Voyage du Mont Liban, p. 78. *Nau*, Voyage nouveau de la Terre Sainte, p. 463, 464. *Borchard*, p. 315, 316, and l. c. *Radzivilii* Peregrinat. Hieroſolymit. p. 139).

8 C. NINTH MONTH. SEPTEMBER. 464

1. Weather.

September, beſides the extreme heat that ſtill rages, is ſometimes remarkable in this reſpect, that rains fall towards the end; for *Tſchudis* makes the rainy ſeaſon commence in Paleſtine either in the months of September or October (*Tſchudis*, Reyſs, p. 236. *Hoeſt*'s Nachrichten von Marokos und Fes, p. 129). Moreover, it is to be obſerved, that although the days are very hot, the nights are cold. Thus *Schulze* declares (Leitungen des Höchſten, P. V. p. 417. 419, 420), that in the neighbourhood of the city Dimas, the 4th, 5th, and 16th of September, before ſunriſe, the cold was very ſharp; and a few hours afterwards he felt exceſſive heat.

Ruſſel has obſerved, that, at Aleppo, between the 18th and 25th day of the month, dark clouds riſe from the weſt, alſo a whirlwind, which brings ſuch a quantity of duſt, as to overſpread the whole city; and that rains generally follow, after a few days, either in the city itſelf, or parts adjacent; theſe refreſh the air, and render the remainder of the month moſt delightful. The heat is nearly the ſame as in the preceding months. Frequently, however, when there is a calm, it is much greater.—Should it fail to rain, the weather continues the ſame during the whole month.—Lightnings are very frequent in the night-time; and if they are ſeen in the weſtern hemiſphere, they portend rain, often accompanied with thunder. The winds blow chiefly from the weſt.

The mercury remains the ſame the beginning of this month as it was at the latter end of Auguſt; except that in the afternoon it riſes higher. In rainy weather it falls 3 or 4 degrees, till it gets down to 65; but the variation of one day does not exceed 3 or 4 degrees; and when it rains, 1 or 2 (*Ruſſel*'s Nat. Hiſt. of Alep. p. 14. 154. *Korte*'s Reiſe nach dem gelobten Lande, p. 565).

Stephen Schulze went to Libanus in the month of September. He ſaw no ſnow on its ſummit; but he affirms (Leitungen des Höchſten, P. V. p. 471), that it was covered with white ſtones, that, from a diſtance, gave it the appearance of being covered with ſnows; and that the ſnow remained only in thoſe parts ſituated towards the north, and not expoſed to the ſun. Some have concluded from this, that there are years in which Libanus is altogether free from ſnow, which, however, is contrary to the teſtimonies of other travellers; and *Warnekos*, in that excellent deſcant, De Fertilitate Paleſtinæ (vid. Repertor. fur bibl. und Morgenl. Literatur, P. XV. p. 198), hath clearly ſhewn, that *Schulze* hath not diſtinguiſhed *Libanus* planted with cedars, and covered with white ſtones, from *Antilibanus*, that is perpetually covered with ſnows.

2. Corn.

Ruſſel informs us (Nat. Hiſt. of Alep. p. 16), that the inhabitants of Syria begin to plough about the end of September. *Rauwolf* (Beſchreibung der Reyſs in die Morgenländer, P. III. p. 19) about the ſame time ſaw ſome lands near Rama, ſown with corn and Indian millet.

3. Trees.

The **Palm**, or **Date-tree** (Phœnix Linn. Hort. Upſal.), preſents ripe dates this month in Upper Egypt, according to *Radzivil* (Peregrinatio Hieroſolymitana, p. 172).

The **Pomegranate-tree**—Celſ. Hbt. P. I. p. 275, **Pear-tree**, **Plum-tree**, } were laden with fruit this month, in the gardens of Damaſcus (*Schulze*'s Leitungen des Höchſten, P. V. p. 443. *Hoeſt*'s Nachrichten von Marókos und Fes, p. 306).

The **Citrullus**, **Orange-trees**, } yielded ripe fruit, according to *Helfrich* (Bericht von der Reiſe nach Jeruſalem, p. 41).

The **Charnubi** yield ripe pods the beginning of September. *Ladoire* ſaw a great quantity of theſe fruits lying under the trees of St. John's Deſert; and *Cotovicus* informs us, that he ſaw prodigious heaps of pods piled up on the ſea-coaſt of Cyprus; and alſo at Gaza (Voyage fait à la Terre Sainte par Ladoire, p. 225. *Cotovici* Itinerarium Hieroſolymitanum, p. 92. 247).

The **Sebestus** yields fruit this month, reſembling nuts or acorns, from which they get glue. *Egmont* ſaw theſe trees about Sidon (Memoires *d'Arvieux*, tom. i. p. 339. *Egmont*'s and *Heyman*'s Travels, vol. ii. p. 242).

4. Shrubs. Herbs.

Vine.—The ſecond cluſters, which were in bloſſom at Antaradus in the month of April, are gathered this month (*Borchardi* Deſcr. T. S. in nov. Orb. p. 333). *Ladoire* (Voyage à la Terre Sainte, p. 236) affirms, that they gather their vintage this month about Bethlehem and Hebron. *Otto von der Gröben* (Orientaliſche Reiſebeſchreibung, p. 92; concerning the time, p. 109. 202) has obſerved, that the grapes are ripe at Jeruſalem.—We are told by many, that in the neighbourhood of Aleppo the vintage commences from the 15th of September. There is a great abundance of grapes in Syria about this time, and every one admires both their ſize and ſweetneſs (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 348. Memoires *d' Arvieux*, tom. vi. p. 462. *Rauwolf*'s Beſchreib. der Morgenl. Reyſs, P. I. p. 22. *Korte*'s Reiſe, p. 523. ll. cc. *Auguſt*).

Cotton, the ſame, according to *Korte*, which was ſown the year before, and has lain all the winter, is gathered ripe in this month (*Korte*'s Reiſe nach dem gelobten Lande, p. 576).

TENTH MONTH. OCTOBER.

1. Weather.

In ſome years, according to *Tſchudis* (Reyſs und Bilgerfahrt, p. 236), the rainy ſeaſon does not commence in Paleſtine till this month. *Cotovicus* (Itinerarium Hieroſolymitanum, p. 242) had rain on the 21ſt (a. d. 4 id.) of October 1598, at the city Hebron, and the ſealed fountain by Solomon's Pools (vid. *April*), and *Ignatius*, not far from Cæſarea (*Ignatius von Rheinfelden* Neue Hieroſolymitaniſche Bilgerfahrt, p. 50). *Korte* affirms, that the extreme heat is now abated; although the heat is ſtill conſiderable in the daytime, as *Cotovicus* obſerved, near Joppa, and *Schulze* at Acre; yet it is certain that the air is much refreſhed by cold in the night, by which the dew, that is much more denſe in this ſouthern climate than in our more northern countries, is frozen (*Korte*'s Reiſe nach dem gelobten Lande, p. 257. *Cotovici* Itinerar. Hieroſ. p. 137. p. 130. *Schulze*'s Leitungen des Höchſten, P. V. p. 469). The rains are ſometimes accompanied with thunder, ſuch as *De la Roque* (Voyage de Syrie et du Mont Liban, tom. i. p. 38) experienced, on the 28th of October, on the mountains near to the plain of Namphen, towards Libanus, ſituated between Gebail and Tripoli.

The ſame traveller, at the latter end of October, paſſed the night under the cedars on the top of Libanus, and without ſuffering any inconvenience; which very much ſurpriſed him, as he had given credit to the teſtimonies of other travellers concerning the cold and ſnows reigning perpetually there. He therefore expreſsly declares, that neither did he ſee any ſnow, nor perceive any cold at all. What *Egmont* relates agrees with it, that in the month of October, on Libanus, and at the convent of St. Mary de Canobine, he always alighted in the heat of the day, and refreſhed himſelf under the ſhade of pines and other trees (Ibid. tom. i. p. 73. *Egmont*'s and *Heyman*'s Travels, vol. ii. p. 284). But from all theſe, it cannot be determined whether the ſnows and colds ſtill remain on the ſummits of Antilibanus, or no.

The air being refreſhed by the firſt ſhort rains, that are uſually obſerved at Aleppo about the middle of September, the weather is delightful; but it is more variable after the ſecond rains, that fall in the month of October. The October rains, called early or former rains (*iuareh*, יורה, ϖρωΐμοι), depend on the time of the September rains, in about twenty or thirty days after which they uſually follow. Their quantity is not always the ſame, but ſometimes greater, ſometimes leſs; they laſt three or four days. However, they do not fall without intermiſſion, but in frequent ſhowers. The winds are ſeldom very ſtrong, but variable.

The mercury in the morning, ſtands, for the moſt part, before the rainy days, at 72 degrees. It does not riſe, in the afternoon, above 5 or 6 degrees. After the rains, it deſcends gradually to 60 degrees. The variation of one day ſeldom, on rainy days never, exceeds 3 or 4 degrees (*Ruſſel*'s Nat. Hiſt. of Alep. p. 155).

2. Corn.

Wheat is ſown by the Arabs about Algiers the middle of October, according to *Shaw* (Travels, p. 123). As *Ruſſel* hath informed us, that the wheat is ſown at Aleppo alſo about the ſame time, it is probable that this is the time of ſowing it in Paleſtine (Nat. Hiſt. of Alep. p. 16).

Barley, Turkey Wheat, Turkey Millet, are ſown at Aleppo from the month of October, during November and December, until the end of January (*Ruſſel*, l. c.).

Pulse.

The Bean.—See *January*.

Cicer sativum, flore candido, Caſp. Bauhin. p. 347; white bloſſoming chick-pea.

Lens vulgaris, ſemine ſubruſo, Caſp. Bauhin. p. 346; common lentil, with a rediſh ſeed—lens monanthus, Hort. L. B.; lentil that produces only a ſingle flower.

Lathyrus sativus, flore purpureo, C. Bauhin. p. 344; purple flowering garden ſpurge.

Vicia minima cum ſiliquis glabris, Inſt. R. H. 397; ſmall ſmooth-podded vetch—All theſe are ſown at Aleppo about the ſame time (*Ruſſel*, l. c.).

3. Trees.

Pistachio (*bethena*, בטנא, Celſ. Hierobot. P. I, p. 25), a tree peculiar to Paleſtine, Syria, and Egypt. *Cotovicus* (Itinerarium Hieroſolymitanum, p. 263) ſaw this tree with fruit on, not unlike pine-apples, at Jeruſalem, cloſe by the church of the Holy Sepulchre.

The Charnubi preſent pods during this month. Alſo ſee *September* (Ibid. p. 249).

The Olive-tree (*tzit*, זית, Celſ. Hierobot. P. II. p. 330) produces ripe olives towards the latter end of October, in the empire of Morocco, according to *Hoeſt* (Nachrichten von Marókos und Fes, p. 304).

The Pomegranate tree yields ripe fruit at the ſame place in this month, if not ſooner (Ibid. p. 307).

4. Shrubs. Herbs.

Vine.—The third cluſters, which, in the month of May, had produced another ſmall branch, loaded with the latter grapes, muſt be gathered this month (*Borchardi* Exactiſſim. Deſcript. T. S. in nov. Orb. p. 333). *Ignatius von Rheinfelden* (Neue Hieroſolymitaniſche Bilgerfahrt, p. 134) in the vineyards about Bethlehem, found the vines hung with the moſt excellent and delicious grapes, in cluſters of nearly a foot in length. *Otto von der Gröben* (Orientaliſche Reiſebeſchreibung, p. 262) remarked the ſame in that country.

Cotton is gathered ripe at Aleppo this month, according to *Ruſſel*. They ſow it afreſh from this time Nat. Hiſt. of Alep. p. 18. *Cotovici* Itiner. Hieroſol. p. 137. *Ignatius von Rheinfelden*, Hieroſol. Bilgerf. p. 53).

The Jericho Rose blows in this month, as may be gathered from a paſſage in *Otto von der Gröben*. As for the reſt that is related of it, they are ſilly fables, unworthy of notice. Vid. ll. cc. (*Mariti*, Viaggi, tom. iii. p. 169. 172. *Maundrel*'s Journey from Aleppo to Jeruſalem, p. 144. *Egmont*'s and *Heyman*'s Travels, vol. i. p. 334. Memoires *d'Arvieux*, tom. ii. p. 189. *Nau*, Voyage de la Terre Sainte, p. 352. *Thomſon*'s Travels, vol. ii. p. 28. *Otto von der Gröben*, Orientaliſche Reiſebeſchreibung, p. 231).

SESAMUM.
MELO vulgaris C. Bauhin. p. 310; melo magnus, cortice virenti lævi, ſemine parvo, J. B. i. 244. the large green-rinded melon, with ſmall ſeed;
The ANGURIA, called Citrul; Cotovicus, p. 137;
CUCUMIS parvus *(adjour)*; the ſmall cucumber;
NIGELLA, flore minore, ſimplice candido; the fennel-flower; C. Bauhin. p. 145;
FŒNUM GRÆCUM ſativum C. Bauhin. p. 348; garden fenugreek;
CARTHAMUS officinarum, flore croceo, Inſt. R. H. 457; the baſtard ſaffron, or ſafflower of the ſhops;

are ſown at Aleppo during this and the following months, according to *Ruſſel*, p. 17.

Lettuces,
Endives,
Creſſes,
Wild Chervil,
Spinage,
Beet,
Garden Artichoke,
Wild Artichoke,

may be gathered at Algiers from the month of October until June (*Shaw*'s Travels, p. 126).

8 E. ELEVENTH MONTH. NOVEMBER. 466

I. WEATHER.

Korte and *Shaw* both affirm, that if the firſt rains are not already fallen, they certainly fall this month (*Shaw*'s Travels, p. 290. *Korte*'s Reiſe nach dem gelobten Lande, p. 187. 380. *Rauwolf*'s Reyſs in die Morgenländer, p. 61). *Cotovicus* travelled in rainy weather on the 12th (a. d. 3, non.) of November, and on the 16th (a. d. 7 id.) of November, near Sichem (*Cotovici* Itinerar. Hieroſol. p. 335. 344. 346, 347; but concerning the temperature of the air about Sichem, p. 238). He alſo ſays, that on the 16th (a. d. 6 id.) of November, he found there had been no rain on the mountains of Gilboa and Hermon; and concluded from it, that it never rains in theſe parts, which, however, is a miſtake; for *Borchard*, who is very accurate, and worthy of credit, ſays, "it is not true, as ſome ſuppoſe, that no rain or dew falls on the mountains of Gilboa, ſince both dew and rain fell on myſelf, when I was on that mountain, a. d. 1283." *Bernard de Breitenbach* affirms the ſame (*Borchard.* Deſcr. T. S. in nov. Orb. p. 322. *B. de Breydenbach*, Bevarden tot dat hylige Grafft. fol. i. 3).

The ſun's heat, although not ſo great in the daytime, is, however, ſtill violent; but the nights are very cold, and uncomfortable to travellers, many of whom journey by night, carrying torches before them, after the manner of the Turks (*Cotovici* Itinerar. Hieroſolymit. p. 334. 357). The rivers and lakes are moſt of them dried up; for *Cotovicus* (Ibid. p. 361), when he paſſed Lake Meron on the 19th (a. d. 4 id.) of November, found hardly a ſpace of five hundred paces in circumference, filled with water.

At Aleppo, November may be reckoned among the rainy months, although clear weather frequently intervenes, and the number of the days, in which it rains, does not amount to more than 7 or 8. It does not ſnow this month; but, after the firſt fourteen days, it freezes juſt before ſunriſe. The winds are chiefly from the north; but they ſeldom blow with force.

The mercury, as the month advances, gradually falls from 60 to 50 degrees. The variation of one day is not more than from 2 to 5 degrees (*Ruſſel*'s Nat. Hiſt. of Alep. p. 156. *Korte*'s Reiſe nach dem gelobten Lande, p. 530).

2. Corn.

Korte informs us, that this is the month for the general ſowing of corn in Paleſtine. At Aleppo, likewiſe, and in Lower Egypt, they ſow their corn this month (*Korte*'s Reiſe nach dem gelobten Lande, p. 187. *Egmont*'s and *Heyman*'s Travels, vol. ii. p. 348. *Thomſon*'s Travels, vol. ii. p. 170).

Wheat is ſown in the month of November, in the empire of Morocco, according to *Hoeſt* (Nachrichten von Marókos und Fes, p. 307).

Zea, or Spelt, is ſown about the ſame time, as appears from what has been already ſaid (vide *April*).

Barley is ſown at Algiers about the middle of November (*Shaw*'s Travels, p. 123).

Finally, conſult the month of *October*, as to the ſeveral kinds of corn and pulſe, that are uſually ſown this month.

3. Trees.

Palm, or Date-tree.—Dates are ſtill gathered in Egypt, in the middle of November (*Thomſon*'s Travels, vol. ii. p. 176).

Napeca, or Œnoplia (Celſ. Hierobot. P. I. p. 23), a prickly tree, that yields delicious fruit, of the moſt exquiſite flavour, in ſhape reſembling crab-apples, and containing a nut as big as olives. *Cotovicus* ſaw it this month near Bethſaida (*Cotovici* Itinerar. Hieroſolym. p. 358).

Ruſſel remarks (Nat. Hiſt. of Alep. p. 14), that the trees retain their leaves until the middle of November.

4. Shrubs. Herbs.

Vine.—At Aleppo the vintage laſts till the 15th of November. Vide *September* (*Egmont*'s and *Heyman*'s Travels, vol. ii. p. 348. Memoires *d'Arvieux*, tom. vi. p. 462.)

8 F. TWELFTH MONTH. DECEMBER. 467

1. Weather.

December is the firſt winter month; for, according to *Ruſſel*, the ſeaſon, from the 12th of December to the 20th of January, is reckoned by the inhabitants of Aleppo the coldeſt part of winter (Nat. Hiſt. of Alep. p. 12. *Korte*'s Reiſe, p. 585). The cold is then frequently ſo piercing, that even thoſe born in our climate can hardly endure it. In all the thirteen years that *Ruſſel* lived in Syria and at Aleppo, he only obſerved ice three times, that would bear a man; and then he was obliged to walk cautiouſly, and in places not expoſed to the ſun. The ſnow ſeldom remains all day on the ground, not even in the midſt of winter. When the ſun ſhines, and there is a calm, the atmoſphere is hot.

The ſame things are obſervable in Paleſtine. There is a very remarkable inſtance of a moſt piercing cold, in *Steph. Schulze* (Leitungen des Höchſten, P. V. p. 50).—

He tells us, that towards the end of December, two young men periſhed through the cold, near Nazareth; 53° 15′ longit. 32° 30′ lat. (*Mariti*, Viaggi, tom. ii. p. 187).—Travellers relate, that rains are more uſual this month than ſnows, as *d'Arvieux* found near Rama (Memoires *d'Arvieux*, tom. ii. p. 83); *Nau*, in Galilee; and *Cotovicus*, in his journey from Libanus to Aleppo (*Nau*, Voyage nouveau de la Terre Sainte, p. 567, 568, 569. 571. *Korte's* Reiſe nach dem gelobten Lande, p. 187. 380. *Cotovici* Itiner. Hieroſ. p. 399, 400, 401. 403. 405).

The Maronites have told many travellers, that the ſnows continue to fall on Libanus from the month of December (*Thomſon's* Travels, vol. i. p. 122. *De la Roque*, Voyage de Syrie et du Mont Liban, tom. i. p. 74).

When the eaſterly winds blow, the weather is dry, although they ſometimes bring a miſt and hoar froſt, and are accompanied with ſtorms, of which *Shaw* gives an account, p. 285.

December, according to *Ruſſel's* obſervation, is, for the moſt part, a rainy month at Aleppo. Miſts become more frequent and thicker, and the ſky is often obſcured. The greateſt number of rainy days does not exceed ſixteen. Ice may be ſeen every day, eſpecially about ſunriſe. Snow falls after the firſt fourteen days, but not in any great quantity; it freezes afterwards. The winds, as in the laſt month, blow uſually from the eaſt or north. They are ſeldom violent.

The mercury uſually ſtands all the month, at 46 degrees. It frequently gets up in the afternoon, if there is no rain, 3 degrees (Nat. Hiſt. of Alep. p. 155, 156).

2. CORN. PULSE. HERBS.

CORN is ſown during this month alſo. Vide the end of *October*.

PULSE—Ibid.

SUGAR-CANES ripen, and are cut down this month at Cyprus, according to *Cotovicus* (Itinerar. Hieroſolymit. p. 137).

Finally, the herbs mentioned above blow about the end of December, according to *Rauwolf* (Reyſs in die Morgenländer, P. I. p. 118). The graſs and herbs again ſpringing up out of the ground after the rains, the Arabs drive their flocks down from the mountains into the plains.

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8 G. 468

A Liſt of the Authors, and of the Editions of their Works, which are quoted in the foregoing CALENDAR, arranged according to the Dates of their Viſits to the Holy Land.

Itinerarium Benjamini Tudelenſis ex Verſione Benedicti Ariæ Montani. Helmſtadt, A.D. 1636, 8vo.

Rabbi Benjamin travelled into Syria, Paleſtine, and Egypt, A. D. 1172, as appears by the preface.

[N. B. This is a tranſlation from the Rabbinical Hebrew. Rabbi Benjamin was a Spaniſh Jew: his narrative has been ſuſpected. Whether it may be depended on as perfectly authentic or correct, we do not determine.]

Locorum Terræ Sanctæ exactiſſima Deſcriptio. Auctore F. Brocardo, Monacho. Inſerted in the *Novi Orbi Regionum ac Inſularum veteribus incognitarum*, publiſhed at Baſle, ap. Hervagium, 1555, folio.

This traveller appears to be the ſame, who, by *Egmont* (Travels, vol. ii. p. 215), and by others, is called *Brocard*, and by Helfrich *Buccard*.

He travelled into Paleſtine about A. D. 1283 (vide *Nov. Orb.* p. 323). The beſt edition of his travels was that publiſhed at Venice, A. D. 1519; but this was afterwards corrected, by a copy from the *Alvenſleben* library, and this edition is now eſteemed the beſt. *Stuck.* V. C. Verzeichniſs der Reiſebeſchr. p. 38. *Korte*'s Reiſe, Supp. iii.

Bernhard van Breydenbach Bevarden tot dat hylige Grafft. Mentz, 1488, folio.—He travelled into Paleſtine A. D. 1483, as appears by the preface to his work.

Reyſs und Bilgerfahrt zum Heylingen Grab des Edlen Herrn Tſchudis von Glarus.—Rohrſchach, 1606, quarto. He travelled A. D. 1519.

Ecklin's *Reiſe zum Heylingen Grabe.* Cologne, 1582, 8vo.

Beſchreibung der Reyſs Leonhardi Rauwolf gen Syriam, Judæam, Arabiam, &c. *in drey Theilen.* Franckfort, 1582, 4to. Rauwolf was in Paleſtine A. D. 1575.

Newe Reyſsbeſchreibung aus Teutchland nach Conſtantinopel und Jeruſalem durch Salomon Schweigger. Nuremburgh, 1608, 4to. Schweigger travelled in Paleſtine A. D. 1581.

Jeroſolymitana Peregrinatio Principis Radzivilii a Thoma Tretero, tranſlated from the Poliſh language into Latin. Antwerp, 1614, folio. It appears that Radzivil uſed the corrected calendar, as he obſerves in his preface.

Itinerarium Hieroſolymitanum et Syriacum, by *John Cotovicus.* Utrecht and Antwerp, 1619, folio. Cotovicus viſited Paleſtine A. D. 1598.

Voyage du Mont Liban, tranſlated from the Italian of the Rev. Father *Jerome Dandini.* Paris, 1685. Dandini was in Paleſtine A. D. 1599.

Relation Journaliere du Voyage fait et deſcrit par Henry de Beauvau. Paris, 1619, 12mo. This author travelled A. D. 1605.

Relation of a Journey, &c. by *George Sandys.* London, 3d edition, 1632, folio. Sandys travelled into Paleſtine A. D. 1610.

Voyages de Pietro della Valle dans la Turquie, l'Egypte, la Paleſtine, la Perſe, &c. Della Valle was in Paleſtine A. D. 1615.

Le Voyage de Hieruſalem et autres Lieux de la Terre Sainte faict par le S. Benard. Paris, 1621, 8vo. Benard was in Paleſtine A. D. 1616.

Newe Jeroſolymitaniſche Bilgerfahrt, oder Hurze Beſchreibung des Gelobten Heylingen Landts, durch G. F. Ignatium von Rheinfelden. Conſtance, 1664, 4to. Ignatius was in Paleſtine A. D. 1656.

Voyage de M. de Thevenot en Europe, Aſie, et Afrique, &c. Amſterdam, 1727, 8vo. Thevenot travelled in Paleſtine A. D. 1658.

Memoires du Chevalier d'Arvieux, contenant ſes Voyages, &c. mis en ordre par Labat. 6 tomes. Paris, 1735, 8vo. D'Arvieux was in Paleſtine about A. D. 1659, 1660.

Voyage de M. le Chevalier Chardin en Perſe, &c. 10 tomes. Paris, 1723, 8vo.—[Chardin travelled in Perſia A. D. 1673—1677.]

Voyage nouveau de la Terre Sainte, par le R. P. Nau, de la Compagnie de Jeſus.—Paris, 1744, 8vo. This author was twelve years in Paleſtine from A. D. 1674.

Orientaliſche Reiſebeſchreibung des Brandenburghiſchen Adeliſchen Pilgers Otto Friederich von der Gröben, &c. Marienwerder, 1694, 4to. Otto travelled A. D. 1675.

Henrich Myrike Reyſe nach Jeruſalem und dem Lande Canaan, A. D. 1684. Oſnaburg, 1714, 8vo.

Voyage de Syrie et du Mont Liban, containing the deſcription of all the country known by the names of Libanus and Anti-Libanus, Keſroan, &c. by *M. de la Roque.* Amſterdam, 1723, 5 tomes, 8vo. De la Roque travelled A. D. 1688.

Voyage dans la Paleſtine, with the general deſcription of Arabia, compoſed by Sultan Iſmael Abulfeda, tranſlated into French from the beſt MSS. with notes, by *M. de la Roque*. Amſterdam, 1718, 8vo. The preface contains the life of *D'Arvieux*.

A Journey from Aleppo to Jeruſalem, by Henry Maundrell, 1705. [Maundrell travelled A. D. 1697.]

Voyage fait à la Terre Sainte, 1719; containing a deſcription of the city of Jeruſalem, as well in its ancient as in its modern ſtate, by *Marcel Ladoire*. Paris, 1720, 8vo.

Travels, &c. in Barbary and the Levant, by Dr. Thomas Shaw, who viſited Paleſtine A. D. 1722.

Travels through Part of Europe, Aſia Minor, Syria, Paleſtine, &c. by *Mr. Van Egmont* and *Mr. John Heyman*, 2 vols. London, 1759, 8vo.

[They travelled A. D. 1693—1720, according to the inferences of Mr. Harmer, Obſervations, vol. i. Preface, p. x. xi.]

Travels through Turkey, the Holy Land, &c. by Charles Thomſon. London, 1767, 8vo.

[This book is compoſed from the works of travellers into theſe parts. Thomſon was no genuine writer or traveller; but having ſelected from good writers, his authority muſt be referred to them, and reſts ſolely upon them.]

Dr. *Pococke's Travels in Egypt and Syria*, 2 vols. folio. He viſited Paleſtine A.D. 1737.

Jonas Kortens Reiſe nach dem gelobten Lande, A. D. 1738, into Egypt, Syria, Lebanon, and Meſopotamia. Halæ Magdeb. 1751, 8vo.

D. Fried. Haſſelquiſt's Reiſe nach Paleſtina, A. D. 1749, 1752. Publiſhed by Linnæus, 1762.

Die Leitungen des Höchſten nach ſeinern Rathe auf den Reiſen durch Europa, Aſia, und Africa, von M. *Stephanus Schultz*. Fünd Theile. Halæ Magdeb. 1771. Schultz travelled A. D. 1754.

The Natural Hiſtory of Aleppo and Parts adjacent, &c. by Alexander Ruſſel, M. D. London, 1750, 4to. [Dr. Ruſſel has ſince been publiſhed to greater advantage.—This work is the reſult of many years reſidence at Aleppo.]

Viaggi per l'Iſola di Cipro e per la Soria e Paleſtina, fatti da Giovanni Mariti, 1760, 1768, 8vo. 5 tomes. Florence, 1770.

Nachrichten von Marokos und Fes im Lande ſelbſt geſammelt, 1760—1768, *von George Hoſt*. Copenhagen, 1781, 4to.

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ILLUSTRATION OF ISAIAH, CHAP. XVIII. CONCLUDED.

EQUANIMITY is always of uſe to its poſſeſſor; but it muſt not degenerate into inſenſibility: and there is this difference, at leaſt, between equanimity, which is a virtue, and inſenſibility, which is a vice, that the former may reply to what the latter would diſregard.

We ſuppoſed, that in attempting to illuſtrate the xviiith Chapter of Iſaiah, according to the *old*, *orthodox*, interpretation of Vitringa, Bp. Lowth, &c. including the moſt learned commentators, we had little riſked from any thinking Chriſtian, the imputation of "intemperance;" and when it was reported to us that the learned Jew

Mr. Levi ſhould ſay, "He did never ſee any thing ſo wild in his life," we were no further ſurpriſed, than to wonder he had not ſeen wilder things than this in a Chriſtian. The Bp. indeed, if we are not miſinformed, admitted that the obſervations were conducted by "men of ability;" and to this compliment (which he does not always pay to thoſe who differ from him in opinion), we with pleaſure return our bow, as we now mean to reſume and to terminate our view of the ſubject.

The more we have conſidered the matter, the ſtronger is our conviction, that the geographical marks employed by the prophet, determine the people to whom his prophecy is addreſſed; and we beg leave, under this idea, to begin the connexion of his prophecy ſomewhat earlier than we did before, at Chap. xvii. 12.

"Ho, to the throng of many—or great—people, which is tumultuated like as the ſea is tumultuated; and to the nations, which are noiſy, as the ſounding of an inundation—mighty waters—is noiſy! To the people, which, like as the ſoundings of many, or great waters, ſhall ſound—but fear *ſhall be* in them, and flight from afar off, and chaſing, like an atom on the mountains before the wind, like an eddy—a whirl—before the whirlwind. *They ſhall look* to the time of evening, and behold trouble; and before the morning, annihilation (he is not). This is the portion of them who ſpoil us (or who have ſpoiled); and the lot of them who rob us (or who have robbed)." Then follows what in our verſion is chapter xviii.

"Ho, to the land ſhadowing with wings, &c."

Now I have preſumed to think, that the people at and around the cataracts of the Nile are deſcribed, or at leaſt are alluded to, in this ſounding paſſage. Let us compare theſe poetical images with thoſe of the Latin poet:

——Quis te tam lene fluentem,
Moturum tantas violenti gurgitis iras,
Nile, putet? Sed cum lapſus abrupta viarum
Excepere tuos, et præcipites cataractæ,
Ac nuſquam vetitis ullas obſiſtere cautes
Indignaris aquis; ſpuma tunc aſtra laceſſis;
Cuncta fremunt undis; ac multo murmure montis
Spumeus invictis caneſcit fluctibus amnis. **Lucan**, lib. x. ver. 315.

"Who, that beholds thee, Nile, thus gently flow,
With ſcarce a wrinkle on thy glaſſy brow,
Can gueſs thy rage, when rocks reſiſt thy force,
And hurl thee headlong in thy downward courſe,
When ſpouting cataracts thy torrent pour,
And nations tremble at the deaf'ning roar?
When thy proud waves with indignation riſe,
And daſh thy foamy fury to the ſkies?" **Rowe.**

The prophet ſeems to transfer the agitations of the waters to the people which inhabit near them; to compare theſe people to their own cataracts: a tumultuated *ſea*: and we ſhould recollect, that the Nile is called the *ſea*, in Nahum, iii. 8. where we read of "populous No, whoſe rampart was the ſea (*i. e.* the Nile): Ethiopia, and Egypt, were her ſtrength," the very countries to which we refer this deſcription.

But this may be ſtill more apparent, if we examine the import of a word uſed in this prophecy (כבירים, *cabirim*), *mighty* waters: the general meaning is *abundant*, *copious*,

copious, multiplied; and we find, chap. xxviii. 2. it ſignifies an *inundation*, "a flood of mighty waters overflowing." This is the very idea of the Latin poet, as well as of the Hebrew poet. And we are not aware that any other river than the Nile could furniſh this deſcription in either writer: at leaſt the Nile is the moſt famous, and ſtands foremoſt among the noiſy ſtreams of antiquity. Witneſs the account of Cicero, who ſays, it ſtunned and deafened thoſe who approached it. "*Ubi Nilus ad illa, quæ Catadupa nominantur, precipitat ex altiſſimis montibus, ea gens, quæ illum locum accolit, propter magnitudinem ſonitus, ſenſu audiendi caret.*" Som. Scip. cap. 5. Vide alſo *Diod. Sic.* lib. i. cap. 19, 20. *Seneca, Nat. Quæſt.* lib. iv. cap. 2. Now obſerve, that in fact an inundation of the Nile is hardly more noiſy than the uſual ſtream of the river: ſo that, ſince noiſe is indiſpenſable, in the alluſion of the Hebrew prophet, we might well render "a people noiſy, as the ſounding of a cataract is noiſy."

This geographical mark, then, aſcertains the people to be the Nubians; and the event predicted agrees with that foretold in the ſubſequent paſſage, "at evening trouble—at morning annihilation;" *i. e.* diſappointment of their hopes, expectations, and preparations. This unites extremely eaſily with the following prophecy, which is addreſſed to the ſame people, begins in the ſame manner, predicts the ſame events, but in a ſtyle ſomewhat varied, and rather more at large. Our preſent attempt is directed to *fix* the geography of this people, by means of *further evidences*, drawn from their permanent deſcriptions, cuſtoms, and manners.

There is ſo much evidence, that Cuſh is Ethiopia, that we conſider it as undeniable; and nothing need be ſaid to confirm it. For the reſt, let us take the words in their order, as they ſtand in the prophet, and as we formerly conſidered them.

1. *Shadowing land.* Vide chap. xxx. 2. "Woe to thoſe who truſt in the *ſhadow* of Egypt; the *ſhadow* of Egypt ſhall be your confuſion." *Shadow*, in this paſſage, clearly implies *protection*; and ſhews this prophet's own ſenſe of this ſymbol.

2. *Adjacent to the rivers of Cuſh.* "We came to the Nile at the port of the boats which come from Ethiopia, where we ſaw moſt of the people black; ſo that, on the one ſide, and on the other, the Egyptian and Ethiopian navigation ends at the cataract. *Navigationis Ægyptiacæ finis*, ſays *Pliny*, lib. v. cap. 9." Pococke, vol. i. p. 124.

"The iſland of Philæ, near the cataracts, is high, and very ſmall, not being above a quarter of a mile long, and half a quarter of a mile broad. It was looked on to be rather nearer to the eaſt ſide, and was inhabited both by Ethiopians and Egyptians." Pococke, vol. i. p. 120. Conſequently this was the boundary between the two nations. Pococke alſo quotes Strabo, lib. xvii. p. 818, whoſe words, referring to the leſſer cataract (for there are more than one), which he connects with the iſland of Philæ, ſtrongly mark the line of junction of Ethiopia and Egypt; the limits of theſe two countries on the Nile. Τὸ δὲ καταρρακτε μικρον τας Φιλαὶς ειναι συμβαινει, κοινην κατοικιαν Αιθιοπων δε και Αιγυπτιων κατεσκευασμενην.

Herodotus alſo ſpeaks of Egypt as beginning at the iſland of Elephantine (near Philæ), and ſays, the Ethiopians inhabited one half of the iſland. Herod. lib. ii. cap. 29. Theſe teſtimonies of ancient authors are perfectly agreeable to our ſenſe of the word *ober*, and are amply ſufficient to prove that the bounds of theſe people were *adjacent to the rivers of Cuſh*, i. e. the ſouthern part of the Nile. They prove alſo, with what eaſe the ſouthern Egyptians might communicate any meſſage to the Ethiopians, ſince they inhabited theſe iſlands together; and they prove, that light veſſels, boats, &

&c. might go up to this boundary of the two people; but here they were ſtopped by the cataracts: ſo that the prophet accommodates his directions preciſely to the cuſtoms of the people, and to their uſages, as determined by the geography of the country itſelf.

Let us now ſee whether "the light embarkations," to which the Hebrew prophet alludes, were not alſo known among the ancient Greek writers.

3. *Veſſels of reeds, &c.* "Strabo, lib. xvii. p. 818, mentions that they croſſed over to the iſland (Philæ, near the cataracts), on a float made of rods (δια σκυταλιδων), like a ſort of baſket-work, which I take to be much the ſame ſort as they uſe now, made of palm-boughs tied together, with the ſhells of pumpkins under them, to bear them up; on which they go down the river; and when they go home, carry them on their backs. Vide the figure. At A, the man is ſitting on one of them; at B, a perſon is carrying one on his back." POCOCKE, vol. i. p. 121.

Now it ſhould be obſerved, that this *ſkutalidon* of Strabo ſignifies not merely rods, but canes, reeds, ſlender twigs, branches, &c. They could hardly be rods, *i. e.* branches of trees, in a country deſtitute of wood; but if made of palm-boughs, as Pococke ſuppoſes, or of ruſhes or reeds, they would be the very thing meant by the word *gama*, employed by the prophet Iſaiah to denote them; which means a *ruſh*, generally, of any kind, or a young *thirſty* ſhoot, twig, &c. requiring water.

Thus we ſee how theſe ancient writers agree in the ſame meaning. Surely, then, they allude to the ſame people, ſince the manners they deſcribe are the ſame.—Pococke has alſo a deſcription of theſe floats; but as it agrees with what we have already given, we ſhall not repeat it. Trav. vol. i. p. 84.

4. Pococke ſays, they employ *pumpkins* (hollowed, no doubt) to compoſe theſe floats. Now theſe are fair companions to the ruſhes, or reeds, *gama*, of the prophet, and may well be denoted by the word *cali*, rendered *vaſes*, whoſe import is, *to hold, to contain, to comprehend:* and whether theſe *comprehenders* are vegetable, ſuch as hollow pumpkins, or earthen, ſuch as pottery vaſes, either may anſwer to the prophet's meaning; either compoſes but a light embarkation: and each is uſed in this country for the ſame purpoſe.

5. We thought we had ſaid enough on the ancient notion of the Nubians, or ſouthern Egyptians, in our former attempt; but, as the idea of their perſons being contracted, is new to many readers of the Bible, and therefore the inference, that the prophet Iſaiah may have alluded to them under their *general* deſcription in antiquity, is not admitted without reluctance, we ſhall add ſome further proofs on that ſubject.

Diodorus Siculus, lib. iii. cap. 5. ſays, "There are many nations of Ethiopians, of which ſome cultivate both ſides of the Nile, with the iſlands which are in the middle of it; particularly thoſe along the ſides of the river, have a black ſkin, a *drawn in*—contracted—face, ταῖς δε ιδεαις σιμοι, and curled hair."

It was thought a bad omen to meet an Ethiopian or a Moor. Juv. vi. 600. v. 84.

Lucian *de Merc. Cond.* 27. deſcribing an Ethiopian, brought during ſupper to entertain the company, ſays, "a *diminutive Alexandrian*, or DWARF *from Alexandria* (i. e. in Egypt), Αλεξανδρεωτικος ἀνθρωπισκος, ſung, or danced:" the ſame Lucian ſays, *Conv.* 18. "A certain deformed, diminutive dwarf of a man, ἀμορφος τις ἀνθρωπισκος with his head ſhaved, and with few ſtraight hairs on his head, ſung, ſtrutted about, &c. *affecting the Egyptian pronunciation.*" The luxury of the women was, to be attended by *Ethiopians*. Terence, Eun. act. i. ſc. 2. 85. Theſe dwarfs were called by the Greeks *ςυλπωνες*, *ſtulpones*, and *σκοπαιοι*, *ſcopài*, and *νανοι*, *nani*. The Latins alſo called them *nani*, and *pumiliones*.

Auguſtus ſeems to have diſliked the employment of them, conſidering them *ut ludibria naturæ*, as caprices of nature, *maligni ominis—Adoleſcentulum Lucium honeſte natum exhibuit, tantum ut oſtenderet quod erat bipedali minor, librarum ſeptemdecim, ac vocis immenſæ*. Lucius was under two feet in height, weighed ſeventeen pounds; but his voice was prodigious. Auguſtus permitted Julia to keep *in deliciis minimum hominem duos pedes, et palmam, Canopam nomine*—for her pleaſure, a little man, two feet nine inches high, named *Canopus*; which name is clearly Egyptian. St. Chryſoſtom, on the Firſt Epiſtle to Timothy, complains of thoſe who were fond of theſe *ἁμαρτηματα*, errors, tranſgreſſions, of nature. His words are, "ſome give themſelves to harlots, others to flatterers, others to monſters, to idiots, to *nani*, dwarfs—thus placing their delight on ſome error of nature." Theſe Athenæus calls *men not men*, *ανθρωποις ȣκ ανθρωποις*; and Martial ludicrouſly ſays of ſuch an one, that, by the ſize of his head, ſhould you ſee that only, you would think him to be Hector; but if you ſee his whole perſon, you would think him Hector's infant ſon, Aſtyanax:

> Si ſolum ſpectes hominis caput, Hectora credas,
> Si ſtantem videas, Aſtyanacta putes.

Can there be greater *diminutiveneſs*? can contracted members be more clearly demonſtrated? Surely this is enough, without going further. My inference is, that if the prophet Iſaiah, as we have ſeen, deſcribes this country like other ancient writers, it is likely he ſhould alſo adopt that deſcription of its people, which is current among writers of antiquity, as we have proved by the teſtimony of Ariſtotle, Pliny, Nonnus, Juvenal, Strabo, Cteſias, Diodorus Siculus, Lucian, Martial, and St. Chryſoſtom, who all, more or leſs, allude to theſe *deformities* as being brought from ſouthern Egypt, where, no doubt, they were ſuppoſed to be native.

6. *The world*—i. e. Egypt. We have given what we thought ſtrongly inferential arguments in proof, that the Egyptians, like the Romans, called their government *the world*. This is placed beyond a doubt, by the verſion, which Jerom gives of the title of Joſeph, Gen. xli. 45. (and I think Clemens Alexandrinus agrees with Jerom): Pharaoh called Joſeph *Zapthnath-Paaneah*, which, in Egyptian, ſignifies, ſays Jerom, *Heb. Queſt.* tom. iii. p. 224, and the Vulgate, *in loc. Salvatorem mundi*, "the Saviour of the WORLD." Now what *world* had Joſeph ſaved, except the kingdom of Egypt? What other import can Pharaoh's name convey? It is true, commentators have ſought for other verſions of this name, but that was becauſe they recollected no other Saviour of the *world* than the Meſſiah; and they ſaw no reaſon to conclude that Pharaoh had *that* reference. Certainly not; but on our principle all comes eaſy, and natural, at once: and this inſtance is unexceptionable, being drawn from Scripture, and from remote ages.

As we do not mean to go over the whole prophecy again, here we cloſe our arguments; *preſuming*, that in the former prophecy (perhaps we might ſay, the former part of this ſame prophecy), the prophet alludes to the Nubian cataracts; and thinking we have proved, 1ſt, that the land of *ſhadows of wings* is ſouthern Egypt.—2d, That the limits of Ethiopia and Egypt are deſcribed by the phraſe *adjacent to the rivers of Cuſh*.—3d, That ſouthern Egypt ſent *agents* into northern Egypt.—4th, That theſe agents voyaged on *floats compoſed of vaſes and reeds*, or of pumpkins and reeds.—5th, That the floats uſed in this country are ſo *light*, that men carry them on their ſhoulders after they have done ſwimming in them.—6th, That the people were conſidered as perſonally *diminiſhed* in ſtature, dwarfs; yet, 7th, were eſteemed warlike, and even *terrible*.—8th, That their *lands were deſpoiled by rivers*; and, 9th, That the Egyptians called Egypt the *world*. Where ſo many geographical facts and permanent manners contribute to confirm the old application of the prophecy, we ſhall wait, with ſteady patience, till a new application of this portion of holy writ ſhall have inſtances more numerous, or proofs more appoſite and powerful to induce our acceptance.

§ I. 470

CONCLUSION OF THE INVESTIGATIONS ON THE DAG OF JONAH.

THE manner in which we began our conſiderations on the ſubject of the *Dag* of Jonah, evidently ſhewed ſuch a vibration between hope and fear, between confidence and apprehenſion, as the novelty of that medium of proof which we propoſed to offer, was perfectly well calculated to inſpire.

Aware that minds the moſt liberal were occupied by ſtrong prepoſſeſſions, we found it neceſſary to introduce the ſubject, and to advance it *by degrees*. In fact, this is the only one of theſe FRAGMENTS, in the conduct of which we have uſed the art of procraſtination, or indeed any kind of art, beyond ſimple reaſoning.

We firſt propoſed the idea of PRESERVER, as conveying the true ſenſe of the Hebrew word *Dag*. We ſhewed, that the word rendered to *ſwallow*, ſignifies to *include*, or to *cover*; that the word rendered to *vomit*, ſignifies to *diſcharge*, and not preciſely animal vomiting; and then we hinted at ſundry ſenſes of the word *Dag*, as well in our own language as in the Hebrew. The effect of theſe remarks was, to ſtagger the opinion of many; but they produced no perfect conviction. We ſubmitted them frankly to the examination of gentlemen who had even written on the ſubject of Jonah, but they received no anſwer in oppoſition to them; they only cauſed heſitation and doubt. We took advantage of the article on Ancient Shipping, to conſider this matter a ſecond time; we ſtated objections and anſwers; we noticed the various kinds of ſhips named in Scripture; the metaphorical deſcriptions of ſhips, which were current in antiquity; the ambiguous uſage among the ancients of words deſcriptive of ſhips; and the numerous equivocations between the names of claſſes of veſſels, and thoſe of claſſes of fiſhes. Moreover, we examined ſome of the technical terms anciently uſed in ſhip-building; and ſhewed how far they countenanced the reference of the *Dag* of Jonah to a floating *preſerver*. We deſcribed alſo the parts of ſhips, and applied the *pictorial* application of the ambiguities attending the ſubjects of a veſſel and a fiſh.

Theſe remarks have procured us praiſe—praiſe directed to our ingenuity; but ſtill the doubts of our friends linger. It is even with pain we have to regret the ſeceſſion of ſubſcribers, to whoſe ſentiments we pay great deference. We admit, with cheerfulneſs, the ſentiment, “ Let Scripture be its own interpreter; its own beſt interpreter.” Nevertheleſs, while in ſearch even of Scriptural knowledge, we, for our part, ſhall be happy to receive it, whether from Barbarian, Scythian, bond, or free; we would willingly be debtors, even on a Scripture article, to the circumciſed or to the uncircumciſed, to Greek, or to Jew; nor ſhall we eſteem it as unwarrantable

“ going beyond Scripture,” to gather an explanation from the followers of Mahomet themſelves. Let the ſpark, the glimmering of information, be ſtruck out from whence it may, we are happy to hail that omen of future illumination.

We reſume our labours on the ſubject of Jonah, for the laſt time, as we hope; and we propoſe to conclude them by ſhewing, *firſt*, the ſerious difficulties which embarraſs the hiſtory of his *Dag*, as uſually interpreted; which interpretation, be it remembered, is borrowed from the Jewiſh rabbins. *Secondly*, we ſhall ſet before the reader the ſtill more inextricable perverſities which the rabbins hold, and which are conſequences of a ſuperſtitious adherence to the *words* and *letters* of the hiſtory, in their received interpretation; and, *thirdly*, we ſhall offer remarks on a ſenſe of the word, which has the ſanction not only of the rabbins themſelves, but of coincident circumſtances, of fair conſtruction of the paſſage, of oriental alluſion, and of common ſenſe, in the higheſt degree.

Our hints on the ſerious difficulties which embarraſs the hiſtory of Jonah's preſervation, by a living fiſh, we ſhall tranſlate from the famous Swiſs naturaliſt, SCHEUZER, whoſe life was ſpent in the ſtudy of Nature, and of his Bible; and whoſe valuable labours, if it pleaſe God to ſucceed our endeavours, may hereafter be offered to the reader's acquaintance.

SCHEUZER takes the words in their uſual acceptation, and is ſtrongly of opinion that a *ſhark* was the fiſh employed in this miracle; yet he does juſtice to the opinion of Mr. HASCŒUS, who oppoſes the ſhark, and who obſerves, 1ſt, That the name of *cetus* does not agree with the ſhark, which never has been reckoned among the *cetaceous* kinds of fiſhes; neither does it agree with them in nature.—2d, The teeth of the ſhark are ſo ranged, that they would tear a man to pieces.—3d, They are ſo placed, that they cannot let any thing eſcape which they have ſeized.—4th, The ſhark lives wholly on fleſh; conſequently its digeſtive powers would ſoon deprive of life any creature which it had taken into its ſtomach. For theſe, and other reaſons, Mr. HASCŒUS prefers the whale, of that claſs called *orca*: he concludes, moreover, that there is no need that Jonah ſhould have been received into his ſtomach or belly, ſtrictly ſpeaking, but was rather encloſed in his gullet, becauſe the ſwallow of this whale, as of all the whale kind, is too narrow to ſuffer even a man's arm, much leſs to ſuffer his body, to paſs it. He reaſons thus: “The word *bethen* may be taken to ſignify any kind of *cavity*: for example, that of the gullet, or internal cavity of the jaws, in animals.” The ſame he obſerves of the word “*mohi*, which is uſed to ſignify the belly, the heart, the womb, the mind; to which the Greek *koilia* anſwers, which is taken for any hollow ſpace or place, *koilon*.”

SCHEUZER adds, “If we reflect ſeriouſly, though but ſlightly, on this hiſtory, we cannot fail of perceiving, and at the ſame time of adoring, the Almighty hand of God, in it. In effect, we remark no leſs power exerted here than was neceſſary to preſerve the companions of Daniel amid the flames. Let us imagine a man whoſe life depends, like that of all other men, on a free reſpiration, but who, nevertheleſs, remains three days in the cloſeſt of priſons, where the air, whether we ſuppoſe him to be lodged in the gullet of a whale, or in the belly (ſtomach) of any other fiſh, was either too condenſed or too rarefied [we may add *tainted*]; and who, if we ſuppoſe he was in the gullet of a whale, was every moment beaten by the waves, without food, without reſt, now at the ſurface of the water, now at the bottom of the ocean: or, place him in the ſtomach of ſome other fiſh, it is evident that the warmth of the part, and the digeſtive faculty of this bowel, would ſpeedily diſſolve him, and convert him into chyle. He could neither be ſeated, nor could he ſtand up, nor lie at his length, but he muſt needs perſpire vehemently, as well by reaſon of his cloſe ſituation, wanting air, as of his fears for his life. Neither could he receive, in this dark dungeon, the ſmalleſt ray of light, except at times, if it entered by the throat. The waves, which flowed in and out perpetually, muſt needs increaſe his terrors; as well as the ſight of thoſe jaws, armed all around with long and cutting teeth. For nouriſhment he could have only the mucoſity of the viſcera, or, at moſt, a few fiſhes newly ſwallowed, and half digeſted; and if his priſon was the throat of an *orca*, he had only ſea weeds (as that kind of whale does not eat fiſhes).

"Beyond a doubt, ſuch a ſituation muſt terrify him; but his quitting it was ſtill more trying; for whether it was a ſhark or a whale, he had equally to dread thoſe long rows of terrible teeth. In ſhort, all threatened him with death; his going in, his continuance there, his coming out; and only the ſovereign hand of God was his ſecurity."

Such is the language of the pious SCHEUZER; and ſuch has been our own language heretofore. The reader will weigh theſe difficulties with ſerious diſcretion; and if he be a naturaliſt, he will need no further enlargement from us in proof of their perplexity, on the uſual acceptation of the hiſtory.

8 K. JEWISH TALES OF JONAH AND HIS DAG. 471

We turn now to the ſecond part of our deſign, which is, to ſhew the inextricable, the inexplicable, the uſeleſs tales propagated by the rabbins on this ſubject. Having loſt the genuine interpretation of the hiſtory, by way of amends, they have indulged the wildeſt of fancies, and have ſported with the moſt improbable, not to ſay impoſſible, of imaginations. Notwithſtanding which, as the reader will obſerve, theſe reveries are founded on the *letter* of the Scripture narration.

1. Jonah, ſay the rabbins, was that ſon of the widow of Sarepta, who was reſtored to life by Elijah. She ſays to that prophet, "The word of the Lord in thy mouth is *truth*." Now *Amittai* ſignifies *truth*; and Jonah was the ſon of *Amittai*:—Ergo, Jonah was the ſon of this alluſion. Whereas, in fact, Jonah was of *Gath hepher*, and Jonah propheſied ninety years after Elijah had finiſhed his mortal courſe, and was departed to a better world.

2. The tales of the rabbins, which may be read in *Solomon Jarchi*, are equal, in point of futility, to the legends of the heathen. They ſay, that Jonah was ſwallowed, firſt of all, by a *male* fiſh (דג, DAG); but not being ſufficiently puniſhed by this impriſonment, nor being, as yet, willing to call on the Lord for deliverance, he was caſt forth by this fiſh, and taken into the belly of a *female* fiſh (דגה, DAGAH), by which, ſhe being pregnant, he was ſqueezed the more cloſely, and was the more ſeverely puniſhed, by exceſſive preſſure in her entrails.—See how theſe rabbins, learned rabbins ſurely, aware of a variation which we ſhall preſently conſider more fully, have preſumed to account for a change of the words uſed in the original, from *Dag* to *Dagah*, in the ſame period.

3. The rabbins ſay further, that this fiſh was created from the beginning of the world, and was reſerved for the purpoſe of ſwallowing Jonah;—ſo that it was *only* three thouſand one hundred and thirty years of age! following the chronology of Joſephus.

4. They ſay, moreover, that Jonah was literally in *hell*, becauſe he ſays, "out of the belly of *hell* cried I;" and that *hell* is ſituated in the *ſea*, becauſe Jonah was in the *ſea*, when he ſays he was in hell. The reader will judge of the undeniableneſs of this inference.

5. We have ſeen the ſexes varied, not by God, but by the rabbins, to puniſh poor Jonah more effectually; and we ſhall find anatomy and geography themſelves not ſuffered to remain as it had pleaſed God to appoint them, when theſe fancy-elevated teachers undertake to illuſtrate this ſubject. The reader will caſt his eye on a map of Africa, while he peruſes an extract, which I borrow from LIGHTFOOT.

"The Jews hold, that the whale that ſwallowed Jonah brought him into the Red Sea, and there ſhewed him the way that Iſrael paſſed through it; for his eyes were as two windows to Jonah, that he looked out and ſaw all the ſea as he went. They will needs have ſome reaſon for this loudly; and this is it, becauſe Jonah, cap. ii. 5. ſaith SUPH *habhuſh leroſhi*, i. e. *the* WEEDS *were wrapped about my head*; which they conſtrue, *the Red Sea* (called in Scripture the ſea of SUPH) *was wrapped about my head.* And to help the whale thither, *Rabbi Japhet* ſaith, that the Red Sea meets with the ſea of *Jaffa*, or the Mediterranean. Unleſs the rabbin means that they meet under ground, gueſs what a geographer he was! and if he find a way under ground, gueſs what a deep ſcholar! A long journey it was for the whale to go up to Hercules' Pillars, into the ocean, and from thence (round Africa) to (the northern point of) the Red Sea, in three days and nights!" *Erubhin*, cap. xviii.

Now, beſide the abſolute impoſſibility of Jonah's forcing his way through the ſubſtantial bones and cartilages of a whale's head, to get at the ſeat of the ſenſe of ſight, we ought to remember, that the eyes of a whale, being one on each ſide of his head, are ſeparated by an interval of many feet; and ſurely Jonah's eyes were not ſo wide aſunder. And further, that as the optic nerves of fiſhes CROSS each other in their way to the brain (vide *Monra* on Fiſhes), could Jonah have uſed *one* of theſe eyes, he would not have ſeen that ſide of the fiſh where he looked out, but the *contrary*, the *off* ſide. What pity our learned rabbi was ignorant of this conſtruction! What further myſteries have we not loſt, by his want of knowledge in piſcine anatomy! How correct is his adaptation of a whale's retina, optic nerves, &c. &c. to the human organs of ſight!

6. Moreover, in oppoſition to Rabbi Japhet's geography, *Joſephus* ſays, the whale which encloſed Jonah went up the Boſphorus into the Euxine ſea, and that Jonah travelled from thence to Nineveh.—Whoever has read *Chardin*'s Travels into theſe parts, will readily appreciate this ſuppoſition. But *Sulpicius* outdoes even this; for he ſays, that Jonah was caſt on ſhore by the whale, on the banks of the Tigris, at Nineveh; ſo that, after having circumnavigated Africa to the bottom of the Red Sea, this whale muſt have gone back again, around Arabia, and up the Tigris ſome hundreds of miles, in ſpite of ſhoals and ſand-banks, in ſpite of obſtacles from nature, and of others from art, in the ſhort ſpace of three days and nights; a *flying* whale, ſurely! a *telegraph!*

7. What is extraordinary, if we will believe theſe rabbins, the *letter* of Scripture ſupports their opinions. We have ſeen how they make the fiſh *male* and *female (Dag* and *Dagah)*; how they wrap the Red Sea *(Suph)* about the prophet's head. The Hebrew alſo calls Nineveh "a city of God," which our tranſlation well renders "an exceeding great city;" but *Aben Ezra* ſays, it was a devout city, and feared God; and he obſerves, it is not ſaid they brake their images when they repented: therefore they had not any images to break!!!

8. *Rabbi Eliezer*, expounding chap. i. 16. ſays, "As ſoon as the mariners ſaw, when they drew near to Nineveh, all the wonders that the bleſſed God did to Jonah, they ſtood and caſt every one his gods into the ſea. They returned to Joppa, and went up to Jeruſalem, and circumciſed themſelves," &c.—What ſays geography to this? They ſaw—near Nineveh—the wonders done to Jonah—in the Mediterranean!

9. *Rabbi Joſhua* ſays, "that the men of the ſhip were got to Nineveh, and told all the occurrence about Jonah, how they had thrown him over hatches, and yet he was among them, and therefore they believed the ſooner." And *Rabbi Raſi* ſays there were men of the ſeventy nations and languages of the world in the ſhip with Jonah, that all nations might hear the account of this aſtoniſhing occurrence.

Is there any wonder that the heathen of antiquity ſhould exclaim *Credat Judæus!*—that they ſhould even ſtartle at what was true, when aſſociated with what was ſo monſtrous!

10. *Aſſahili*, an Arabian writer, ſays, Jonah was the ſame ſpace of time in his voyage as was granted to the Ninevites to repent in, *i. e.* forty days. On the other hand, Theodoret, Cyril, and Theophylact, willing to make theſe ſpaces of time commenſurate, reduce the days of repentance granted to Nineveh, from forty days of grace to three.

It has been no pleaſure to me to tranſcribe theſe evident errors, of men whoſe talents have been reſpected in their own nation, and who may perhaps be occaſionally very correct in literals; but I wiſh to impreſs effectually on the mind of the reader the unhappineſs of following theſe blind leaders of the blind. Is there any wonder they have fallen into the ditch? Is this explaining Scripture? Is this honouring the word of God? Surely not. I am not ignorant of the neceſſity (often *indiſpenſable*) for attending *cloſely* to the letter of Scripture; but, when ſuch bewildering conſequences reſult from over-attachment to the letter, I hope I ſhall ſtand excuſed, if I think it more honourable to ſtudy and to adopt the *meaning* of Scripture. Is it moſt reſpectful to our Bibles to ſuppoſe, that Almighty God (with whom we admit that nothing is impoſſible) ſhould perform miracles ſo perfectly prodigious, unheard-of, inexplicable, and contradictory, or that theſe "wandering Jews" ſhould be miſtaken in their would-be ſuper-accurate applications of the words they propoſe to illuſtrate? or, in their judgment in attaching the beſt ſenſe to words which are capable of two ſenſes?

8 L. PROPOSED TRANSLATION OF THE DAG OF JONAH. 472

We proceed now to the third and laſt diviſion of our ſubject, which is, to propoſe a remedy for theſe diſorders; and as it was in conſidering the word *Dag*, in the compound appellation *Dag-aun*, that we took occaſion to introduce the *Dag* of Jonah, we ſhall continue to that ſubject the preference to which we then thought it was entitled.

We formerly ſuggeſted an idea, that the word *Dag*, in the inſtance of *Dag-aun*, denoted a PRESERVER of any kind, from the danger of the waters; and we referred this idea very ſtrongly to the *Dag* of Noah. We have been charged with indulging "effuſions of fancy." If our friends ſhould ſee one of thoſe ſuppoſed *effuſions* completely juſtified, with any proportion of that ſatisfaction which we ourſelves have enjoyed, it will not be one of the leaſt of their gratifications. We quote, for that purpoſe, the following paſſage from the Aſiatic Reſearches, p. 480, vol. vi. Lond. 8vo. edit.:

"The *Bauddhiſts* ſay, that it is BUDD'HA NAR'AYANA, or BUDD'HA, dwelling in the waters; but the *Hindoos*, who live in that country, call him MACH'ODAR NATH, or THE SOVEREIGN PRINCE IN THE BELLY OF THE FISH.... The title of MACH'ODAR NATHA properly belongs to NOAH; for *by the* BELLY OF THE FISH *they underſtand the* CAVITY *or* INSIDE *of the ark*. There is a place under ground at Benares which they call *Mach'hodara*. The centrical and moſt elevated part of Benares is alſo called *Mach'hodara*; becauſe, when the lower parts of the city are laid under water, by ſome unuſual overflowing of the *Ganges*, this part remains free from water like the (internal) *belly of a fiſh*. The city alſo is ſometimes thus called; becauſe, during the general floods, the waters riſe like a circular wall round the holy city. In ſhort, ANY PLACE IN THE MIDDLE OF WATERS, *either* NATURAL OR ARTIFICIAL, WHICH CAN AFFORD SHELTER TO LIVING BEINGS, IS CALLED *Mach'hodara*."

Such is the information of *Captain* WILFORD. Had I offered him a hatful of gold, he could not have written a paragraph more deciſively in favour of thoſe ideas, which I ſuppoſed might be included in the word *Dag*, viz. *preſervation from water*. He has alſo decidedly applied theſe ideas to the inſtance of *Noah*. Moreover, the Captain expreſsly obſerves, that *ſhelters* from water, whether ſuch *ſhelters* be NATURAL OR ARTIFICIAL, are all denominated by the ſame word; which is the very principle we had adopted. I muſt take the liberty of laying very great emphaſis on this teſtimony: Captain Wilford, in India, could not know what uſe might be made of it in England.

I think myſelf clearly entitled to ſay the ſame of the *Dag* of Jonah, as the Captain has ſaid of the *Dag* of *Aun*, to transfer the *belly* of the *fiſh* to the *cavity* of the *ark*, no leſs in the inſtance of the prophet than of the patriarch. In ſhort, if the ſovereign prince was reſident in the belly of the fiſh, *i. e.* the cavity of a veſſel, then why ſhould we heſitate in admitting the ſame reſidence as equally preſervative of a humbler perſonage? ſince the Hebrew word admits the ſame reference, equally with the Indian.

So far our principles are juſtified by a teſtimony at once unexpected and unſuſpectable.—But let us proceed a little further.

Our every way honoured friends have repeatedly demanded of us, that we ſhould produce *Scripture* in ſupport of our ſuggeſtions on this ſubject; and we, on our part, having cleared our ground, as we hope, pretty well, are now arrived at that point in the courſe of theſe conſiderations, where we ſhall endeavour to ſhew, that Scripture itſelf is favourable to what we have propoſed; nay, not only favourable, but that the prophet Jonah tells us under his hand, in expreſs terms, that he was providentially ſaved from drowning by a *floating preſerver*.

To determine this queſtion, we beg the Hebrew ſcholar will turn to the text of Jonah, where he will find the paſſage ſtands thus (and has ſtood thus many hundred years), chap. ii. 1. "And Jehovah prepared a great *Dag*, to include Jonah; and Jonah was in the internal parts of the *Dag*, and Jonah prayed from the internal parts of this DAGAH" (HE DAGAH, הדגה, where the HE ה is emphatic and demonſtrative, THIS *Dagah*). Now we aſk, what has been the received import of the word *Dagah*? and, for anſwer, we ſhall extract an article from Mr. DAVID LEVI's *Lingua Sacra*, becauſe that writer cannot poſſibly be ſuſpected of departing from ancient Jewiſh interpretations.

After having given the firſt ſenſe of the word *Dag*, as ſignifying a fiſh, which is univerſally admitted, this writer proceeds to the ſecond ſenſe of this word.

"2. A ſmall ſhip; a fiſhing-ſmack.

"ואחריתכן בסירות דוגה And your poſterity in *fiſhing* VESSELS. Amos, iv. 2.

"This in the Engliſh tranſlation is *fiſhing hooks*. But after the moſt ſtrict examination, I cannot find any of the commentators or lexicographers of note, eſpouſe this ſenſe. For Jarchi, Kimchi, Jonathan, and Buxtorf, are decidedly unanimous in favour of the ſenſe I have given; and the learned Abarbanal thinks it denotes *fiſh pots*; as alluding to their expreſſion in Numb. xi. p. 5."

[Dr. Taylor, in his Concordance, renders—*Navicula*, a ſmall ſhip. Amos, iv. 2.]

"דגה DAGAH; *Cha.* a ſmall ſhip.

"ובנתכן בדוגית צידי And your daughters in the fiſhermen's *ſhip*. Targ. Jona. Amos, iv. 2.

"And in *Talm.* Heb. it denotes a cock-boat; a ſkiff, &c.

"מוכר את הספינה מוכר את הדוגית He that ſells the ſhip, ſells *the cock boat* (with it). Bava. Bathra, chap. v.

"Gloſſ. דוגית על שם שצדים בה דגים (It is called) Dugeeth, becauſe they catch fiſh in it."—So far Mr. LEVI.

Thus we ſee ſufficient rabbins and targums, in ſupport of rendering *Dag*, by fiſhing *veſſel*, or *Navicula*; and *Dagah*, by a *ſhip* or *veſſel*: and with this agrees (and even *contends*) Mr. PARKHURST, Art. סר, p. 564, *Heb. Dict.* 4to edit.

It appears, then, that the root *Dag*, which is variouſly ſpelled DG, DAG, DIG, DUG, has *two* ſenſes, each of which ſignifies to *preſerve from water*, as we have heretofore inſiſted.—1ſt, A fiſh, becauſe that creature is preſerved *under* water.—2d, A ſhip, becauſe that conſtruction is preſerved *on* the water. We ſee that the rabbins themſelves are ſtrongly for giving the ſenſe of a *ſhip* to this word in one place of Scripture; that the Chaldee, which is the parent of the Hebrew, is deciſive for this ſenſe of the word; and that oriental alluſion is abſolutely explicit on this ſubject.

Since, then, both Jews and Chriſtians *agree* in rendering the word *Dagah*, a ſhip; ſince a ſhip is one *acknowledged* and *admitted* ſenſe of the root *Dag*, I deſire to ſee efficient reaſons wherefore the ſecond ſenſe of this word ſhould be rejected in *this* paſſage, where it occurs in the writings of Jonah. If I were contending for a *new* or a *diſallowed* idea of the word, the duty of producing ſuch reaſons would naturally lie on me; but, in ſupporting an *ancient* and acknowledged idea, I appeal to ancient authorities; and the verdict of theſe we have ſeen above.

Secondly, We proceed to obſerve on the variations attending this word *Dag*, in the hiſtory before us. It is, 1ſt, דג גדל, DAG GEDUL, GREAT *Dag*.—2d, It is DAG, דג ſimply, without mention of *great*.—3d, It is DAGAH דגה, as we have already remarked, and all in the compaſs of a few lines. Now, if this was a *fiſh*, why theſe variations? But ſuppoſe it was a veſſel, the whole becomes eaſy. Let *Dagah* ſignify a veſſel of ſome ſize, and *Dag*, as the root of the word, ſignify any kind of floating body, it will then become neceſſary, when the word *Dag* is firſt uſed, to add ſome other word to it, whereby to determine whether the ſaid *Dag* be large or ſmall, long or ſhort, broad or narrow, &c. Accordingly the prophet adds the word *great* to *Dag*, where it *firſt* occurs, becauſe, otherwiſe, it might be miſtaken for a ſmall *Dag*; but there was no need to ſay a *great Dagah*, becauſe that word, in itſelf, implies a veſſel of ſome burden. Neither was there any need to repeat the word *great* to the *Dag*, when it was *afterwards* mentioned, as the reader would not, after the firſt *great*, and the uſe of the ſecond term *Dagah*, be liable to miſtake this *Dag* for a ſmall veſſel. Under this view of the ſubject, not a word is ſuperfluous, or can be ſpared; and, very happily for us, every word illuſtrates its fellow. We have, in fact, both the root and its offspring.

It has been remarked of a great miniſter, that when he could ſhew a favourable ſtatement, he omitted the flouriſhes of rhetoric. We ſhall imitate him in this. We believe our ſtatement will not eaſily be overturned, and therefore we leave theſe reaſonings to their own ſtability. We have not burdened our readers with ſtudied applications of various readings, nor critical collations of copies. Nobody, hitherto, has ſuggeſted any corruption in the paſſage of Jonah, which we have been conſidering; and when that ſhall be ſuggeſted, it will be time enough to anſwer it, by claiming as much right to prove that *Dag* ought to be *Dagah*, as any other perſon has to prove that *Dagah* ought to be *Dag*.

To conclude, ſhould our labours be thought to tend to explain this hitherto inexplicable portion of Scripture, we ſhall neither regret the ſtudy which it has coſt us, the anxious ſolicitude which it has occaſioned us, the pains of turning over volume after volume, without meeting a ſingle idea applicable to our wants, nor any of thoſe inceſſant head-achs and heart-achs, to which, by the inveſtigation of this ſubject, and by the riſking of our opinion, we have been peculiarly expoſed; but we ſhall reſume, with pleaſure, our former ſimile of the key; we have filed the wards, have fitted them to the lock; and, though the bolts were ruſty, we have, we hope, overcome their reſiſtance, and have opened the way to a true underſtanding of a hiſtory, which will no longer be the triumph of infidels over believers.

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We muſt not wholly quit this ſubject without deſiring the reader to return to the paſſage which we quoted from the Aſiatic Reſearches, where we remark, that a place under ground had this title of *preſerver*. This then is the very caſe of our Lord, who aſſimilates his preſervation in the heart of the earth, to the preſervation of Jonah in the heart of the ſea. I hinted before, that there was more in the reference to the *ſign* of Jonah, than we uſually perceive; and I only deſire of the reader to admit, that the ſame general ſenſe of a word, which we find in one Eaſtern language, might alſo occur in another Eaſtern language, and then this extract will be in point to our former ſuggeſtions. In ſhort, I ſuppoſe the parallel ſtands thus:—

NOAH	JONAH	JESUS
on the water,	in the waters,	in the earth,
is preſerved	is preſerved	is preſerved
by divine power,	by divine power,	by divine power,
in his *Ark*,	in his *Dag*,	in his *Tomb*,
in which he was,	in which he was,	in which he was,
1. part of a firſt year,	1. part of a firſt day,	1. part of a firſt day,
2. the whole of	2. the whole of	2. the whole of
a ſecond year,	a ſecond day,	a ſecond day,
3. the beginning of	3. the beginning of	3. the beginning of
a third year.	a third day.	a third day.

Theſe coincidences, I preſume to think, ſufficiently juſtify the references of theſe ſubjects to each other: and whatever other aſſimilations may be ſuppoſed, they will not ſet theſe aſide.

N. B. *Siriut Dugith*, Amos, iv. 2. FRAGMENTS, No. clvii. page 106, may perhaps be moſt correctly and conveniently tranſlated "*boat*-hooks."

8 M. FURTHER ILLUSTRATIONS OF THE SIMILE OF A BOW. 473

IN No. ccxxii. p. 107, we gave ſome illuſtrations of the nature and mechaniſm of the compound bow, *i. e.* a bow compounded of the handle and *arms*, which arms were ſtrengthened by coils of rope, &c. wound around them. This we referred *figuratively* to God's ſtrengthening Joſeph. To confirm this idea, and at the ſame time to illuſtrate another paſſage of Scripture, which we had then overlooked, we reſume the ſubject of the bow, and beg the reader to turn to our plate of Ancient Military Machines. The prophet Hoſea ſays, chap. vii. 15.

> *Though I have bound and ſtrengthened their arms,*
> Yet do they imagine miſchief againſt me.
> *They return, but not to the Moſt High:*
> *They are like a deceitful bow.*

Obſerve, 1. How binding the arms of a people ſhould ſtrengthen them does not appear; but that binding the arms of a bow was the very method to ſtrengthen thoſe arms, may be ſeen in our remarks on the plate.

2. The rendering *not to the Moſt High*, is certainly unwarrantable. The text ſays ſimply (לא על, LA OL) *not upwards*, or *not forwards*; but it contains no alluſion to the Moſt High, *i. e.* God; and on what account, or by what inference, turning to God, ſhould be termed turning *aſide*, or turning *round*, which is the direct import of the word *ſhub*, is inconceivable. But, aſſociate with theſe verſes the notion of a bow, lately bound with freſh, or additional, coils of rope, hair, &c.; and theſe coils being its motive powers, ſuch binding muſt needs ſtrengthen its arms, the elaſtic parts of the bow, to which they were applied; yet the arms of this bow, not being ſteady, but turning round, (at their inſertion ?) ſlipping aſide; any way except right forwards; ſuch *verberation* would effectually prevent a ſhooter in this bow from hitting the mark he aimed at. Such a bow might well be called *deceitful*—having received the greateſt attention, but being no better in conſequence of it. This is the compariſon; and I preſume to think this is the fact alſo: and, if ſo, it ſtrengthens our idea, that Joſeph is compared to a bow, the arms of whoſe handles were ſtrengthened by the Mighty One of Jacob: for if God might ſtrengthen the bow, *i. e.* the people of Iſrael, in Hoſea's time, ſo he might the bow, *i. e.* the perſon of Joſeph, in Jacob's time; the deeper antiquity, notwithſtanding. N. B. This contributes to remove the harſhneſs hitherto ſuppoſed in the phraſe in Geneſis, " arms of his hands."

8 N. SPEAR STUCK IN THE GROUND. 474

1 SAM. xxvi. 7. The ancient warriors uſed to ſtick their ſpears upright in the ground when they put them aſide: thus we are told, that Saul lay ſleeping, and his ſpear ſtuck in the ground. *Vid.* HOM. *Il.* K. *v.* 153, *with* EUSTATH. *Not. in loc. Il.* Z. 123. *Il.* T. 135. VIRG. *Æn.* vi. 652. *Æn.* xii. 130. SENEC. *Phœn.* 470. Theſe ſpears had two points; one with which they ſtruck; the other, perhaps blunter, called σαυρωτηρ, which they ſtuck into the ground. Sometimes the σαυρωτηρ was a hollow and pointed iron, which they ſtuck into the ground, and the ſpear was put into it, as a candle into the ſocket. VIRG. *Æn.* ix. 609. 2 Sam. ii. 23.—*Extracted from Dr.* JORTIN'S *Tracts, by the Rev.* W. C.

80. CAMELS.—WIND CAMELS. 475

IN No. cxxii. page 33, I ventured to propoſe a very uncuſtomary repreſentation of the camel. How far it might meet acceptance among our readers, I do not know; but I mean, in the preſent number, to add a few hints to what was there ſuggeſted. In the Ambaſſadors' Travels into Perſia, p. 307, I find, among other things, the following information: "The Perſians have ſeveral ſorts of camels; thoſe with two bunches they call *bughur*; thoſe with one, *ſchuttur*. Of theſe laſt are four kinds: 1. *Ner.*—2. *Jurda Kaidem.*—3. *Lohk.* The fourth kind is by the Perſians called *ſchutturi baad*, and, by the Turks, *jeldoveſi*, that is, WIND-CAMELS. They are much leſs in bulk, but more active and ſprightly than the other: for whereas the ordinary camels go but a foot pace, theſe trot and gallop as well as horſes. The king and the chans have many teams of them; and every team conſiſts of ſeven camels, coupled together. They uſe them at magnificent ceremonies, either to meet ambaſſadors, covered with covering-cloths of red velvet, or pack-ſaddles made of the ſame ſtuff, embroidered with gold and ſilver, with ſilver bells about their necks; or to ride poſt; nay, ſometimes in the wars, in which they are thus much the more ſerviceable, that, in a defeat, they contribute much to the ſaving of the baggage. They trot ſo hard, that the boy who guides them, and to that end gets up firſt, is glad to be tied to the pannel or ſaddle, by the waiſt. When they run, they put out their heads, and open their noſtrils, and run with ſuch violence, that it is impoſſible to ſtay them."—"The harmonious ſound of a man's voice, or an inſtrument, enlivens them. Whence it comes, that the Perſians tie little bells about their knees, and a pretty big one about their necks."—"Camels are very revengeful, and long remember injuries."—"A camel's anger" is a proverb for an irreconcilable enmity.

In Judges, viii. 2. we read of golden ornaments on the necks of the Midianites' camels, which Gideon took away; and verſe 26. the chains about their necks, with, no doubt, other ornaments, bells, ſmall and great, &c. as our extract deſcribes above.

We read, too, 1 Sam. xxx. 17. that David ſmote all the Amalekites, except four hundred young men, who rode upon camels, and fled. This accords with our extract, which deſcribes their ſwiftneſs as very ſalutary in war.

Our extract ſays, that this kind of camel is uſed for magnificence, &c. Was it of this kind, Hazael took forty, when he went to ſtand before Eliſha? He did not merely lade forty camels with the good things of Damaſcus, I ſuppoſe; nor could he mean to make the whole of their burdens a preſent to the prophet; but theſe, probably, were choice animals, and laden as much with magnificence as with any thing elſe, the *honour* of which is recorded by the hiſtorian. 2 Kings, viii. 9.

There are in the Hebrew two words to ſignify a camel (גמל), GIMEL, which is commonly uſed, and (אחשתרן) ACHASTARAN, Eſther, viii. 10. 14. As the buſineſs, in this inſtance, was haſte, I preſume the ſwifteſt kind of camel was uſed to diſpatch it. This then denotes the *wind camel* of the preſent article; the *Adſhare* of No. cxxii. p. 34: and may be derived from *chuſh* (חוש), to go quick; though more probably the name is Perſian. Nevertheleſs, we find a man of this name, 1 Chron. iv. 6.—was he ſo named from his ſpeed? N. B. This is very different from BOCHART, who renders this word *mules*, *great mules*; but as we ſee in Perſia *four* names in our extract, for four different ſpecies of camels, might not a knowledge of their diſtinctions

tions contribute to appropriate the names uſed in theſe paſſages of Eſther? whoſe hiſtory we know happened in Perſia.

What ſhould we think of the word *wind-camel*, if it had occurred without accompaniments? We might have been in the ſame ſituation as the tranſlator of Norden, who writes thus, p. 17, vol. ii. uſing in French an Arabic appellation: "We ſaw this day abundance of *water-camels*, but they did not come near enough for us to ſhoot them." His tranſlator adds, in a note, "whether they are a particular ſpecies of camels, or a different kind of animals, I do not know." Now the *water-camel* is the *pelican*; ſo called by the Arabs, becauſe it carries a great quantity of water in its throat-bag: but the metaphorical application of the name for a beaſt to denote a bird, embarraſſed the tranſlator, who wondered, I ſuppoſe, at Norden's thoughts of camel-ſhooting.

Will the attitude of theſe camels, when running, ſtretching out their necks, and opening their noſtrils, &c. juſtify the derivation from *ſwelling*? (אב) p. 34.

Camels are often mentioned in Scripture. See Iſaiah, xxx. 6. xxi. 7. a chariot of camels. Camels are enumerated among the moſt valuable property. See 1 Chron. v. 21. Job, i. 3. Jer. xxix. &c.

This application of the word *Aâſhare* to a ſwift camel, illuſtrates a paſſage in Proverbs, vi. 11.; at leaſt it illuſtrates the ideas of the Chaldee paraphraſt on this paſſage, and the parallel paſſage, or rather repetition, chap. xxiv. 34.

> A little ſleep, a little ſlumber,
> A little folding of the arms to ſleep,
> So ſhall thy poverty come as one that travelleth,
> And thy want as *an armed man*.

It is evident the writer means to denote the ſpeed and rapidity of the approaches of penury; therefore, inſtead of *one that travelleth*, read—a poſt, or ſwift meſſenger, an EXPRESS.

But our preſent buſineſs is with the *armed man*. Now the words *(iſh magen)* are no where uſed in the ſenſe of an armed man, or "a man of a ſhield," as ſome would render them, literally; but the Chaldee paraphraſt tranſlates them גברא כשרא, *gabra ciſhera*, or rather *ci-aſhera*, which has always been rendered *upright*, "an upright man," from *jaſhar*, upright; but which, if rendered a *ſtrong* man (as *gibbor* ſignifies), ſwift like an *Aâſhare*, or mounted on an *Aâſhare*, *i. e.* an *Aâſhare*-rider, to anſwer to the *poſt* in the former line, we ſhall have an increaſe of ſwiftneſs denoted here, as the paſſage demands. The ſimilitude of the Hebrew letters, as they now ſtand, to what they would be, if the word *achaſhtaran*, which is uſed in Eſther, was received inſtead of them, is worth our notice: כאשתרן כאשמגן. If the Chaldee has not retained this reading, it has done no more than ſubſtitute the name of the ſwifteſt ſpecies of camel which the writer was acquainted with, for the ſwifteſt ſpecies of camel mentioned in the Hebrew. What theſe *Aâſhare* were capable of performing, not only in point of ſwiftneſs, but of continuance, the reader has ſeen in our former attempt.

The LXX. tranſlates δρομευς, a ſwift, or *runner*, which ſhews that they knew nothing of this "man with a ſhield," who certainly could not be expected to run ſo freely, when incumbered with a ſhield, as another could run without one. N. B. A *ſhield* is a weapon of defence. Had it been ſaid a *ſword*, it might have denoted *power* and *at-*

tack. Our tranſlators, aware of this, have employed the ambiguous word " armed." The ſentiment, on theſe principles, would ſtand thus :—

> So ſhall thy poverty advance as rapidly as an expreſs,
> And thy penury as a ſtrong and ſwift *Aáſhare*-rider.

The following extracts from Arabic poetry, as tranſlated by Sir W. Jones, ſpeak the ſame language in commendation of the ſwiftneſs of a camel, or contribute to aſſimilate a camel to a ſhip; to juſtify which aſſimilation was the arduous and bold attempt of our former fragment.

" Even now ſhe [the camel] has a ſpirit ſo briſk, that ſhe flies with the rein, like a dun cloud driven by the wind, after it has diſcharged its ſhower.

" Long is her neck; and when ſhe raiſes it with celerity, *it reſembles the ſtern of a ſhip floating aloft on the billowy Tigris.*

" Ah the vehicles, which bore away my fair one, on the morning when the tribe of *Malec* departed, and their camels were traverſing the banks of *Deda*, reſembled *large ſhips*.

" Sailing from *Aduli*, or veſſels of [the merchant] IBN YAMIN, which the mariner now turns obliquely, and now ſteers in a direct courſe;

" Ships which cleave the foaming waves with their prows, as a boy at play divides with his hand the collected earth."

In theſe extracts we ſee, then, that the camel is the SHIP of the deſert. They contribute to juſtify our principle, that poetical images can only be aſcertained by local information.

The following belongs to the natural hiſtory of the camel, and eſpecially to the nature of the ſtore of water which that creature collects for future ſupply.

" Nature has furniſhed the camel with parts and qualities adapted to the office he is employed to diſcharge. The drieſt thiſtle, and the bareſt thorn, is all the food this uſeful quadruped requires; and even theſe, to ſave time, he eats while advancing on his journey, without ſtopping, or occaſioning a moment of delay. As it is his lot to croſs immenſe deſerts, where no water is found, and countries not even moiſtened by the dew of heaven, he is endued with the power, at one watering-place, to lay in a ſtore, with which he ſupplies himſelf for thirty days to come. To contain this enormous quantity of fluid, Nature has formed large ciſterns within him, from which, once filled, he draws, at pleaſure, the quantity he wants, and pours it into his ſtomach with the ſame effect as if he then drew it from a ſpring; and with this he travels patiently and vigorouſly, all day long, carrying a prodigious load upon him, through countries infected with poiſonous winds, and glowing with parching and never-cooling ſands." . . . . .

" We attempted to raiſe our camels at Saffieha, by every method that we could deviſe, but all in vain; only one of them could get upon his legs; and that one did not ſtand two minutes till he kneeled down, and could never be raiſed afterwards.— This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, ſtood at 42°. Every way we turned ourſelves, death ſtared us in the face. We had neither time nor ſtrength to waſte, nor proviſions to ſupport us. We then took the ſmall ſkins that had contained our water, and filled them, as far as we thought a man could carry them with eaſe: but after all theſe ſhifts, there was not enough to ſerve us three days, at which I had eſtimated our journey to Syene, which ſtill, however, was uncertain. Finding, therefore, the camels would not riſe, we killed two of them, and took ſo much fleſh as might ſerve for the deficiency of bread, and, from the ſtomach of each of the camels, got about four gallons of water, which the Biſhareen Arab managed with great dexterity. It is known to people converſant with natural hiſtory, that the camel has within him reſervoirs, in which he can preſerve drink for any number of days he is uſed to. In thoſe caravans of long courſe, which come from the Niger acroſs the deſert of Selima, it is ſaid that each camel, by drinking, lays in a ſtore of water, that will ſupport him for forty days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but fourteen or ſixteen days it is well known an ordinary camel will live, though he hath no freſh ſupply of water. When he chews his cud, or when he eats, you conſtantly ſee him throw, from his repoſitory, mouthfuls of water to dilute his food; and Nature has contrived this veſſel with ſuch properties, that the water within it never putrefies, nor turns unwholeſome. It was indeed vapid, of a bluiſh caſt, but had neither taſte nor ſmell." **Bruce**, vol. iv. p. 596.

8 P. FIG-TREE.—SYCAMORE. 476

THE nature of the fig-tree, uſually ſaid to be *curſed* by our Lord, has already engaged our attention. I merely mean to add a hint or two, at ſome other particulars reſpecting this tree. The prophet Amos ſays, chap. vii. 14. he was "*a gatherer* of ſycamore fruit;" but we ought to render it a *dreſſer* of that kind of fruit; and the following extract ſhews in what that dreſſing conſiſted. It ſhews alſo the propriety of our rendering Pſalm lxxviii. 47. "He deſtroyed the *ſycamore*-trees (of Egypt) with froſt." The incorruptibility of this wood ſhews the reaſon of its being in eſteem. And the obſervation, that ſome of this kind grow in Syria, contributes to ſtrengthen our former remarks on the ſycamore of Zaccheus.

"The *dumez* (of Egypt) is called by the Europeans Pharaoh's fig; it is the ſycamore of the ancients, and is properly a *ficus fatuus* (wild fig). The fig is ſmall, but like the common figs. At the end of it a ſort of water gathers together; and, unleſs it is cut, and the *water let out*, it will not ripen. This they ſometimes do, covering the bough with a net, to keep off the birds; and the fruit is not bad, though it is not eſteemed. It is a large ſpreading tree, with a round leaf, and has this particular quality, that ſhort branches without leaves come out of the great limbs all about the wood, and theſe bear the fruit. It was of the timber of theſe trees the ancient Egyptians made their coffins for their embalmed bodies, and the wood remains ſound to this day. *Theſe trees are likewiſe in ſome parts of Syria.*" **Pococke**, vol. i. p. 205. That theſe were common, and *ordinary* in Judea, vide 1 Kings, x. 7. Iſaiah, ix. 10.

8 Q. GARMENTS WORN, &c. IN THE EAST. 477

WE took notice, in **Fragments**, No. xlix. of the great number of perſons who received caſtans, veſts, or dreſſes, on occaſion of a royal marriage, which we conſidered as capable of illuſtrating the caſe of that man in the parable, who had not on the wedding garment. In order to ſhew the conſequence of the garment offered as a preſent, and to ſhew the offence taken with thoſe who reject ſuch favours, I ſhall quote a paſſage or two, which may enable us to comprehend the importance attached to this mode of compliment in the Eaſt.

"The next day, December 3, the King ſent to invite the ambaſſadors to dine with him once more." The Mehemander told them, it was the cuſtom that they ſhould wear over their own clothes the beſt of thoſe garments which the King had ſent them. The ambaſſadors at firſt made ſome ſcruple of that compliance; but when they were told that it was a cuſtom obſerved by all ambaſſadors, *and that no doubt the King would take it very ill at their hands, if they preſented themſelves before him, without the marks of his liberality*, they at laſt reſolved to do it; and, after their example, all the reſt of the retinue." Ambaſſadors' Trav. p. 288.

By way of underſtanding the cuſtom on ſuch occaſions, we add the following from the ſame work, p. 400. Areb Chan, governor of *Schamachie*, made a great proceſſion to receive the envoy, who brought him a letter from the King. He went out to the King's garden, and "being come within ten or twelve paces of the envoy, he very cheerfully put off his garment and turban; but perceiving the envoy ſtood a while, without ſaying aught to him, he began to be a little ſtartled, and out of countenance, till the envoy ſaid to him, *Ai Arab Chan*; who anſwered, What ſayeſt thou? The envoy continued, "*Scha Seſi* ſends thee a garment, and a letter of favour; thou art certainly beloved of the King." The *Chan* replied very courageouſly, "May the King's wealth continue for ever; and may every day of his be as a thouſand! I am one of the King's old ſervants." He thereupon took the garment with very great ſubmiſſion." Compare Dan. ix. 23. 10, 11. 19. Pſalm lxxxiv. 10.

Chardin relates an inſtance of iniquity in an officer of the court, who, to be revenged on an abſent enemy, ſent him, inſtead of a royal *calate*, a plain habit. The Vizier, not daring to return into the city in that habit, and fearing leſt the people ſhould deſpiſe him, if they ſaw him ſo ill dreſſed at the King's expenſe, as one who had loſt his reputation at court, he ſent home for a royal habit, one of the richeſt and moſt magnificent that the late King had ſent him, and made his public entry in that. This being known to all the court, they declared the Vizier was a dog; that he had diſdainfully thrown away the royal habit, with reproachful language, ſaying, "I have no need of Sha Seſi's habits." Their account incenſed the King, who ſeverely felt the affront; and it coſt the Vizier his life. CHARDIN, *Coron. Soliman.*

We read alſo in Tavernier, p. 43, of a Nazar, whoſe virtue and behaviour ſo pleaſed a King of Perſia, after being put to the teſt, that he cauſed himſelf to be diſappareled, and gave his habit to the Nazar, which is *the greateſt honour that a King of Perſia can beſtow on a ſubject.*

The reader will ſee, by this inſtance, the import of the action of Jonathan, 1 Sam. xviii. 4. who loved David as his own perſon, and who exchanged dreſſes with him. Compare Rom. xiii. 14. Eph. iv. 24. Col. iii. 10.

8 R. EASTERN HOSPITALITY.—RED HORSES. 478

"WE were not above a muſket-ſhot from *Anna* (on the road to Bagdad), when we met with a comely old man, who came up to me, and taking my horſe by the bridle, 'Friend,' ſaid he, 'come and waſh thy feet, and eat bread at my houſe. Thou art a ſtranger; and ſince I have met thee upon the road, never refuſe me the favour which I deſire of thee.' The invitation of the old man was ſo like the cuſtom of the people in ancient times, of which we read ſo many examples in Scripture, that we could not chooſe but go along with him to his houſe, where he feaſted us in the beſt manner he could; giving us, over and above, barley for our horſes; and for us he killed a lamb and ſome hens. He was an inhabitant of *Anna*, and lived by the river, which we were obliged to croſs, to wait upon the governor for our paſſports, for which we paid two piaſtres apiece. We ſtaid at a houſe near the gate of the city, to buy proviſions for ourſelves and our horſes; where the woman of the houſe having a lovely ſprightly child of nine years of age, I was ſo taken with her humour, that I gave her two handkerchiefs of painted calicut, which the child ſhewing her mother, all we could do could not make her take any money for the proviſions we had agreed for. Five hundred paces from the gate of the city we met a young man of a good family, for he was attended by two ſervants, and rode upon an aſs, the hinder part of which was painted red. He accoſted me in particular; and, after ſome compliments that paſſed, 'Is it poſſible,' ſaid he, 'that I ſhould meet a ſtranger, and have nothing to preſent him withal?' He would fain have carried us to a houſe in the country, whither he was going; but ſeeing we were reſolved to keep our way, he would needs give me his pipe, notwithſtanding all the excuſes I could make, and though I told him that I never took any tobacco; ſo that I was conſtrained to accept it." TAVERNIER's *Travels*, p. 111. Vide Lot, Gen. xix. i. Abraham, Gen. xviii. 6. the Levite, Judg. xvii. 7. Rom. xii. 13. 1 Tim. iii. 2. 1 Peter, iv. 9.

. . . .

This extract may contribute to explain another expreſſion in Scripture, where we read in ſeveral places (as Zech. i. 8. vi. 2. Rev. vi. 4.) of *red* horſes; and the word uſed (*adam*) ſignifies *blood* red, not any kind of bright *bay*, or other colour uſual among horſes. This has appeared very unnatural, and indeed is ſo; but I apprehend that the cuſtom of *painting*, or *dyeing*, animals for riding, whether aſſes or horſes, explains the nature of this deſcription when it occurs in Scripture.

In the extract above, TAVERNIER notices, that the hinder part of this young gentleman's aſs was painted *red*; and MUNGO PARK informs us, that the Mooriſh ſovereign "*Ali*, always rode on a milk-white horſe, *with its tail dyed red*." I ſuppoſe this was employed as a mark of diſtinction, as TAVERNIER appears to have underſtood it: and though, in communicating prophetical ideas, it is, no doubt ſymbolical, yet the ſymbol, the dignity of the rider, &c. were expreſſed by the *red* colour of theſe horſes, without ſuſpicion (originally) of any contradiction to the uſual courſe and productions of nature.

8 S. KING'S MARRIAGE. 479

"THE King, in his marriage, uſes no other ceremony than this:—He ſends an *Azagi* to the houſe where the lady lives, where the officer announces to her, 'It is the King's pleaſure that ſhe ſhould remove inſtantly to the palace.' She then dreſſes herſelf in the beſt manner, and immediately obeys. Thenceforward he aſſigns her an apartment in the palace, and gives her a houſe elſewhere, in any part ſhe chooſes. Then when he makes her *Iteghe*, it ſeems to be the neareſt reſemblance to marriage; for whether in the court or the camp, he orders one of the judges to pronounce, in his preſence, that he, the King, has choſen his handmaid, naming her—for his Queen; upon which the crown is put upon her head, but ſhe is not anointed." BRUCE's *Travels*, vol. iii. p. 87.

This will recall to the reader the eaſe with which the Kings of Iſrael appear to have taken wives; but eſpecially the manner in which David "ſent agents, and took Bathſheba." 2 Sam. xi. 1. Theſe agents anſwer to the *Azagi* of Bruce, who announce the King's pleaſure. But we are not to ſuppoſe that Bathſheba yielded without capitulation. We learn from another paſſage, 1 Kings, i. 17. that David had promiſed, and even ſworn to Bathſheba, that her ſon ſhould ſucceed to his throne; and it appears to be not unlikely that this was a ſtipulation previous to their union. [Vide alſo, Abigail, 1 Sam. xxv. 39, 40.]

Where no more was uſed in forming this connexion, it might be eaſy to preſerve a great degree of privacy; ſo that no reports of ſuch an intercourſe might reach an army employed on a diſtant expedition, if indeed it was rumoured in the city where it occurred. The treacherous death of Uriah, nevertheleſs, opened the whole tranſaction between David and Bathſheba, and occaſioned great ſcandal in Iſrael; as we learn from other paſſages.

8 T. NAMES FROM INCIDENTS. 480

"THE children of the Mandingoes are not always named after their relations; but frequently in conſequence of ſome remarkable occurrence. Thus, my landlord at Kamalia was called *Karfa*, a word ſignifying *to replace*; becauſe he was born ſhortly after the death of one of his brothers. Other names are deſcriptive of good or bad qualities: as *Modi*, 'a good man:' *Fadibba*, 'father of the town,' &c. Indeed, the very names of their towns have ſomething deſcriptive in them; as *Sibidooloo*, 'the town of ciboa trees;' *Kenneyetoo*, 'victuals here;' *Dorita*, 'lift your ſpoon.' Others appear to be given by way of reproach, as *Bammakoo*, 'waſh a crocodile;' *Karankalla*, 'no cup to drink from,' &c. Among the negroes, every individual, beſide his own proper name, has likewiſe a *kontong*, or ſurname, to denote the family or clan to which he belongs. Every negro plumes himſelf on the importance or the antiquity of his clan, and is much flattered when he is addreſſed by his kontong." Mungo Park's Travels in Africa, p. 269.

This extract will remind the reader of many appellations in Scripture, which are taken from occurrences of various kinds. It may be added to our ſuggeſtions in No. cxlii. p. 85, &c.

8 U. HOUSE OF CHAMBERS.—WIDE HOUSE. 481

"THE houſe aſſigned us for a lodging was built in the Eaſtern faſhion, with a ſquare court in the middle. There was not one well-furniſhed room in it: *yet it conſiſted of ſeveral diſtinct apartments, into which the entrance was through an open gallery, which extended all around it.* This lodging was far from being elegant, in compariſon with the ſplendid inns in Europe; but in Arabia it was both elegant and commodious."—Niebuhr, Travels, vol. i. p. 251. Vide Dr. Shaw's account, Frag. No. cciv. p. 18.

Something like this ſhould ſeem to be what Solomon means by his (wide houſe) houſe of chambers, Prov. xxv. 24. *q. d.* If a perſon, by good fortune, ſhould dwell in the moſt diſtant chamber of the gallery, from a quarrelſome woman, yet her contention will diſturb the whole dwelling, and every one of its inhabitants will ſuffer by their troubleſome neighbour, who will either ſpread the flame of ſtrife from chamber to chamber, or annoy the whole gallery by her brawls and ſquabbles.

8 X. CHARACTER OF ISHMAEL. 482

NOTWITHSTANDING the deſcriptive character of Iſhmael, that his hand ſhould be againſt every man, and every man's hand againſt him, we ventured in No. xxx.

p. 67, to attribute to him ſocial qualities; and, among others, we queried whether he might not enjoy the aſſemblings of the tribes deſcended from him, or connected with him. Now there ſeems to be ſomewhat of a contradiction in Gen. xvi. 12. where Iſhmael is deſcribed as a man whoſe hand will be againſt every man, and every man's hand againſt him.—2d, Yet he ſhall dwell in the preſence (before the faces) of all his brethren. One ſhould think, at firſt ſight, that his brethren ſhould rather run away from him than dwell near him, whoſe hand was ſo conſtantly againſt them: even if Iſhmael himſelf were not a *miſanthrope*.

Let us conſider this paſſage attentively. "Hagar, you are, yourſelf, flying away from ſubmiſſion; your ſon will hate ſubmiſſion as much as you can do: you have deſpiſed Sarah your miſtreſs, though much your ſuperior; your ſon will brook no ſuperior of any kind; but when he acquires ſome conſideration among men, will always be for managing affairs, will always be uppermoſt, *paramount*. [This we know to be fact, in the inſtance of the ſquabble between Iſhmael and Iſaac—Iſhmael, no doubt, wanted to maintain his prerogatives as the elder ſon. To ſee a younger preferred above him, this he could not bear.] Your ſon Iſhmael will expect all eyes to be attentive to him, and this order he will maintain. In ſhort, wherever he pitches his tent, he will expect all tents to be turned, their faces towards his tent; and thus he will dwell in the preſence of (before the faces of) all his brother *ſheicks*, and all the heads of companies, who muſt either treat him with the higheſt reſpect, and look towards him, or be driven from his ſtation and neighbourhood."

Thus underſtood, the latter part of the verſe agrees with the former; and this idea may at leaſt furniſh matter of ſpeculation, when connected with the following extract from THEVENOT, part ii. p. 148.

"The Baſha's tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thouſand crowns. It was very ſpacious, and encompaſſed round with walls of waxed cloth. In the middle was his pavilion, of green waxed cloth, lined within with flowered tapeſtry, all of one ſet. Within the precincts behind, and on the ſides of his pavilion, were chambers and offices for his women. Round the pole of his tent, within a piſtol ſhot, were above two hundred tents, *pitched in ſuch a manner, that the doors of them all looked towards the Baſha's tent; and it ever is ſo, that they may have their eye always upon their maſter's lodging, and be in readineſs to aſſiſt him*, if he be attacked." The reader will obſerve the magnitude of this tent, the extent of its walls and offices, &c. Vide the illuſtrations of Solomon's Song.

Did not this Baſha dwell *over againſt the faces* of thoſe who lodged in theſe tents? and was it not one ſign of his ſuperiority? Did Iſhmael, in like manner, announce his ſuperiority? and if ſo, was this, in part at leaſt, his dwelling cloſe (על) over *againſt* the faces of all his brethren? his friends, his coadjutors, his confederates.

As the preſent Arab camps are pitched in a circular form (for ſo we learn, not only from the foregoing extract, but from *D'Arvieux*, who ſays "the ſituation of the camp is round, when the ground permits it)," is it not likely that the camp of the Iſraelites in the wilderneſs was pitched in the ſame form? becauſe the meaſures from the centre, *i. e.* the tabernacle, to the extremity of the camp, if the camp was ſquare, would vary, and be ſhorter, when drawn to the ſides, or be longer, when drawn to the angles of the ſquare, than two thouſand cubits, which we are told was the dimenſions of the camp; and afterwards became a ſabbath day's journey.

It is *poſſible*, moreover, that when all the people ſtood at the doors of their tents, to view Moſes going to the tabernacle, "and *looked after* Moſes, until *he was gone into* *the tabernacle,*" Exod. xxxiii. 8.; that their tents were ſo placed as to look towards the tabernacle (ſuppoſe by way of homage); or elſe how could *all* the people, "*every man,*" ſee their conductor, or watch his going *in?* for this action of looking ſeems to have laſted longer than merely while Moſes was paſſing by the door of each tent.

This adds ſomething, perhaps, to our conceptions of the hiſtory of the brazen ſerpent, erected on a banner-pole, Numb. xxi. 6. If this ſerpent was placed near, or at, the tabernacle, then the Iſraelites, by coming to the doors of their tents, might view this ſerpent, as they occaſionally viewed Moſes when entering that ſacred ſtructure.

§ Y. LETTERS HONOURED IN THE EAST. 483

IT may be proper to lay before the reader the cuſtomary kind of homage which, in the Eaſt, is paid not only to ſovereignty, but to communications of the ſovereign's will, whether by word or by letter. The latter is our preſent object; more eſpecially, becauſe, under the article KISS in the *Dictionary*, we ventured to direct the ſenſe of certain paſſages of Scripture, in conformity to this principle.

The reader will perceive, that the favour of a letter, like that of a garment ſent to an inferior, is an occaſion of the greateſt reſpect in the party who receives it.

"When the Mogol, by letters, ſends his commands to any of his governors, thoſe papers are entertained with as much reſpect as if himſelf were preſent; for the governor, having intelligence that ſuch letters are come near him, himſelf, with other inferior officers, ride forth to meet the *Patamar*, or meſſenger, that brings them: and as ſoon as he ſees thoſe letters, he alights from his horſe, falls down on the earth, and takes them from the meſſenger, *and lays them on his head, whereon he binds them faſt*: then retiring to his place of public meeting, he reads, and anſwers them."—Sir THOMAS ROE's Embaſſy, p. 453.

This binding of theſe letters on his head is, no doubt, to do them honour. What then ſhall we think of the force of Job's expreſſions, chap. xxxi. 35. "O that mine adverſary had written a book—roll, accuſation—*bill*; ſurely I would take it on my ſhoulder, and would bind it as a crown upon me," i. e. on my head. This idea, then, of the poet, was drawn from real obſervation of life, not from fancy, but from fact; though to us it ſeems ſingular, if not extravagant.

"The letter which was to be preſented to the new monarch was delivered to the general of the ſlaves. It was put up in a purſe of cloth of gold, drawn together with ſtrings of twiſted gold and ſilk, with taſſels of the ſame; and the chief miniſter put his own ſeal [upon it, to cloſe it]. Nor was any omitted of all thoſe knacks and curioſities, which the oriental people make uſe of in making up their epiſtles."

"The general threw himſelf at his Majeſty's feet, bowing to the very ground; then riſing upon his knees, he drew out of the boſom of his garment the bag wherein was the letter which the aſſembly had ſent to the new monarch. Preſently he opened the bag, took out the letter, *kiſſed it, laid it to his forehead*, preſented it to his Majeſty, and then roſe up." CHARDIN's Coron. of Soleiman, p. 44.

This is a clear confirmation of the ſenſe given to the paſſages quoted in the article KISS.

"While I was paying my obeyſance, a gentleman, who had received from me at the hall door the King of Perſia's letters patent, which I held in my hand, and the preſent which I had brought for the Prince, and lay'd 'em in order in a large ſilver voider, ſet down the voider at the Prince's feet; preſently he took the patent, open'd it, and riſing up from his ſeat, *put it to his lips, and lay'd it upon his forehead*; then gave it to his chief miniſter, to tell him the contents. Afterwards he viewed the preſent with a great deal of curioſity and ſatisfaction." CHARDIN's Travels, p. 215.

8 Z. MIXTURE OF MORTAR IN THE EAST. 484

IN a foregoing Fragment, No. cxc. we had occaſion to allude to the nature of the mortar uſed in buildings; but, as in Perſia, where we have inferred that the prophet Ezekiel dwelt [vide No. cvi.], the mortar is made in a manner different from that cuſtomary among ourſelves, I apprehend it is not uſual for us to enter into the full power of the prophet's meaning.

The prophet ſays, Ezek. xiii. 10. "one built up a wall, others daubed, caſt, or ſet it, with untempered"—*mortar* is the word ſupplied in our tranſlation. "The mortar in Perſia is made of plaſter, earth, and chopped ſtraw, all well wrought and incorporated together: but this is not the material with which they caſt or ſet, i. e. coat over, their walls. They caſt their walls pretty often, alſo, with a mixture made of plaſter and earth, which they call *Zerdghil* (*i. e.* yellow earth; though in reality it be not yellow, but rather of a muſk or cinnamon colour): they get it on the river ſide, and work it in a great earthen veſſel; but they put ſo little earth in proportion to water, that it remains liquid, like muddy water, or at moſt like ſtrained juice; and it is altogether of the colour of that earth. They make uſe of it to work the plaſter in another earthen veſſel, where they mingle this water with plaſter, in ſuch a quantity, that it retains the colour of the earth. With this mixture they caſt their walls, which at firſt look all grayiſh; but, according as they dry, they grow ſo white, that, when they are fully dry, they look almoſt as if they were plaſtered over with pure plaſter. This mixture is uſed not only for ſaving plaſter, but alſo becauſe it *holds better than plaſter alone*; and (in my opinion) looks as well." This is at Iſpahan. THEVENOT's Travels, Part II. p. 86.

We obſerve, 1. That the building of a wall is a different occupation from the plaſtering of it: "one buildeth, others plaſter." 2. That the mortar alſo is different. The word (*tephel* תפל), rendered *untempered*, ſignifies crude, ſimple to exceſs, in a bad ſenſe; inſipid, *flat*, ſpiritleſs, *abſque temperatura, abſque temperamento*: it clearly means the preparation of plaſter, without addition or mixture, as of this *Zerdghil*; for we find that this *Zerdghil* has the property of making the coating ſtand better than plaſter. [And this ſeems to be the meaning of the word, where it occurs, Job, vi. 6. *can that which is inſipid*, exceſſively ſimple, which has no due mixture of reliſhing particles in it, but is flat, ſpiritleſs, &c. *be eaten without ſalt?* which may give it ſomewhat of a taſte and reliſh; whence the metaphorical ſenſe of the word is *folly*.] Obſerve, alſo, that the wall improves in colour as it grows drier; but the prophet ſays, that ſuch an expectation ſhall be diſappointed; it ſhall be cracked down by rain, and the wall itſelf ſhall be thrown down by ſtorms and wind, even to its foundation. Moreover, it ſhall fall on thoſe who built it, and on thoſe who plaſtered, caſt, coated, rendered it—meaning the prophets of Iſrael.

This number adds another indication, that the prophet Ezekiel reſided in Perſia; for this alluſion, like ſome others we have ſeen already, is taken from a local cuſtom, and that a cuſtom uſed in this country. I doubt not, that, could we aſcertain the ſituations, &c. of the prophets, we ſhould find them, like our Lord, drawing many obſervations from ſurrounding objects, which to underſtand fully, requires adequate acquaintance with objects of the ſame nature and properties.

9 A. MUSICAL INSTRUMENTS, FOREIGN AT BABYLON. 485

UNDER the word DULCIMER in the *Dictionary*, the reader has ſeen the difficulty which ariſes on a paſſage of the prophet Daniel, where he uſes the Greek word *ſymphonia*, in a Chaldee hiſtory. This foreign term has been made an argument againſt the integrity and authority of the book; and hitherto no one has fairly accounted for the uſe of it. We hinted, in the article, at what might lead to ſatiſfaction on this ſubject; but we think the following extract is more effectual, while at the ſame time it is perfectly coincident with our conjecture: "At the coronation of Soliman, King of Perſia," ſays CHARDIN, p. 51, "the general of the muſqueteers, having whiſpered ſome ſew minutes in the King's ear, among ſeveral other things of leſſer importance, gave out, that both the loud and ſoft muſic ſhould play in the two balconies upon the top of the great building, which ſtands at one end of the palace royal, called *Kaiſarie*, or Place Imperial. *No nation was diſpenſed with; whether Perſians, Indians, Turks, Muſcovites, Europeans, or others*; which was immediately done. And this ſame *tintamarre*, or confuſion of inſtruments, which ſounded more like the noiſe of war than muſic, laſted twenty days together, without intermiſſion, or the interruption of night; which number of twenty days was obſerved to anſwer the number of the young monarch's years, who was then twenty years of age."

Now, if among a liſt taken of theſe muſical inſtruments, there ſhould appear one or more peculiar to the muſicians of Europe, ſay *violin* or *hautbois*, &c. would ſuch a record form a juſt argument againſt the authenticity of this hiſtory? It is clear, that Nebuchadnezzar, like the King of Perſia, did not exempt any from attending his feſtival: and I think the inſtances are ſufficiently parallel to juſtiſy the inference of their being conducted on ſimilar principles, and of foreign muſic being introduced by means not very unlike in both theſe caſes.

9 B. PIGEONS DUNG USED IN THE EAST. 486

Mr. HARMER, vol. iii. p. 186, has extracted from Chardin the obſervation, that they have a multitude of dove-houſes in Perſia, which they keep up, more for the dung of theſe birds, than for any thing elſe; this being the ſubſtance with which they manure their melon-beds, and which makes them ſo good, and ſo large. He concludes from hence, that the *doves dung* of 2 Kings, vi. 25. was not a ſpecies of food, but was bought for the purpoſe of manuring beds of eſculents of the ſucculent kind, as melons, cucumbers, &c. I add to his obſervation, that Thevenot, Part II. p. 115, tells us, they make at Iſpahan great uſe of this article for this purpoſe. He ſays, "They eat melons almoſt all the year round; they take much pains in cultivating them. In the firſt place, they make uſe of a great deal of pigeons dung (keeping pigeons only for that purpoſe), which they put into the ground, where they ſow the melons; and that dung is ſold by weight." So we find the doves-dung at Samaria was ſold by the *cab*, and at a very great price.

“ It is to be obſerved, that every time they open with their nails the earth about the roots, they fill it up with pigeons dung, and give it new nouriſhment,” p. 116.

He tells us further, that “ they dig at the roots of palm-trees, ſometimes eight or ten feet, till they have found water on one ſide, and then fill up that hole with pigeons dung, whereof they have always proviſion in that country, becauſe in the villages they purpoſely keep a great many tame pigeons ; and I was told by the people of the country, that if they took not that courſe with the palm-trees, they would not bear good fruit.”

This kind of manure appears to be of greater conſequence than we are aware of, eſpecially to the perfection of the fruits which it nouriſhes : and as it was only the rich who could afford to purchaſe it, in Samaria, it ſhews that the ſtores of it were nearly exhauſted ; yet that there were perſons who would procure this gratification under their then ſituation, though they paid dearly for the material neceſſary to produce that effect.

De Vitriaco, however, tells us, that ſome of the more delicate Egyptians pined to death, when Damiata was beſieged (A. D. 1218), though they had a ſufficiency of corn, for want of the kinds of food they had been uſed to—*pompions*, garlic, onions, *fiſh*, birds, fruit, *herbs*, &c. It is poſſible, that in Samaria there might be thoſe who equally pined for their accuſtomed cooling delicacies, and who thought no price too great, at which the means of raiſing them might be procured.

N. B. If pigeons were kept only for their dung, anciently in Judea, how reaſonable was the offering in favour of the poor, of a pair of turtle-doves, or two young pigeons !

I add the following from Tavernier, p. 146 : “ There are above three thouſand pigeon-houſes in Iſpahan ; for every man may build a pigeon-houſe upon his own farm, which yet is very rarely done. All the other pigeon-houſes belong to the King, who draws a greater revenue from the dung than from the pigeons ; which dung, as they prepare it, ſerves to cultivate their melons.”

9 C. ROYAL FAMILY SHUT UP IN THE EAST. 487

WE find the divine anger threatening to “ cut off from Jeroboam him who is *ſhut up*, and left in Iſrael.” 1 Kings, xiv. 10. In chap. xxi. 21. the ſame threat is made againſt Ahab, vide alſo 2 Kings, ix. 8. This *ſhutting up* of the royal family appears ſufficiently ſtrange to us ; and the rather as we perceive that the ſons of David the King enjoyed no ſmall portion of liberty.

The following extracts will throw ſome light on this ſubject :—In one of them we find the royal family dwelling together on a mountain, which, though confinement, yet had ſome extent. In the other we find them in a palace, which only in ſome reſpects differed from a priſon.

“ The crown being hereditary in one family, but elective in the perſon, and polygamy being permitted, muſt have multiplied theſe heirs very much, and produced conſtant diſputes ; ſo that it was found neceſſary to provide a remedy for the anarchy, and effuſion of royal blood, which was otherwiſe inevitable to follow. The remedy was a humane and gentle one ; they were confined in a good climate upon a high mountain, and maintained there at the public expenſe. They are there taught to read and write, but nothing elſe ; 750 cloths for wrapping round them ; 3000 ounces of gold, which is 30,000 dollars, or crowns, are allowed by the ſtate for their maintenance.

tenance. Theſe princes are hardly uſed, and, in troublous times, often put to death upon the ſmalleſt miſinformation. While I was at Abyſſinia, their revenue was ſo groſsly miſapplied, that ſome of them were ſaid to have died with hunger and of cold, by the avarice and hard-heartedneſs of Michael neglecting to furniſh them neceſſaries. Nor had the King, as far as I could diſcern, that fellow-feeling one would have expected from a prince reſcued from that very ſituation himſelf. Perhaps this was owing to his fear of Ras Michael.

"However that be, and however diſtreſſing the ſituation of thoſe princes, we cannot but be ſatisfied with it, when we look to the neighbouring kingdom of Sennaar or Nubia. There no mountain is truſted with the confinement of their princes, but, as ſoon as the father dies, the throats of all the collaterals, and all their deſcendants that can be laid hold of, are cut; and this is the caſe with all the black ſtates in the deſert weſt of Sennaar, Dar Four, Sele, and Bagirma." BRUCE, vol. iii. page 308.

"Though more than thirty years had elapſed ſince the death of Sultan Achmet, father of the new Emperor, he had not, in that interval, acquired any great information or improvement. SHUT UP, during this long interval, in the apartments aſſigned him, with ſome eunuchs to wait on him, and women to amuſe him, the equality of his age with that of the prince's, who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, beſides, well-grounded reaſons for a more ſerious uneaſineſs." BARON DE TOTT, vol. i. p. 115.

We ſee now how eaſily Athaliah might deſtroy, not merely an individual, but all the ſeed royal, 2 Kings, xi. 1.; becauſe, if ſhe found acceſs to the palace to accompliſh the ſlaughter of any one, ſhe might eaſily deſtroy the whole. This alſo renders credible the ſlaughter of Ahab's ſons, ſeventy young perſons at one time.—They were kept ſhut up, it ſeems, in Samaria, and here their keepers became their deſtroyers. How far the ſame confinement might take place in the inſtance of the ſons of Gideon, Judges, ix. 2. 5. we cannot determine: but it ſhould appear, that at leaſt they were kept in one place of abode, whether that place was the manſion or the tower of their father.

This No. is properly an appendix to No. lix. p. 108.

9 D. SEPULCHRES, FAMILY AND HONORARY. 488

THE importance attached to the poſſeſſion of the ſepulchre belonging to the anceſtors of a family, and the anxiety ſhewn by heads of families, to tranſmit this portion of their property to their deſcendants, is very conſpicuous in many places of Scripture. From the days of Abraham, who procured ſuch a depoſitory for himſelf and his, at a conſiderable expenſe, down to the Goſpel inſtance of the honourable Joſeph, who cut for himſelf a ſepulchre in a rock, which was honoured by becoming the dormitory of the Lord of life, this principle ſeems to have maintained its full energy. The ſacredneſs, too, of the houſe appointed for all living, is a more impreſſive idea in the Eaſt than among ourſelves; for though among ourſelves no perſon of decency would wilfully diſturb the remains of the departed, yet we know that ſome ſtudies make pretty free with the tomb and its contents.

We ſhall, in the following inſcriptions, ſee the property of theſe reſidences ſtrongly claimed; and many a threatening fulmination againſt the unprincipled diſturber of perpetual repoſe, is extant on marbles which preſerve the memory of the original purchaſer.

"The marble, whoſe inſcription we ſhall give here, was originally brought from the

“ The marble, whoſe inſcription we ſhall give here, was originally brought from the Levant, by the Chevalier *de Camilli*. The ſenſe of the Greek inſcription is thus: “ This is the monument of Publius Ælius Tertius, of Smyrna, ſenator, *pædotriba* (or trainer up of youth). The place where he is laid belongs to me. My heirs and my freedmen, who alſo have a right of being buried here, ſhould take care to preſerve it, and to ſee that performed which I have ordered, by the inſcription upon my tomb. They ſhall not lay any dead body in the coffin where I am put; nor ſhall they put any other coffin in this tomb. If they ſhall fail in this, or ſhall give room for any other, contrary to my order, they ſhall pay a fine to the lords the Emperors, of five thouſand deniers;” about 100*l*.

It is plain, then, that at Smyrna, from whence this monument was taken, they had power to inſcribe on their tombs what they would have done, and to lay penalties and fines on thoſe who ſhould act contrary to their wills, expreſſed in theſe inſcriptions: and, for the greater ſecurity, copies of theſe conditions were depoſited in the archives. This was the cuſtom at Smyrna, at leaſt. “ We ſhall give here other inſtances, taken from the marbles at Oxford. “ Alce, the wife of Timocrates, ſon of Apelles, jointly with Docimus, the ſon of Docimus, and Tryphon, another ſon of Docimus, with whom ſhe was brought up, hath bought this vaulted room, together with the little chamber joining to it, and the places for laying coffins. She hath laid there a coffin of Proconeſian marble, wherein ſhe hath laid the bodies of thoſe two men with whom ſhe was brought up. And while now living, ſhe hath prepared this place of ſepulture for herſelf, her daughter Alexandra, by her huſband Timocrates, for her freedmen, and for the two men above named, who are gone into another life, and for their heir, Cudio.”

“ We ſee theſe places for ſepulture were bought and ſold, which is plain from other inſcriptions, as from the next, the beginning of which is loſt.... Artemidorus, with the conſent of his ſons and grandſons, hath granted to him the uſe of the *thoraceum*, or vaulted chamber, which hath over it another chamber, and alſo the uſe of the monument, and of the coffins, together with their places, no one being able to give him any moleſtation. But as for any thing pertaining to the firſt *thoraceum*, or chamber above it, and the coffins, and places for coffins there, it is not allowed to ſell any of the ſaid things for whatſoever price, or to alienate them, upon any pretence whatſoever. And if any one ſhall preſume to alienate any of the above named things, both he who ſells, and the purchaſer, or perſon in favour of whom the alienation is made, ſhall pay to the venerable ſenate of Smyrna 2500 deniers. The copy of this inſcription hath been placed in the archives.” MONTFAUCON, *Antiq. Expl.* vol. iii. p. 494.

Here we have, 1. A double ſepulchre, or *thoraceum*, which has *over it* another chamber: we have ſeen, in No. ccxi. chamber behind chamber, in tombs. Now the cave of Machpelah, Gen. xxiii. 9. was a double cave, as the word implies; but was it chamber *over* chamber, or chamber *beyond* chamber? I ſhould think it was cut in a rock, and quite as likely to be the former as the latter. 2. That ſtrangers, or others not of the family, were ſometimes admitted (I ſuppoſe by way of honour) to bury in the ſepulchres of natives. The Hethites, then, were not undutiful to the departed, when they ſaid to Abraham, “ In the choice of our ſepulchres bury thy dead.” 3. Theſe ſales were placed in the archives of cities: ſo was, no doubt, the purchaſe of Abraham enregiſtered in the archives of the city of Heth. N. B. This has its inference on the ſubject of the antiquity of writing. 4. That the freedmen partook of the family ſepulchre. Obſerve, alſo, the word *Pædotriba*, or trainer up of youth: this was no doubt an honourable office, as the party was a ſenator.—It was not therefore for want of another word the Apoſtle uſes the leſs honourable appellation, *pedagogue*, to expreſs the office of the law, Gal. iii. 24.

9 E. SEPULCHRAL APPELLATIONS. 489

WE find in Scripture various appellations given to the ſepulchre: among others, that of the *houſe* appointed for all living—the *long home* of man—and the *everlaſting habitation*. I think theſe are capable of much illuſtration from antiquity. The following are from MONTFAUCON.

"We obſerved, in the fifth volume of our Antiquity, a tomb, ſtyled there, as here, *Quietorium*, a reſting-place. There it is ſtyled *Clymenis Quietorium. Quieſcere*, to reſt, is often ſaid of the dead in epitaphs. Thus we find, in an ancient writer, a man ſpeaking of his maſter, who had been long dead and buried: *Cujus oſſa bene quieſcant:* May his bones reſt in peace. We have an inſtance of the like kind in an inſcription in *Gruter* (p. 696); and in another (p. 954), *Fecit ſibi requietorium*: he made himſelf a RESTING-PLACE. [Vide Job, iii. 13. 17, 18. xvii. 16.]

"This reſting-place is called frequently, too, AN ETERNAL HOUSE. *In his lifetime he built himſelf* AN ETERNAL HOUSE, ſays one epitaph. 'He made himſelf an ETERNAL HOUSE with his patrimony,' ſays another. 'He thought it better (ſays another epitaph) to *build himſelf* AN ETERNAL HOUSE, than to deſire his heirs to do it;' and another, 'He put an inſcription upon HIS ETERNAL HOUSE.' And another, 'He made a PERPETUAL HOUSE for his good and amiable companion.'—They thought it a misfortune, when the bones and aſhes of the dead were removed from their place, as imagining the dead ſuffered ſomething by the removal of their bones. This notion occaſioned all thoſe precautions uſed for the ſafety of their tombs, and the curſes they laid on thoſe who removed them."

I wiſh further to illuſtrate this, by reference to thoſe inſcriptions on the tombs at Palmyra, which have been explained by MR. SWINTON, *Phil. Tranſ.* vol. liii. p. 276, &c. And the rather, becauſe the Palmyrenians, as we have formerly obſerved, were ſo ſtrongly aſſimilated to the Jewiſh nation, as to be all but Jews in many of their peculiarities: as they really were Jews in ſome of them.

Solomon, Eccleſ. xii. 5. calls the tomb (בית עלם *bith olam*) the houſe of ages, or of long duration; and Mr. Swinton reads the beginning of a Punic inſcription, found in the iſland of Malta, thus (חדר בת עלם *cheder beth olam*): *the chamber of long home.* [*This*] *chamber of the houſe of ages* [*or the long home*] *is the ſepulchre of an upright man depoſited* [*here*] *in a moſt ſound* [*dead*] *ſleep.—The people, having a great affection for him, were vaſtly concerned, when Hannibal, the ſon of Barmelec, was interred.*"—Obſerve, this is the very expreſſion of Solomon, and juſtifies the ſenſe of the words, as uſed in our verſion. Obſerve, alſo, the figure uſed to denote death—a *deep ſleep*. In this ſenſe our Lord ſpake, "Our friend Lazarus *ſleepeth:* I go to awake him out of *ſleep*:" "The maid is not dead, but *ſleepeth*," &c. The word *ſleep*, I ſuppoſe, in theſe and other places, refers to an expected *awakening* at ſome future period, which, in the inſtances of our Lord's hearers, they ſuppoſed to be very diſtant, while he himſelf meant to inſinuate, that it was juſt at hand.

We find alſo the deſcription of "eternal houſe." May this be the ſame as our Lord means, by "everlaſting habitations"—*αιωνιȣς σκηνας*, Luke, xvi. 9.? If it may, and if theſe words ſignify the tomb, then we have hitherto erred in our comments on this paſſage: we uſually underſtand it to ſignify, "make to yourſelves friends among perſons of piety, that, when ye die, they may receive you into heaven." But if, inſtead of *heaven*, we render *the tomb*, then we ought perhaps to ſeek another ſenſe of the words. Shall we read them with an interrogation ? What ! " Do you, [as this unjuſt ſteward did] make to yourſelves friends by the mammon of unrighteouſneſs, acquired by injuſtice ? in order, that, when ye die, *they* who have been your accomplices, may receive you in the everlaſting houſes ? (the tomb ; *hades* ;) O, by no means act ſo unwiſely ; for their dwellings muſt needs be in *puniſhment*." I preſume not to ſay, that this rendering meets the whole ſenſe, or the difficulty of the paſſage : but there ſeems at leaſt to be no harm, in conſidering theſe " everlaſting habitations" as ſimply importing *hades*, or the unſeen ſtate. Otherwiſe, reading as uſual, " make friends, who may receive you with honour, when you enter the unſeen world." Vide *Hell* ; and Iſaiah, xiv. 9. Ezek. xxxi. 15. 2 Peter, ii. 4.

9 F. SEPULCHRAL INSCRIPTIONS. 490

I WISH to remark a cuſtom (as it appears to be, from its frequency) among the Palmyrenians, on whoſe marbles we find the inſcriptions, " To the bleſſed NAME be fear for ever." " To the bleſſed NAME, for ever good and merciful, be fear." " To the bleſſed NAME for ever be fear," &c. Now this is preciſely ſimilar to the paſſage, Lev. xxiv. " And the Iſraelitiſh woman's ſon blaſphemed the NAME, and curſed." See alſo verſe 16. We obſerve that the name of the Deity is not expreſſed ; but, at Palmyra, Baal, perhaps, was the name moſt venerated (as the ſtones which contain theſe inſcriptions are gueſſed to have been altars : but if the parties to whom they refer were Jews, then theſe inſtances are ſo much the more applicable) ; as in Iſrael Jehovah was the ſacred name ; yet in neither inſtance is it denoted, except by inference. Might the not writing the name Jehovah, as practiſed among the Jews at this day, originate from ſome ſuch cuſtom ? As to the aſcription of *fear* to the ſacred name, it needs no explanation. See 1 Kings, xiv. 21. God choſe to put his *name* in Jeruſalem, 2 Chron. xii. 13. Ezra, vi. 12. Pſalm xx. 1. xcix. 3. Iſaiah, lvii. 14. Micah, iv. 5. I ſhall give one of theſe Palmyrene inſcriptions at length.

To the bleſſed name for ever be fear : Salmon, ſon of Naſa, ſon of Hiza, dedicated this on account of his own ſafety, and that of his children, in the month Niſan : the year 447. So we find Job offering ſacrifices for himſelf and for his children, Job, i. 5. ; for himſelf and for his friends, chap. xlii. 8, 10.

We may notice, on theſe Palmyrene inſcriptions, the months *Tebeth*, *Tiſri*, *Niſan*, and *Elul* : alſo *Pellul* and *Shebeth* : which we alſo find in Scripture.

We have formerly conſidered Moſes as *Caravan-Bachi* of Iſrael ; but we are told no monument was erected over his place of burial, becauſe it was abſolutely concealed : that ſuch an honourable erection might otherwiſe have taken place, appears probable, from one at Palmyra, which commemorates a *Caravan-Bachi*, who certainly did not equal Moſes in dignity. *This is the lot (or portion) of Julius Aurelius Salmalath, ſon of Mala, a Jew, chief of the caravan, which the ſenate and people have decreed to him, becauſe he conducted home the caravan, and ſupported it at his own expenſe, in the year* 509. This Jew is called in the inſcription *Rab Shiritah*. The word *rab* the reader has ſeen in compoſition in many Scripture names ; and the word *Shiritah* is, in the Hebrew, deſcriptive of that *caravan*, or company of Iſhmaelites, which carried off Joſeph, Gen. xxx. vii. 25. [Vide DANIEL, *ad fin.*]

It may not be amiſs to add Mr. SWINTON's tranſlation from the Palmyrene, of the inſcription which we gave, as tranſlated from the Greek, No. cviii. p. 13. The reader will obſerve how differently the names of the ſame perſon appear in his native language, and in the Greek; together with the inferences ariſing from the ſame inſcription, being in both languages on the ſame monument. "Jareus, ſon of Halibeus, ſon of Jareus, dedicated this elevated monument of ſilver, and its ornaments (prepared at his own expenſe), to Aglibolus and Malachbelus, in conſequence of a vow he had made, when in great fear and danger, and for the ſafety (or health) of himſelf and his family, in the month Shebat, in the year 547." This "*elevated monument*" is what the Hebrews, I preſume, would have called "*a hand*," vide No. ccxviii. p. 91. There are ſome other particulars on medals, &c. of this country, well worth notice.

9 G. SWORDS, &c. FIGURES OF SPEECH FROM. 491

METAPHORICAL figures of ſpeech may ariſe wholly from mental imagination, and fancy, combining unheard of, and inexiſtent, conceptions, into imagery, for the purpoſe of acquiring a force and vigour of language; but they often have a greater foundation in fact than we are aware of; either they *have* ſuch a foundation, or they have *had* it. Circumſtances may have occurred which gave occaſion to ſuch or ſuch expreſſions, whoſe ſignificant import has preſerved them in uſe, after their original cauſes or occaſions have been totally loſt and forgotten.

Though "ill words break no bones," yet we uſe the metaphor of "piercing words;" and we underſtand Hamlet very well, when he ſays, "I will *ſpeak* daggers." In like manner the Pſalmiſt ſays, "the words of his enemies are drawn ſwords," iv. 21.; and lix. 7. "ſwords are in their lips; their tongue is a ſharp ſword" (vide Prov. xii. 8.). I do not know whether the reader has taken the ſame offence as myſelf, at ſeeing this figure of ſpeech realized in picture; ſo that, when our Lord is deſcribed, Rev. i. 16. (evidently in a poetical manner), that "out of his mouth went a ſharp two-edged ſword," the painter has thought proper to depict a tongue of immenſe length, of the nature and appearance of a ſword. I ſay, having been offended at this, and ſimilar repreſentations, I was ſomewhat ſtartled, on peruſing a paſſage in THEVENOT, Part I. p. 229: "The galliot being out a cruiſing, met with a Turkiſh galliot, and having laid her athwart hauze, they met with a ſtout reſiſtance. The Turks who were on board of her, *having a naked ſword between their teeth*, and a muſket in their hands, beat off their adverſaries."

How this naked ſword was uſed in combat, does not appear; but if this ever had been part of a military cuſtom, then the figure of a ſword, iſſuing from the mouth, ſeems as if it might be juſtified by matter of fact. And this expreſſion may rank among thoſe which occurrent circumſtances may have originated.

There is a due medium between being over-faſtidious in criticiſing works of art, and accepting every crude attempt at impoſſibilities with ſatisfaction, or even indifference; but I think I have ſeen ſo many falſe narrations and repreſentations, adopted in the arts of deſign, and that among judicious artiſts too, whoſe influence has conſiderable extent, that the public has been miſled, to its ſerious injury; and events of ſacred hiſtory have been rendered liable to cenſure, not from the ideas of their original authors, or connected with the original narration, but from thoſe additions, caprices, and perverſions, which genius, unguided by accurate information, had ventured firſt to ſuggeſt, and at length to indulge.

Preciſely the ſame thought ariſes from the uſe of arrows, which we are told by Mr.

Mungo Park, are held in the mouth ready to be uſed in the bow, at an inſtant.— Travels in Africa, p. 99. "The negroes . . . . each of them took from his quiver a handful of arrows, and putting two *between his teeth*, and one in his bow, waved to us with his hand, to keep at a diſtance." See now how eaſily "bitter words" may be compared to arrows, as Pſalm lxiv. 3.; how the "teeth of the ſons of men may be ſpears and arrows," as Pſalm lvii. 4.; how "their tongue is an arrow ſhot out," Jer. ix. 8.; how "the tongue, that beareth falſe witneſs, is a ſharp arrow," Prov. xxv. 8. Theſe metaphors never were difficult, becauſe they were conſidered as compariſons; but now they aſſume a ſtill nearer relation to poſitive fact, yet without ceaſing to be compariſons.

Will this principle illuſtrate that ſufficiently obſcure paſſage, Pſalm cxx. "Deliver my ſoul, O Lord, from lying lips, from a deceitful tongue. What ſhall be given unto thee, or what ſhall be done to thee, thou falſe tongue? Sharp arrows of the mighty, with coals of juniper?" Theſe latter words are uſually underſtood to imply a puniſhment. "Thou ſhalt be pierced with arrows; thou ſhalt be burned with coals of juniper-wood," which have the reputation of long continuing the fire which conſumes them, of long holding it a-light, and in vigour.

But, may we take it in another view? "Thou falſe tongue! thou art comparable in reſpect of ſharpneſs and piercing, to the ſharpeſt arrows of the mighty: thou art comparable in reſpect of the length of time to which thou holdeſt thy implacability, to coals of juniper-wood itſelf, famous as that wood is for its long maintenance of fire, without being conſumed. Thou retaineſt thine anger for ever." This certainly makes a good ſenſe, is agreeable to the Hebrew, and gives great ſpirit to the following interjection: "Alas for me! inaſmuch as I wander in Meſech! as I dwell in the tents of Kedar!" That the tongue might readily be compared to ſuch ſharp arrows, we have ſeen above, and for the retention of fire, when otherwiſe it might ceaſe, vide Fragment, No. cxxviii.

9 H. SEAL-SKINS FOR COVERING. TAHASH. 492

AMONG thoſe inadvertent renderings, which, for want of better information in oriental natural hiſtory, have been adopted in our public tranſlation, that of "badgers' ſkins" for the covering of the tabernacle, Exod. xxv. 5. *et al.* and for ſhoes, Ezek. xvi. 10. has been liable to great exception. The badger is an inhabitant of cold countries, certainly not of Arabia, and is a ſcarce animal alſo: even where it breeds, as in England, who has ever ſeen, in the courſe of a life, ſkins enough to cover a trunk, much leſs a large tent; even ſuppoſing the ſkin was proper for that purpoſe? Whereas it appears by Exod. xxxv. 23. that ſeveral perſons in the Iſraelitiſh caravan had *Tahaſh* ſkins in their poſſeſſion at the ſame time, ſo that the animal could be no rarity. Neither, indeed, would the ſkin, if a rarity, have been placed on the outſide of the tabernacle, to defend the whole ſtructure.

The ancient verſions, for the moſt part, took the word *Tahaſh* to ſignify a colour, a violet colour, to which the rams' ſkins were dyed; and for this opinion Bochart contends: but the Rabbis inſiſt on its being an animal; and Aben Ezra thinks it to be of the bull kind: ſome animal which is *thick* and *fat*: and in this ſenſe the word appears to be the ſame as the Arabic *Dahaſh*, fat, oily.

The conjecture, then, of thoſe who refer the *Tahaſh* to the ſeal, is every way credible; as in our own iſland the ſeal is famous for its fat or oil, which, in default of whale oil, is uſed for ſimilar purpoſes. Moreover, ſeal-ſkins are uſed to cover trunks and boxes, to defend them from the weather; and as the ſkin of the *Tahaſh* was uſed for making ſhoes, Ezek. xvi. 10. ſo is the ſkin of the ſeal capable of being tanned into as good leather as calf-ſkin itſelf; and indeed I think is known in the leather trade by the name of dog's-ſkin.

It remains then to be proved that an animal, fit for the purpoſe, was eaſily procurable by the Iſraelites in the wilderneſs; and for this we ſhall quote Thevenot, p. 166, who, being at Tor, a port on the Red Sea, ſays, "But they could not furniſh me with any thing of a certain fiſh, which they call a SEA-MAN. [This name ſeems to have miſled Linnæus, who ranks it *homo marinus, trichekus*; but the ſkin of this fiſh is too hard and unpliable for our preſent purpoſes.] However, I got the hand of one ſince. THIS FISH IS TAKEN IN THE RED SEA, about little iſles, that are cloſe by Tor. It is a great ſtrong fiſh, and hath nothing extraordinary but two hands, which are indeed like the hands of a man, ſaving that the fingers are joined together with a ſkin like the foot of a gooſe; *but the ſkin of the fiſh is like the ſkin of the wild goat*, or *ſhamois*. When they ſpie that fiſh, they ſtrike him on the back with harping irons, as they do whales, and ſo kill him. *They uſe the ſkin of it for making bucklers, which are muſket proof*."

Whether this be a ſpecies of ſeal, I do not affirm, as nothing is ſaid of its coming aſhore: whereas the ſeal is amphibious; but I think it may be the *Tahaſh* of the Hebrews. Niebuhr ſays, p. 157, Fr. edit. "A merchant of *Abuſhahr*, called *Dahaſh*, that fiſh which the captains of Engliſh veſſels called *porpoiſe*, and the Germans *ſea-hog*, or *dolphin*. In my voyage from *Maſkat* to *Abuſhahr*, I ſaw a prodigious quantity together, near *Rás Muſſendom*, who all were going the ſame way, and ſeemed to ſwim with great vehemence."

I obſerve, on theſe teſtimonies, 1. That an animal is ſtill called *Dahaſh* in Arabia. 2. That it is very numerous. 3. That its ſkin is like that of a wild goat, or ſhamois, conſequently fit for being *dreſſed* and manufactured. 4. It is a *fat* fiſh, or elſe it could not require the harping iron, or be called the *porpoiſe*, which I ſuppoſe it reſembles, but is not truly that fiſh. 5. The ſkin is uſed for bucklers, and is muſket proof, which explains what Michaelis alludes to, when he ſays, quoting Rau [*Diſſertatio de iis quæ Iſraelitæ ex Arabia petierunt extruendo Tabernaculo*], that the ſkins of theſe animals were made into ſhoes, becauſe of their ſoftneſs; but they were uſed, alſo, to cover cabins, huts, &c. becauſe they were thought to be a protection againſt thunder.

I ſhall merely add, from a note of Buffon, which he quotes from *Charlevoix*, the uſes to which ſeal-ſkins may be applied. "Formerly a great quantity of ſeal-ſkins were made into muffs; but this faſhion is now over. Their chief uſe is now to cover trunks and boxes. When they are tanned, they have nearly the ſame grain as Morocco; they are not ſo fine, but they do not wrinkle ſo eaſily, and they keep their freſhneſs longer. Very good ſhoes and boots are made of them, which *effectually keep out water*. Seats alſo are covered with them, of which the covering outlaſts the wood." Theſe properties render ſeal-ſkins very fit to have covered the tabernacle; and Dr. Geddes is laudably correct in adopting this rendering.

91. SHADE ENJOYED IN THE EAST. 493

IT is a very cuſtomary and a very deſirable thing in the Eaſt, to eat under the ſhade of trees; and this ſituation the inhabitants ſeem to prefer, to taking their repaſt

paſt in their tents or dwellings: ſo De la Roque tells us, p. 203, "We did not arrive at the foot of the mountain till after ſunſet: and it was almoſt night when we entered the plain; but as it was full of villages, moſtly inhabited by Maronites, we entered into the firſt we came to, to paſs the night there. It was the prieſt of the place who wiſhed to receive us; he gave us a ſupper under the trees, before his little dwelling. As we were at table, there came by a ſtranger, wearing a white turban, who, after having ſaluted the company, ſet himſelf down to the table, without ceremony; ate with us during ſome time, and thus went away, repeating ſeveral times the name of God. They told us it was ſome traveller, who, no doubt, ſtood in need of refreſhment, and who had profited by the opportunity, according to the cuſtom of the Eaſt, which is to exerciſe hoſpitality at all times, and toward all perſons."

The reader will be pleaſed to ſee the ancient hoſpitality of the Eaſt ſtill maintained, and even the ſtranger profiting by an opportunity of ſupplying his wants. It reminds us of the gueſts of Abraham, Gen. chap. xviii. of the conduct of Job, chap. xxxi. 17. and eſpecially perhaps of that frankneſs with which the Apoſtles of Chriſt were to enter into any man's houſe after a ſalutation, and there to continue "eating and drinking ſuch things as were ſet before them." Luke, x. 7. Such behaviour would be conſidered as extremely intruſive, and indeed inſupportable, among ourſelves; but the cuſtoms of the Eaſt would qualify that, as they would many other cuſtoms, by local proprieties, on which we are incompetent to determine.

9 J. SAMIEL, OR HOT WIND. 494

WE had occaſion, in No. iv. to conſider ſome of the fatal effects of the *Samiel*, or *Simoom*; but though we found it was occaſionally fatal, yet we produced no inſtance of its fatal influence extending over any great ſpace of country, or deſtroying any great number of perſons. This deficiency may be partly ſupplied by the following information from Thevenot, Part II. p. 57: "This year, 1665, in the month of July, there died in *Baſſora*, of that wind called *Samiel*, FOUR THOUSAND people in three weeks' time."

If ſuch be the effect of this ſeemingly caſual viſitation, what might not the ſame fatal meteor produce, when invigorated and directed by an eſpecial agent of Providence?

9 K. OF SERPENT WORSHIP. 495

WHOEVER has conſidered the ſubject, though with but moderate attention, muſt have wondered at the very general, indeed the almoſt univerſal, ſpread of the worſhip of the ſerpent. The reflection has occaſionally been ſuggeſted by men of learning; yet no one has done juſtice to the inquiry: they have wiſhed for it, yet have declined to undertake it. It was our deſign to have entered ſomewhat freely into this ſubject; but time and place, with other conſiderations, not under our own control, forbid us.

The reader may have remarked, that among the eleven kinds of ſerpents enumerated in the article SERPENT in the Dictionary, the name of that which is uſually underſtood to have tempted Eve, does not occur. Is then *Nachaſh* (the name given to the tempter-ſerpent) a general term for this claſs of reptiles? or is it capable of ſome other meaning? and what is that meaning?

One ſhould have ſuppoſed that the whole brood of the ſerpent would have been execrated, and abhorred by all mankind; and that the mere propoſal to worſhip this reptile would have raiſed the deteſtation of the whole human race; but fact juſtifies us in ſaying, that no kind of worſhip has been more popular. How can we account for this?

Perhaps a diſſertation on this ſubject ſhould conſider, 1. The ſerpent as denoting or producing evil. 2. The ſerpent as denoting or producing good; which, contradictory as it may appear, yet is founded on fact. 3. The ſerpent as denoting a family or nation; and, 4. The ſerpent as denoting a being of ſupernatural powers. We ſhall juſt advert to theſe diſtinctions.

9 L. THE EVIL SERPENT. 496

The ſerpent tribe, poſſeſſing the moſt active powers of deſtruction in that venom which Providence has given them for their ſecurity, has been conſidered, as a ſource of evil, or as producing calamity. This is ſo well known, that we ſhall merely hint at inſtances. In India the deſtroying power, or death, is ſignified by the ſerpent. In claſſic antiquity, the giants who attempted to ſcale Heaven are figured as half ſerpents; and in the northern mythology, "*Lok*, the genius of evil, is ſtyled "the father of the great ſerpent; the father of death; the adverſary, the accuſer; the deceiver of the gods," &c. North. Antiq. vol. ii. p. 190. The reader will obſerve the coincidence of theſe titles with thoſe of the Satan of Scripture. As to the deſcriptions of the ſerpent in Scripture, they are notoriouſly applicable to a producer of evil.

9 M. THE GOOD SERPENT. 497

The ſerpent has always been admired for its motion: poſſeſſing neither hands nor feet, nor other exterior members adapted for making progreſs, ſuch as many animals enjoy, yet it is agile, ſpeedy, and even rapid in its action; it ſprings, leaps, and bounds, or climbs and glides, not merely with eaſe, but with alacrity. Solomon obſerves this, Prov. xxx. 19.; and others have equally remarked, and equally admired it. The ſerpent, alſo, ſheds its ſkin yearly, and ſeems, by the ſplendour of its colours, and the vivacity of its motions, to have acquired new life, after this mutation.

The ſerpent was domeſticated, and ſtill is, in a variety of inſtances, and in many places. At this day he ſecurely enters the dwellings of the natives of Eaſtern India; and the ladies of Weſtern Africa carry him in their boſoms. It is true, the ſerpent tribe is divided into thoſe which are harmleſs, and thoſe which are malignant; but the malignant in India, at leaſt, enjoy the ſame privileges as the harmleſs. Pauſanias ſays, "All the dragons [dragons are large ſerpents], and particularly that ſpecies which is of the cleareſt yellow, are eſteemed ſacred to Eſculapius, and are familiar with mankind." II. 28. Pliny alſo ſpeaks of the Eſculapian ſnake, which is commonly fed, and reſident in houſes, &c. xxix. 4. Eſculapius was adored in Epidaurus under the form of a ſerpent: under which form he is ſaid to have been brought to Rome, A. U. C. 463. Vide alſo Ovid, Met. xv. 630. Livy, lib. x. Val. Max. i. 8. Lampridius, in the life of Heliogabalus, writes, that the Egyptians had a ſmall ſerpent which they called *Agathodæmonas*, i. e. "good genius:" as Servius notes, on Virgil, Georg. III. Euſebius ſays the ſame of the Phenicians, Prep. i. 7. It is uſually thought that the *Agathodemon* of Egypt was named in Egyptian *Cneph*:

and the worſhip of *Cneph*, or *Cnephis*, or *Knuphis*, was very prevalent in that country. The Hebrew alſo has the ſame double meaning, ſince the word *Seraph* expreſſes a ſerpent, and a claſs of angels, repreſented as high in dignity, and benevolent in character: the miniſters of God for good to the ſons of men. *Iſaiah*, vi. 6.

9 N. OF THE SERPENT AS A NATION. 498

Among the firſt names which diſtinguiſhed mankind, were thoſe taken from creatures. The ox, the ſtag, the elk, the dog, &c. appear to me to be truly ancient deſignations of perſons, and afterwards of the families of thoſe perſons, as they deſcended in proceſs of time.

Among ſimilar names, that of "ſerpent" appears to have been adopted; and this not in a ſingle diſtrict only, but as well in the remote wilds of America as on the ſhores of the Indus, the Caſpian, or the Red Sea. Carver, in his Travels, gives us the mark (a long ſnake) of *Otohtongoomliſheaw*, which name ſignifies, ſays he, p. 380, "the great father of ſnakes." *Ottah* being in Engliſh, father; *tongoom*, great; and *liſheaw*, a ſnake.

If we transfer theſe ideas to the Eaſt, we find there *Ellopia*, the iſland of ſerpents. Rhodes had alſo the name *Ophiuſa*, the iſland that ſwarmed with ſerpents. Indeed Bochart thinks *Rhod*, a Syriac word for ſerpent, gave the name Rhodes. In Phrygia, and on the Helleſpont, dwelt *Ophiogeneis*, the ſerpent breed, who were ſaid to retain an affinity with ſerpents. Serpents alſo abounded in Tenos and Cyprus; and about Paphos was a kind of ſerpent with two legs. Crete was alſo famous for ſerpents:—and in ſhort the Athenians, the Bœotians, the Thebans, the Lacedemonians, all thought themſelves deſcended from ſerpents. Serpents drove out the inhabitants of Amyclea, in Italy, and ſettled in their room. Egypt was overrun with ſerpents, ſome of whom paſſed from thence to Syria, where they obtained the character of being harmleſs to the natives, but fatal to ſtrangers. Add to theſe notices from ancient authors the accounts of Mr. BRUCE, of a ſerpent who dwelt at Maſuah, in a ſhell; of a ſerpent nine miles long, &c. and we ſhall quickly perceive, that not a reptile ſerpent is intended, but a nation, a perſon, or a power.

This conſideration has a pretty ſtrong relation to part of the hiſtory of Moſes, as extant in Joſephus, who reports, that, before he had viſited his Hebrew brethren, and claimed kindred with them, Moſes had been general of the army of the king, and attacked the enemy unexpectedly, by leading his troops through a country of ſerpents—underſtand a people, confederate with the enemy—whom he defeated, and the whole of the hiſtory becomes credible.

Nothing is more common on the helmets of antiquity than ſerpents forming the creſt. We find the device of a ſerpent painted on the ſhields of the ancient heroes. We alſo read of a claſs of ſoldiers called *Draconarii*, from their enſign being a dragon; and our dragoon ſoldiers are ſo named from the French, *dragons*, ſoldiers which, together with an order of knighthood formerly extant in France, derived their title from inſignia of the ſerpent.

Mr. BRUCE, as we obſerved, mentions ſerpents dwelling at Maſuah, in a ſhell, which agrees with what Captain WILFORD informs us, from the Indian *Puranas*, that on the ſhores of the Red Sea was an iſland called *Sancha-Naga*. *Sancha* means a ſea-ſhell, or the large *buccinum*. *Naga* means a ſerpent. *Sancha-Naga* then means the ſerpent who dwells in a ſhell. "The royal ſnake reſided in the capital city, named *Cottini*." "The *nagas* are large ſerpents, in the language of *mythology*."

" The king of ſerpents formerly reigned in *Chacra-Giri*, a mountain very far to the eaſtward." Aſiat. Reſ. vol. ii. p. 106. But the word *Nagas* is taken alſo in another acceptation, in the *Puranas*, which deſcribe (mythologically) the *Nagaſhes* as alſo evil angels, and hurtful to mankind: or, as ſome expreſs it, " Serpents are in India an order of angels, but in general of a malignant character." We have alſo a hiſtory of ſerpents contending with man in innocence, about the *amreeta*, or liquor which conferred immortality: Vide Roger on the Bramins, quoted in Maurice, Hiſt. Indoſt. vol. i. p. 490. 508: but whether theſe identical ſerpents are called in Sanſcrit *Nagaſh*, I have not aſcertained: if they are, is this the ſame word as the Hebrew *Nachaſh*, which alſo ſignifies ſerpent? May the Hebrew word ſignify, as well as ſerpent, an order of angels alſo? We know this is true with regard to the word *Seraph*, but has the word *Nachaſh* the ſame duplicity?

[I very much ſuſpect, that great aſſiſtance may be derived from ancient words preſerved in the Sanſcrit books, toward determining the import of ſeveral words which occur in our Hebrew Bibles. This is not a place to enlarge on this idea; but what if *Nachaſh*, *Shiloh*, *Selah*, and others, which perplex us, not to ſay *Golgotha*, *Aceldama*, &c. in the New Teſtament; ſome of which I find mentioned, as I think, in the *Puranas*, ſhould be words derived from the Chaldee, and preſerved as well in the Eaſt as in the Weſt?]

By theſe hints we perceive, that the ſerpent has been acknowledged under the contradictory characters of a promoter of good, and a promoter of evil; as the inſignia of a family, of a nation, and of a power; political and military; to which we muſt add, mythological and religious, i. e. of a rank of beings ſuperior to man. To endeavour to account for theſe differences, would lead us too far; neither indeed does our preſent ſubject require any further proof than merely that of the fact.

We ought not, however, to quit this ſubject, without remarking the ſalutary office which the ſerpent is ſaid to have performed to thoſe of mankind, who were preſerved from the deluge, concerning which we read (vide No. xx. p. 41), " When the ſhip ſhall be agitated by an impetuous wind, thou ſhalt faſten it with a large ſea-ſerpent on my horn, for I will be near thee; drawing the veſſel with thee, and thine attendants." " The king tied the ſhip with a cable made of a vaſt ſerpent." Surely this ſea-ſerpent well deſerved to be commemorated by the name of *Soter*, Saviour! among the deſcendants of the great patriarch.

But the ſerpent alſo, in the ſymbols of antiquity, denoted the year, which may be ſaid to revolve on itſelf, and to return into itſelf. Now this perhaps might be taken from obſerving the ſtation in the heavens of the great celeſtial ſerpent; or what we call the milky way (for this is moſt likely to be the ancient ſerpent, though others are ſince formed in the heavens), which, running from north to ſouth, and croſſing the ſolſtitial points, ſeems to encircle the heavens, to divide them into parts, and to mark ſummer and winter. Shall I be permitted to fancy, alſo, that Noah paid great attention to this conſtellation, when he entered, or when he quitted his ark? Conſidering theſe principles in union, can we wonder the worſhip of the ſerpent was extenſive?

Theſe circumſtances lead us to a glimpſe of thoſe notions which influenced certain ſects of heretics among Chriſtians, who worſhipped the ſerpent; of the clamours and rejoicings of thoſe crowned with ſerpents, who, in the orgies of Bacchus, roared out *Eva, Eva* (which leads us to differ from Clemens Alexandrinus, and Mr. Parkhurſt and Mr. Bryant, too); of thoſe who initiated into the myſteries of Jupiter Sabazius, by letting a ſerpent ſlip down the boſom of the perſon initiated, and taking him out below; of the ſacred tiaras crowned with ſerpents, and of the *Pſylli*, or devourers of living ſerpents, who ſtill, as Savary relates, practiſe their mad feats in Egypt. There are many more examples, to explain which theſe principles may be uſeful; but our preſent reference is to the different character of the ſerpent in Scripture, alſo, to which we now direct our attention.

That Scripture uſually conſiders the ſerpent under an evil deſignation, is admitted; but poſſibly thoſe embarraſſments, which have ariſen from the hiſtory of the brazen ſerpent in the wilderneſs, might be removed, by accepting the benevolent character of the ſerpent. Why muſt his malignant powers be preſented to us, when conſidering this inſtance of ſanative virtue? Why ſhould Iſrael be prohibited from conſidering him (ſymbolically) in the ſame light as other nations then and afterwards did? Why ſhould he not be *Soter*, Saviour, to them, on this occaſion (ſymbolically) as well as to Gentiles? Why may not Moſes adopt the favourable view of this reptile, as well as the unfavourable? did not all antiquity do the ſame? And if all antiquity did ſo, why ſhould we be ſtartled at it? I know well, that when, preſſed by enemies to revelation, to explain how the ſerpent, the very eſſence of evil, could, on this occaſion, be connected with the idea of reſtoration, Chriſtian divines have given various anſwers, all of which may be proper; nor are they ſuperſeded by this favourable reference of the ſymbol: or this *diſtinction* between the ſerpents.

If the favourable reference of the ſymbol of the ſerpent, or even if the indifferent (the not evil) reference of the ſymbol of the ſerpent in the wilderneſs can be admitted, then we may perceive ſtill greater propriety in our Lord's alluſion to this hiſtory than we have heretofore been aware of. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of Man be lifted up"—add, "And I, if I be lifted up, will draw ALL men to me"—meaning, "they ſhall look unto me, and be ſaved, all the ends of the earth." Not merely the Jewiſh nation, to whom, in one inſtance, the ſymbolic ſerpent proved ſalutary, but the Gentiles alſo; ALL men; thoſe who have been uſed to conſider the ſerpent as a good genius, who have adopted it as their enſign and diſtinction, they ſhall in future "look to me and be ſaved." My wiſh is to diſmiſs every idea of reference to the ſerpent of Eden, when conſidering the nature of the ſymbolical ſerpent in the wilderneſs. As I think they are totally irrelative, and that it is unwiſe to confound them, and that, as they are called by two diſtinct words in the original Hebrew, it is very likely that two diſtinct natures are meant by them. The *Nachaſh* of Geneſis is certainly not the *Seraph* of Numbers. The latter is—good ſerpent, good angel. Is the former—evil ſerpent, evil angel?

EXPLANATION OF THE PLATES. PLATE I.

OF THE EVIL SERPENT.

No. 1. Hercules deſtroying the hydra, or famous ſerpent, which had many heads, and heads too which revived after being ſlain, till they were ſubdued by fire. This hydra is remarkable for having a body ſomewhat like a woman, and woman's breaſts; though all the reſt of her figure is ſerpentine. I think this leads us pretty plainly to conſider this hydra as emblematical.

No. 2. Repreſents Hercules ſlaying, by beating with his club, a woman whoſe lower parts are compoſed of ſerpents. Now if Hercules be taken for a virtuous deſtroyer of vice, it will follow that theſe perſons whom he deſtroys, in theſe inſtances, are vicious; conſequently theſe ſerpents allude to the evil principle; and if the half ſerpents, giants, who attempted to ſcale heaven, may allegorize impiety, ambition, turbulence, pride, &c.; this woman ending in ſerpents, may denote laſciviouſneſs, fair in promiſe, but deſtructive in the event; like this figure, who, could her lower parts be concealed, might tempt like a ſiren. N.B. If the hydra may denote the numerous train of evils, corruptions, &c. which attend female depravity, then we may perceive, under theſe allegories, indications of thoſe evils, which never could have eſcaped the notice of any obſervers of human life.

No. 3. May perhaps be explained on the ſame principles. It repreſents a woman thrown from an elevation, and changed during her fall into a ſerpent.

I am aware, that certain hiſtories are attached to theſe repreſentations; but all I am concerned with at preſent is, to ſhew that the ſerpent was conſidered as an evil and impious principle, or that the figure of a ſerpent was emblematical of evil.

No. 4. Shews an Emperor darting his javelin at a ſerpent, who riſes in reſiſtance againſt him. This ſerpent, no doubt, muſt denote an enemy, as well perſonal as political.

No. 5. Shews an Emperor who has obtained a victory, and a victory by which he has had the good fortune to trample a ſerpent under his feet. We ſee that he treads with his right foot on the head of this ſerpent, and thereby triumphantly cruſhes it, how venomous ſoever it may be.

OF THE BENEVOLENT SERPENT.

No. 6, 7. The myſterious trunk, coffer, or baſket, may be juſtly reckoned among the moſt remarkable and ſacred inſtruments of worſhip, which formed part of the pomp of the proceſſional ceremonies in the heathen world. This was held ſo ſacred, that it was not publicly expoſed to view, or publicly opened, but was reſerved for the inſpection of the initiated, the fully initiated only. The ſubject would require a diſſertation; and indeed it has been conſidered, more or leſs, by thoſe who have written on the nature of the ark of the teſtimony, among the Hebrews. We do not enter on this ſubject at preſent, but merely call the attention of the reader to what this myſtical ark was underſtood to contain—a ſerpent! One of theſe medals ſhews a ſerpent entering this baſket; the other ſhews a ſerpent quitting this reſidence.—Now as this muſt needs be a ſacred ſerpent, we can hardly conſider it otherwiſe than as the *agathodæmon*, or good genius. This then was the god they worſhipped! as the apocryphal Daniel is repreſented as exclaiming, when he had deſtroyed the ſerpent idol of Babylon. And we obſerve, by the bye, that theſe repreſentations may be taken as coincident with that hiſtory; which, though apocryphal, is probably not far from the truth, in this part of the hiſtory.

No. 8. Is a ſerpent, wound around a cornucopia, or horn of plenty, as if he were the good genius who had beſtowed thoſe plentiful crops which fill this horn. He ſeems to be the power to whom this abundant harveſt is referred.

No. 9. A ſerpent twiſting itſelf round a ſtaff, *i. e.* of Eſculapius, with the motto SOTER, Saviour. Now whether this motto refer to Eſculapius, or to the ſerpent, it equally denotes a good genius, a protecting, favouring, ſalutary, principle.

No. 10. Is a very cuſtomary repreſentation of a thankſgiving to Health and Eſculapius, after recovery from ſevere illneſs. We ſee here Eſculapius with his rod, around which a ſerpent twines, as uſual; alſo a ſerpent receiving food out of a patera, as an acknowledgment of ſervices received. The little god Teleſphorus, who is always well clad, comes in for his ſhare alſo of the gratitude; and is not leſs honourable, becauſe he follows Eſculapius and Hygeia, the phyſician and health, as careful clothing ſhould always follow a ſtate of convaleſcence. The reader will particularly attend to the action of feeding a ſerpent, as denoting an expreſſion of gratitude.

No. 11. I have elſewhere conſidered the *Cneph*, or good genius of the Egyptians, as ſymbolizing deceaſed paternal protection, a power to which requeſts for proſperity were addreſſed, and which was ſuppoſed to ſhed a benign influence over its deſcendants. Apply this idea in explanation of this Number, which, I ſuppoſe, repreſents a woman feeding a ſnake, in honour of a departed friend, whoſe repreſentation (or *manes*, ſo to ſpeak) is raiſed on the top of the tree. Whether this friend was her huſband or her father, does not appear; but that he was a ſoldier, and probably fell in battle, is inſinuated by the helmet and ſhield placed at the foot of the tree where he appears. [Of expected re-appearances of the dead, there are ſome curious inſtances in antiquity.]

No. 12. Is, as I apprehend, Socrates, worſhipping his good genius. It is well known that this philoſopher ſpake of an *agatho-dæmon*, which was his conſtant companion, which gave him advice, kept him from evil, and did him many important ſervices. It has been thought that this demon was his conſcience, which did not fail, on proper occaſions, to criminate or to applaud him, according to his conduct. Perhaps this gem inſinuates, that it was the inſtruction, education, information, he had derived from ſome departed friend; for we have on the top of this column the *manes* or reſemblance of the departed. Socrates alſo holds in his hands the caduceus of Mercury, the god of the dead: but what is moſt to our purpoſe, is the ſerpent, the good genius which is repreſented on the column. This ſeems to be ſo connected with the *manes* and the column, as to receive at leaſt a ſhare of the veneration implied in the action. It reſults, upon the whole, that the ſerpent denotes the *agatho-dæmon*, or good genius of the worſhipper.

No. 13. Shews the two heads of Janus, ſeparated by a kind of column, or altar, around which a ſerpent twines, and raiſes itſelf above the whole. We have formerly conſidered Janus as alluſive to the patriarch Noah, who looked backwards on a world deſtroyed, and forwards on a world renewed; but what connexion has the ſerpent with Noah? Perhaps this queſtion is anſwered by what we have ſaid on the ſea-ſerpent, which contributed to preſerve the ark during the deluge.

No. 14. Is a deciſive evidence that the ſerpent was the genius of a place; for ſo reads the inſcription, *Genius hujus loci*; and if the following word be *montis*, it agrees with ideas elſewhere recorded, of mountain ſerpents; ſerpents which eſpecially delighted in high ſituations. But this ſerpent glides around an altar, in order to reach what food may be upon it; and the food which it is eating is a fig. This is, I preſume, according to the nature of this claſs of reptiles. From a picture found in Herculaneum.

No. 15. Is part of a deſign found in Herculaneum, repreſenting two ſerpents eating each an egg from off an altar, where, no doubt, this food was conſecrated to them. This ſhews the nature of the treatment theſe reptiles received in antiquity, among the Greeks and Romans, as they do at this day in India, and elſewhere. It may alſo correct the ſentiment of Montfaucon, who thinks two ſerpents, which ſeem to be devouring the ſame egg, are the two genii of good and evil, ſtruggling for the dominion of the mundane egg, the world: a forced conſtruction, which I am ſorry to ſee in a late writer.

PLATE II. SERPENTS' HEAD.

WE have ſpoken generally of the ſerpent tribe, in what we have now been conſidering; but we ought not to diſmiſs this ſubject without inveſtigating more particularly the natural conformation of thoſe parts which are the ſeat of their poiſon, as alluded to in Scripture. For this purpoſe we have offered, in No. 1. the head of a rattle-ſnake, in which the poiſonous fangs appear raiſed, and projecting from the roof of the mouth. Theſe fangs, in a ſtate of reſt, are folded down cloſe on the part to which they adhere, and from which they riſe; but when in a ſtate of irritation, they ſtart up, and preſent their ſharp points, for the purpoſe of biting whatever they attack. Theſe are thought to be the “ cheek teeth” of Pſalm lxviii. 6.

No. 2. Shews the bones of the ſame head, and the articulation of that of the upper jaw. The under jaw ſhews the natural teeth of the ſerpent, by which it is enabled to hold its prey, &c. The upper jaw ſhews thoſe formidable fangs, whoſe poiſon is rapid deſtruction to life.

No. 3. The fangs ſhewn at large, and pretty nearly of their natural ſize. The venom paſſes from the bag which contains it, down a ſlit in the tooth, and iſſues from the ſmall crevice which is at the point of the tooth into the wound which the fang has made. The venom is ſecreted by glands, which form a collection of it, at the root of the fang. N. B. This ſhews how *head* is ſynonymous with *poiſon*; as in *Heb.*

No. 4. 5. Are two figures very common in India, repreſenting an Indian deity, *Chriſhna*, in the act of ſuffering under the attacks of a mortal ſerpent, being infolded by him in his convolutions, ſo that he cannot eſcape; while the ſerpent bites him in the foot. The other figure ſhews *Chriſhna* triumphant over this ſerpent, and cruſhing him, by trampling on his head. The queſtion is, whether there may be, in theſe two figures, any reference, however perverted or obſcure, to the great firſt promiſe, that the ſeed of the woman, though bruiſed by the ſerpent in the heel, yet ſhould break the ſerpent's head. As a natural ſerpent is certainly not the ſubject of this threatening, it would be agreeable to know what this emblematic ſerpent ſignified. I think it clear, that this ſerpent implied a principle of evil; but was that evil natural or moral, or natural evil coincident with moral?—For inſtance, death is a natural evil; a perſon ſtung by a ſerpent, dies; but may death be cruſhed in its turn? May death, though a natural evil, and though generally inevitable, yet meet with one who ſhall triumph over it? ſhall indeed ſubmit to it, as it were, in his heel, the extremity of his perſon, but, in return, ſhall deſtroy the power of death; “ and death itſelf ſhall die.” Or, is this ſerpent deſcriptive of moral evil? by which, whoever converſes with men, even a deity (*Chriſhna*), muſt expect to be attacked, but over which he ſhall triumph. Or, is this ſerpent the type of ſome power, which has indeed the power of death, which has brought “ death into the world, and all our woe;” which extends moral evil, alſo, that it may introduce death, and which promotes the empire of theſe united principles, death and ſin? If this be what is ſuggeſted in the emblem of this ſerpent, then we may do well to conſider, whether theſe figures be not references to that great promiſe, from whence ariſe all our hopes as immortals, and all our expectations as Chriſtians.

No. 6. Is the head of the *Naja* of the Indians, the *Cobra da capello* of the Portugueze, which is a moſt fatal ſerpent. It appears that this is the ſerpent with which the figures below are engaged; and it ſeems to have been choſen as an emblem, becauſe the mark on its neck decidedly diſtinguiſhes it from all other ſerpents; while its highly exalted venom is ſo perfectly well known, that, to denote inevitable death, no animal more expreſſive, if equally expreſſive, could be ſelected.

Fragment, No. I.

Dr. Geddes, in his Critical Remarks, which accompany his new tranſlation of the Bible, has done me the honour to call the idea, ſtarted in the firſt number of theſe Fragments, that *chemuſhim* might mean *officers*, or *officered*, rather than *in battle array*, " a fanciful and ill-ſupported hypotheſis." He alſo ſays, it appears to him to be a *frivolous* objection, " that the Iſraelites could not *generally* have procured arms, becauſe Pharaoh was not ſuch a fool as to truſt them," &c. He then ſays, " if they had no arms when they came from Egypt, where found they thoſe with which they ſo ſoon after fought and defeated the Amalekites?" Exod. xvii. 9. If the Doctor had given a more rational interpretation to the word, he would have ſaved me the preſent trouble; and as I do not wiſh to adopt the Doctor's *rides, et licet rideas*, or " to give any *fancy* to be laughed at," I ſhall attempt again to ſupport this " fanciful hypotheſis."

The word occurs but in four places (as it is generally underſtood)—Exod. xiii. 18. Joſh. i. 14. iv. 12. Judg. vii. 11. I mean to examine this laſt paſſage more particularly, as it will, I think, juſtify what may be ſaid on the others.

And Gideon went down to the army of the Midianites, he and Phurath his ſervant [*aid-de-camp*], to קצה החמשים, *kejah he chemuſhim—a party of the officers* who were in the camp.... Gideon came, and behold a *chief* [man] was telling a dream to his fellow, and ſaid, Behold, a roll of barley bread tumbled into the camp, and advanced unto *the* [general's] *tent*, and overturned it," &c.

Obſerve, 1. That he *Ahel*, the tent, is properly deſcriptive of a public tent, or tent of magnitude and importance; not *a* tent, *i. e.* a private tent (as in our tranſlation), but *the* tent, the moſt conſpicuous tent: for the dream evidently refers to the total rout of the army: but many *a* tent of the lower claſſes might have been overturned; yet the army might have eſcaped entire deſtruction. Moreover, if this was the tent of the kings, we ſee the completion of the dream in the deaths of Zebah and Zalmunnah. Vide No. ccvi. p. 27.

2. A *chief* man. I have taken the word *man*, put abſolutely, for *chief*, in No. cclxv. p. 168, the hiſtory of the tower of Babel, where it ſeems neceſſary: and again, in Solomon's Song, p. 122, where alſo it ſeems neceſſary: and I do the ſame here, becauſe the dream of a common ſoldier [conſider what a common ſoldier is in the Eaſt] is by no means comparable in its ſuppoſable effect on the mind of Gideon, to that of an officer. Nor is the fearful ſentiment, expecting defeat and overthrow, expreſſed by his fellow, equal in the lips of a mere ſoldier, to what it would be in thoſe of an officer. Moreover, an officer is moſt likely to have *the* tent uppermoſt in his thoughts.

3. As to rendering *kejah*—ſome, or a *party*, obſerve, it is ſo rendered, 1 Kings, xii. 31. xiii. 33. He made prieſts of *ſome*, *i. e.* a party—of the people [*ſome* of the loweſt of the people, C.T.]; LXX. *a party*, μερος τι, *ſome part*. The word occurs alſo, Gen. xvii. 2.

“And Joſeph took *ſome* of his brethren, even *five* men:” here we have both words *kejah* and *chemuſh*: and I *query*, whether we ſhould not underſtand the paſſage thus: And Joſeph took a company—portion—*party* of the chief leaders—principals (*q.* officers) of his brethren, and introduced them before Pharaoh. This ſeems to be perfectly agreeable to the occaſion; why he ſhould ſelect preciſely *five* perſons from among his brethren [unleſs this number might be *regular* and *ordinary* to a party], does not appear; but why he ſhould introduce a party of—the *principals* among them, common ſenſe may tell us, as they were to ſolicit a very great, perhaps a ſingular, favour from the monarch. Compare alſo Ezek. xxxiii. 2. *Heb.*

4. If I have been right in taking *man* for chief, it will follow, that *Chemuſhim* means *officers*: now under what pretences, or at what time, Gideon went down to the hoſt, we cannot poſitively determine (for that it was the ſame *night* in which he was directed to go, does not appear): but by the relation of a dream, which we ſuppoſe had happened during night, we may imagine it was in the morning. I, for my own part, always think of our famous king Alfred's viſit to the Daniſh camp, accompanied by his ſervant, when I read this hiſtory of Gideon.

So far, however, is apparent, that the hiſtory is cleared and improved, by ſuppoſing that Gideon drew his information from higher ſources than mere ſoldiery, *i.e.* from officers. If this be ſo, the other places where this word occurs will agree with our principle.

Joſh. i. 14. “You ſhall paſs over Jordan *officered*, before your brethren [*i. e. headed by*] all your mighty men of valour, and ſhall help them.” Or, if the reader prefer the old idea, “all your mighty men of valour ſhall paſs over, properly *officered*.” Either way the ſenſe is clear, and applicable to circumſtances. Chap. iv. 12. “Reuben, Gad, Manaſſeh, paſſed over properly *officered*, before Iſrael—about forty thouſand paſſed over.” As I think it may be doubted whether all theſe *forty thouſand* were *mighty men of valour* (which deſcriptive phraſe is here omitted), it ſhould ſeem that this character is rather applied to the *officers*, or leaders, than to the people, in the former paſſage.

Now if theſe paſſages have been fairly illuſtrated, as I believe, it will follow that we riſk nothing in taking the word *Chemuſhim* to ſignify leaders or *officers* in Exodus, xiii. 18. “And the children of Iſrael went up properly officered, under appointed principals—leaders, chiefs, out of the land of Egypt:” which, as it is preciſely what was meant to be affirmed in our former FRAGMENT, and what the nature of the caſe abſolutely requires, and what the book of Numbers ſpecifically treats of at large, may be taken (I preſume to think, without vanity) as not “that fanciful and ill-ſupported hypotheſis,” which Dr. GEDDES has been pleaſed to call it.

Dr. GEDDES further has erred, by miſquoting my words. I did not ſay the Iſraelites had NO arms: but they were not *generally* armed; and I marked the word *generally* in italics, for diſtinction, becauſe I knew that Moſes himſelf had been a general for the king, and therefore might have arms; and indeed how did he ſlay the Egyptian, Exod. ii. 12. if he had *no* arms? Moreover, that the Iſraelites, when in Egypt, had wars, and military expeditions, may be fairly inferred from the mourning “of Ephraim, many days, over his ſons, who were ſlain by the men of Gath, born in the land, becauſe they came down to take away their cattle.” 1 Chron. vii. 22. Underſtand this paſſage how you will, I think it implies fighting, and weapons.

But the Doctor aſks where the Iſraelites got the weapons with which they fought Amalek, chap. xvii. 9.? I anſwer, partly from ſuch as they had been allowed to procure, occaſionally, in Egypt; but chiefly, I ſuppoſe, from thoſe ſpoils of the drowned

Egyptians, whom they ſaw dead on the ſea ſhore, chap. xiv. 30. and yet, after all, there were not enough to arm the whole multitude, but a *choſen body* was deſtined to attack their enemies.

FRAGMENT, NO. XIX. p. 38.

The nick-name, which *Charma (Ham)* acquired from having *laughed* at his father, *Satyavrata*, when intoxicated, was *Háſyaſila*, or the laugher; and his deſcendants were called *Háſyaſilas*, in Sanſcrit, by which are underſtood the African negroes, or the Ethiopians. Captain Wilford, on Egypt, &c. *Aſiat. Reſ.* I do not perceive, in this appellation, any traces reducible to Hebrew etymology.

NUMBER CLI.

There is an error in ſaying, No. cli. p. 119, that " Daniel is the firſt prophet who gives dates *forward* to following times." It is true that Daniel is the firſt who ſeems to have calculated time *ſyſtematically*, and to have combined years, &c. into a confirmed and regular ſeries; but Daniel himſelf had learned from the books of Jeremiah, that the captivity was to laſt ſeventy years, which, in Jeremiah, was a date *forward*. Iſaiah alſo ſays, Within threeſcore and two years, ſhall Ephraim be broken, which is a date *forward*; and even ſo early as Abraham, *four generations* are mentioned, which certainly is a calculation of time carried *forward*. The reader, therefore, will excuſe this ſlip, and accept the writer's meaning, *i. e.* that Daniel ſeems to look forward more *preciſely*, more *ſyſtematically*, than the other prophets.

NUMBER CLVII.

Notwithſtanding I ventured to propoſe the compariſon of a bride on horſeback to an officer of horſe, and have applied this to the bride of Solomon, No. clvii. p. 147, and Solomon's Song, firſt day, Eclogue II.; and notwithſtanding it might be confirmed by a marriage proceſſion in Chardin, where we ſee ſeveral women on horſeback; yet, on the other ſide, we ought to obſerve, 1. That the princeſs certainly did not travel all the way from Egypt on horſeback. 2. Nor is it likely ſhe ſhould quit her carriage for a horſe, to make an entry into Jeruſalem; from which it will reſult, 3. That Solomon could hardly have ſeen his bride riding on a horſe; to which add, 4. That the horſes of Egypt are covered with ornaments of jewels, rubies, pearls, gold, &c.; ſo that in a poem where ſo many compliments are paid to dreſs, it may be thought no miſapplication of politeneſs to refer the general appearance of this lady to a troop of brightly decorated horſe among the guards of her royal father. Conſidering the eſteem in which horſes are held in Egypt, and throughout the Eaſt, the pomp of Pharaoh, and the ſplendour of ſuch accoutrements, this may be no ill compliment; at leaſt it is as graceful as the compariſon of the lady herſelf to a horſe, as uſually underſtood; and perhaps what the anſwerers to this remark propoſe to make, " golden bands with ſpotted edges of ſilver," may be alluſions to ſome of thoſe trappings, which, though not uſed among ourſelves, are an occaſion of great expenſe, and are eſteemed extremely magnificent, ſo as never to be omitted in the Eaſt.

VINDICATION OF THE PROPOSED ARRANGEMENT OF SOLOMON'S SONG.

THE ſoregoing numbers were in the hands of the printer, when my publiſher tranſmitted to me Mr. WILLIAMS's " New Tranſlation of Solomon's Song, with Notes, and a Commentary." That gentleman obſerves, in his preface, that he " had adopted ſome ideas, and controverted others, of the EDITOR of CALMET." My information leads me to believe that Mr. W.'s work has been under his conſideration little ſhort of five and twenty years; and beſides, it has had the advantage of having been circulated among his friends in a previous edition. I am pleaſed, therefore, to find, upon the whole, that the arrangement of his verſion is conſiderably ſimilar to that propoſed by the editor of CALMET, and that the corrections it has undergone have contributed to increaſe that ſimilarity.

As truth is the object of our reſearches, Mr. W. will excuſe a vindication of ſome particulars in my own arrangement, and a correction of a miſtake or two in himſelf. He has qualified me as *learned* and *ingenious*; and I beg leave to return the compliment, not even excepting thoſe points on which we differ.

Mr. W. has ſeen the propriety of arranging the eclogues into *morning* and *evening*; but his firſt evening (which is the *firſt* interview after the nuptials, of thoſe who ſuppoſe, as he does, the marriage to be completed) contains only *one* ſpeech by the bridegroom and *one* by the bride. We had called this interview, which is much longer in our arrangement, " diſtance itſelf," though placed before the marriage, when diſtance may claim propriety; but an interview after the marriage, ſo cold and ſo conciſe as this arrangement implies, if it might coincide with the climate of Greenland, is little adapted to the warmer regions of Egypt and Judea. It has alſo the effect of converting what we have thought was the *morning* of the ſecond day into an *evening*; ſo that the bridegroom ſolicits his bride to " ariſe and come away," the virgins deſire that " the foxes (jackals) ſhould be taken for them," and the ſpouſe wiſhes her " beloved to RETURN until the day breathe, and the ſhades flee away,"—in an *evening!* This ſuppoſes that jackals were taken by night, which may be true, though I do not recollect that Sampſon took his jackals by night; but certainly it forbids the rendering *foxes*; for what jolly fox-hunter would think of either evening or night, for ſuch an expedition? Moreover, as the bridegroom is preſent, how could he " RETURN until" any *future* time? and when does the day *breathe*, and the ſhadow flee away, as in the evening? [The ſame incorrectneſs of times appears in a previous paſſage, " his left hand *was under my head*"—time *paſt*; " I adjure you, O daughters of Jeruſalem"—time *preſent*.] This arrangement alſo prevents the bride from cloſing the firſt *evening* in the ſame manner as ſhe does the other evenings (which Mr. W. makes hereby ſometimes *morning*, ſometimes *evening*); whereas it ſhould ſeem evident, that the poet preſerves a correct uniformity in this particular: and this uniformity, I preſume to think, *eſtabliſhes* the arrangement propoſed by the editor of CALMET.

If the very firſt evening of Mr. W.'s arrangement be miſtaken, it muſt neceſſarily influence the ſucceeding diviſions of the poem; and the proof that it is miſtaken, we ſhall reſt on the effect of the foregoing remarks: not without obſerving, however, that again in the fourth evening, Mr. W. makes the bridegroom invite his bride,— " Come unto me from Lebanon—look from the top of Amana."—Was the bride *at* Lebanon, that he invites her to come *from* thence? Is evening the proper time to "*look from* Amana, from the dens of the lions, from the mountains of the leopards?" Mr. W. alſo ſuppoſes *two* dreams in this poem:—a *reverie* and a dream are alike in many reſpects, ſufficient at leaſt for the purpoſes of poetry; but the introduction of *two* dreams in one ſhort ſong, implies a ſad deficiency in variety.

Upon the whole, having ſeen no ſuperior advantages in Mr. W.'s arrangement, which ſhould induce its adoption, and having propoſed only our arrangement, with any "perſuaſion of correctneſs," while our verſion was open to "receive improvements from whoever is qualified to improve it," we ſhall now conſider a few paſſages of the verſion, and the "improvements" which they have received from Mr. W.

Chap. i. 7. Why ſhould I be as a *ſtranger* [*rover*. Ed. Calm.] Mr. W. notes—"If the original word [עטיה] be derived from the root [עט], to hurry or drive away, the ſenſe will be nearly that of our tranſlators—"one that turneth aſide," wandereth, or is driven away [על] *to*, *beyond*, or *among* the flocks of thy companions. So the *Targum*, *Kimchi*, *Dathe*, &c.

"But *Michaelis*, *Piſcator*, *Cocceius*, *Martinus*, &c. chooſe to follow the Septuagint, who have rendered it (περιβαλλομενη) *veiled*, [deriving it regularly from [עטה] to cover, veil, i. e. *caſt* ſomething *haſtily*, and looſely over a perſon;] the meaning will then be, 'Why ſhould I be overlooked, neglected, as if I was not one of the flock of thy companions, that is, one of thy wives?' The veil was alſo, in one caſe, a mark of widowhood, and in another of harlotry; it may therefore be explained, 'Why ſhould I appear as a widow, or an harlot, rather than be treated as a lawful wife'?" . . . . , On this ſubject,

It ſhould be remembered, that this lady was from Egypt. Suppoſe that her veil, &c. as in the caſe of Tamar [vide FRAGMENTS, No. clix. p. 155], was of a foreign make, it would follow, 1. That ſhe would appear to be a *foreigner*. 2. Being alone, as a *ſtraggling* foreigner; conſequently, 3. As one free to receive paramours. All theſe ideas are clearly implied in the hiſtory of Tamar; and the application of them to this paſſage accounts how the ſenſe of "turneth aſide," and the ſenſe of "veiled," run at laſt into the ſame. I have therefore adopted the word "*rover*," as implying, though covertly, a *looſe woman*. N. B. If this be juſt, the bride did not at this time wear her *radid*, or deep marriage-veil, conſequently ſhe had not yet been married.

Chap. ii. 1. "I am a roſe." Mr. W. inclines to read "roſe-*bud*." I would encourage him, by the elegant remark of Taſſo, "A lady's boſom reſembles the roſe-bud: it is the more admired the leſs it is [blown] expoſed." The ſame may ſafely be ſaid of the lady herſelf.

P. 224. "The dove is conſtant."—BUFFON tells a very different ſtory.

Chap. iv. 16. "Awake, O north wind, and come, O ſouth."

"If it were thought neceſſary to obviate the ſuppoſed abſurdity of calling on oppoſite winds to blow, it would be eaſily done by rendering the *vau*, as a disjunctive particle, OR, as it often is by our tranſlators.

"The learned *editor* of *Calmet* will not admit the ſouth wind at all in this ſcene. He ſays, 'In Judea, the heat of the ſouth wind would have ſuffocated the fragrancy of the garden.' In anſwer to which, it is ſufficient to quote an eaſtern poet in a ſtill warmer climate. 'O gale, ſcented with ſandal, who breatheſt love from the regions of the ſouth, be propitious.' Aſiat. Reſearch. vol. iii.

"The geographical ſituation of Judea will farther juſtify this interpretation.—Lebanon being on the north of Judea, the wind from that quarter would naturally bring with it ‘ the odour of Lebanon.’ On the ſouth is Arabia Petræa, and ſtill farther ſouth Arabia Felix. Egypt is ſituated weſt of Arabia, and Perſia to the eaſt. An old hiſtorian, quoted by Sir *W. Jones* [Eſſay on the Poetry of the Eaſterns] ſays, ‘ The air of Egypt ſometimes in ſummer is like any ſweet perſume, and ‘ almoſt ſuffocates the ſpirits, cauſed by the wind that brings the odours of the ‘ Arabian ſpices.’ Now as theſe odours are brought to Egypt, doubtleſs by the eaſt wind, ſo they would be carried to Judea by the ſouth, and to Perſia by the weſt or ſouth-weſt; in every direction, more or leſs, producing that exceſs of fragrancy that at times overpowers, even the natives, with its ſweetneſs.”

I muſt beg leave, in anſwer to all this, to obſerve, that by different ſituations of places the ſame wind is varied, even to oppoſite properties, and that our Lord ſpeaks of it as a notorious and popular obſervation in Judea, Luke, xii. 55. “ When ye ſee the *ſouth wind* blow, ye ſay there will be *heat*, and it cometh to paſs :” *καυσων, fervent, ſcorching heat* (vide Parkhurſt) ; which ſurely, if Parkhurſt be correct, that it is ſimilar to the deſtructive eaſt wind, muſt be ſatal to the fragrancy of a garden. This ſuperſedes the neceſſity of any reply to the disjunctive *vau* ; yet it ſeems odd enough that the bride ſhould firſt deſire the north wind to blow ; but if that refuſes, then ſhe ſolicits the ſouth wind to act as its ſubſtitute : could *either* be equally agreeable ?

Chap. v. 5. “ But my hands dropped myrrh, and my fingers liquid myrrh, on the handles of the lock.” Perſons, when dreaming, often find themſelves embarraſſed to perform the ſimpleſt of actions ; what they would do in an inſtant, if awake. I propoſe, therefore, to accept as the ſenſe of this paſſage, *q. d.* I took a great deal of pains to open the lock, but my hands and fingers were incapable of it ; they ſlipped and ſlided about as if the lock had been ſmeared over with an unguent, which eluded, by its ſlipperineſs, all my endeavours to graſp and to open it.

Chap. vi. 8. “ *There are* threeſcore queens, &c. ; or, as Mr. W. “ threeſcore queens *are they*,” &c. Does not this look very like a relative to an antecedent ? What is the ſtrict grammatical connexion of this verſe with the former ? let a critic not “ raſhly,” p. 300, inform us.

Chap. vi. 9. “ Awful as the ſtreamers.”

“ An ingenious critic has lately ſuggeſted, that a *comet* might poſſibly be intended, and quotes from *Richardſon* the following Arabian verſes :

> ‘ When I deſcribe your beauty, my thoughts are perplexed,
> ‘ Whether to compare it
> ‘ To the ſun, to the moon, or to the *wandering ſtar*.’

“ This wandering ſtar he ſuppoſes alſo to be a comet, as well as the ſtreamers in our text ; but both applications are doubtful, and particularly that of the ſacred writer ; and as the original term is plural, I ſhould rather refer it to the *aurora borealis*, as perfectly correſponding with the epithet ‘ awful’ or terrible, and as well deſcribing the ſplendour of the ſpouſe, and the awe inſpired by her majeſtic preſence.

“ As, however, I have not at hand evidence that this phenomenon is particularly obſervable in Judea, I have in the comment applied the paſſage to another object, which, if not ſo terrifying, is certainly not leſs ſublime and grand—the ſun ſetting behind a crimſon cloud, and gleaming between its interſtices.”

On this I obſerve, 1. That the idea of referring this wandering ſtar to a *comet*, is in Mr. Richardſon's verſion, who, I doubt not, had ſufficient authorities for it.

2. That as the tail of a comet has the greater reſemblance to the fire, &c. ſtreaming from the banner (fire-pot) carried along, I prefer that idea, on the whole; but, 3. I think Mr. W.'s hint at the *aurora borealis* is too ingenious to be loſt, and would therefore remind him, that as this phenomenon travels round the globe in between 500 and 600 years (I quote from recollection of early ſtudies), it muſt needs have been viſible, and noticed too, in Judea, in the courſe of its revolutions: and we have reaſon to refer many, if not moſt, of the meteors related in Joſephus, as appearing in the heavens previous to the deſtruction of Jeruſalem, to the properties and effects of the *aurora borealis*. That the meteors of heaven are connected with military ideas, appears from a couplet in Richardſon, p. 26. "Extempore of a Father, on learning that his two Sons were ſlain in Battle:

'Two bright meteors of war, fired by us, are already extinguiſhed,
'Whoſe ſplendour gave light to the nocturnal traveller."

Chap. vii. 3. "Thy body a heap of wheat, encompaſſed with lilies."

"The late *editor* of CALMET has ſuggeſted, that the compariſon here intended is that of the veſt (or *boddice)* faſtened with a girdle, to a ſheaf of wheat tied about with lilies. This is elegant and ingenious; but (ſuppoſing the ancients tied their wheat in ſheafs), the word here uſed (ערמת) is not a ſheaf, but a *heap* of *naked* wheat, or corn threſhed out. (See Parkhurſt in ערמת, and the texts there referred to.)

"The lilies which ſurround, or rather cover, this wheat, I would refer to a robe of fine linen, pure and white, embroidered perhaps with lilies, which were the moſt uſual ornaments of the Hebrews. When the corn was laid in heaps, I ſuppoſe a quantity of field lilies were thrown [Heb. *turned*] over it, to protect it from the birds: or rather perhaps as Mr. *Arthur Jackſon* ſuggeſts, in the manner of garlands, as a token of joy; and to this I ſuppoſe the alluſion in the text."

This paragraph ſeems to imply a doubt whether the *ancients* tied their wheat in ſheafs: As it appears by the Jewiſh coins that the *Jews* tied *their* wheat in ſheafs, I apprehend *that* may render the compariſon admiſſible; and the ſimilarity between a lady dreſſed in gold tiſſue, bound around by a girdle of ſilver tiſſue, to a ſheaf of yellow corn, tied up by a band of white lilies, may be ſeen ſufficiently on our plate. How many acres of lilies might be cultivated in Judea, to protect from the birds the corn which was produced by that country? Have we any proofs of *heaps* of corn being bordered or edged with lilies?

Page 319. "The late *editor* of *Calmet* takes *Aragamen* (ארגמן) for a proper name, like Carmel, and thinks it alludes to a particular manner of plaiting the hair, like the weaving of *Arech*, a city in Babylonia, ſuppoſed to be famous for its weaving manufactories. This, however, is all conjecture; and the interpretation of *Michaelis* and Bp. *Percy* is ſo much more elegant and ſimple, that I cannot help giving it in every reſpect the preference. 'The treſſes of thine head like the *porpura*' (or *murex)*, a *ſpiral* ſhell-fiſh, whence was extracted the famous purple dye of Tyre; meaning that the treſſes were tied up in a ſpiral or pyramidal form on the top, or at the back of the head, and probably the baſis of the nuptial crown. Something like this we ſee in the Chineſe, and other eaſtern dreſſes; the Hindoo women wear their hair commonly rolled up into a knot or bunch at the back of the head; not to ſay that our own ladies ſometimes roll up their treſſes in a manner not very diſſimilar."

The editor of Calmet does not always know what to take Aragamen for: in *ſome* places where it occurs, it ſeems to be diaper, or white calico; in ſome places, purple; in others, weaving, &c.

I fear I muſt remark on the verbal conſtruction of theſe paſſages, that a reader would conclude the "*late* editor of Calmet" had been diſmiſſed from his labours in this world of viciſſitude. No ſuch thing. If any reader feel an intereſt in his continuance here, he is ſtill continued, and ſtill grateful for that intereſt.

"This laſt clauſe has puzzled all the commentators, and cannot, perhaps, be rendered with certainty. The tranſlations are too various to be tranſcribed, and the conjectures of critics too bold to be adopted. There are alſo ſome various readings in the MSS. which only render the text more doubtful. After wearying myſelf in examining them, I have adopted what appears to me the beſt ſenſe, as well as the moſt faithful verſion of the text as it now ſtands, which runs more literally thus: 'Thy palate is as the beſt wine,' הולך לדודי למישרים, 'going to thoſe beloved for uprightneſſes; i. e. the wine which I ſend to thoſe whom I particularly eſteem for their virtues and integrity.' See chap. i. 4." . . . . . I am pleaſed to ſee the ſimilarity of our verſions on a paſſage heretofore very perplexing. Chap. vii. 8.

Williams. "Alſo thy mouth is as the beſt wine,
Which is ſent to thoſe whom I love, for their integrity."

Edit. Calmet. "Thy palate [*addreſs*] reſembles exquiſite wine, [*cordial*]
Going to be a love favour to *tried* integrities:
[*Or, to friends whoſe ſtaunch friendſhip has been often experienced.*]"

I have added, 6 N. 428, "I ſuſpect the bridegroom compliments himſelf." This ſuſpicion is not diminiſhed, by obſerving a remarkable coincidence in Pindar's ſeventh olympic ode; thus rendered by Mr. Weſt:—

"As when a father in the golden vaſe,
The pride and glory of his wealthy ſtores,
Bent his lov'd daughter's nuptial torch to grace,
The vineyard's purple dews profuſely pours;

"Then to his lips the foaming chalice rears,
With bleſſings hallow'd, and auſpicious vows,
And mingling with the draught tranſporting tears,
On the young bridegroom the rich gift beſtows;

"The precious earneſt of eſteem ſincere,
Of friendly union and connubial love;
The bridal train the ſacred pledge revere,
And round the youth in ſprightly meaſures move.

"He to his home the valued preſent bears,
The grace and ornament of future feaſts;
Where, as his father's bounty he declares,
Wonder ſhall ſeize the gratulating gueſt.

"Thus on the valiant, on the ſwift, and ſtrong,
Caſtalia's genuine nectar I beſtow———"

Here we obſerve, 1. The poet compares his praiſes to nectar. 2. To genuine nectar, *q.* "prime wine." 3. The bridegroom receives the gift, *i. e.* the chalice, and "the vineyard's purple dews," which it contains.

In the ſame manner I underſtand the advice of Heſiod, Works and Days, 490.

"When at your board your faithful friend you greet,
Without reſerve, and liberal be the treat:
To ſtint the wine, a frugal huſband ſhews,
When from the middle of the caſk it flows."

i. e. When your wine is in its prime condition, entertain a true friend with it freely. Do not ſpare it avariciouſly.

"DUDAIM, *mandrakes*: ſo the LXX. (who tranſlate דודאים, Μανδραγορας), Onkelos, and moſt critics and commentators. *Haſſelquiſt* (Voyages, p. 160) found a great number of theſe plants near Galilee, which were ripe in May, and, with other travellers and naturaliſts, deſcribes it as of a ſtrong nauſeous ſmell, and not good to eat; but then, as a Samaritan prieſt told Maundrell, they were ſuppoſed to help conception, by being laid under the bed. However, the editor of Calmet is confident that the *dudaim* were melons."

The editor of CALMET is not *confident* on the ſubject; but if he errs, he errs not alone: for that the *dudaim* were melons, has been the ſentiment of *Deuſingius*, who founds his opinion on the Arabic tranſlation of *dudaim* by *Luffah*, by which the Arabs underſtand not only the mandragora, but a kind of melon, according to *Ibn Baitar*. The Perſians alſo, he ſays, call this fruit *Deſtanbouie*, i. e. "perfume of the hands," becauſe they have a cuſtom of holding it in their hands, on account of its agreeable odour. The Syrians and Egyptians call it *Schemmaim*, or *Shemmamah*, according to Golius.

But obſerve, 1. That the word *dudaim* certainly ſignifies "woman's breaſt." 2. That they were ripe in wheat harveſt. 3. That they were of exquiſite fragrance, agreeable to which particulars is the information of LE BRUYN, vol. i. p. 164. At *Ankaer*, near the junction of the rivers *Kur* and *Aras*, early in September (the neareſt date is September 2. But how much *ſooner* they might be ripe, does not appear).—

"I here took notice alſo of a fruit they call *Chamama*, or *Breaſt of a Woman*, BECAUSE IT IS IN THAT SHAPE; it is very wholeſome, AND OF A VERY PLEASANT SCENT. It is not very unlike the white melons, but it is firmer, and nearly of the colour of the *China* orange; ſome of them are alſo of the ſame ſize, and the *Armenians* told me, they grow alſo at *Iſpahan*, where they are in great requeſt, *and where they carry them in the hand by way of noſegay*. Some of them are of the ſize of a ſmall melon, and ſpotted with red, yellow, and green; the ſeed of theſe is ſmall and white; there are others which are all red. *It is a grateful refreſhment*, which abounds in this country."

Now if theſe melons were plentiful in Meſopotamia, but rare in Judea, in the days of Reuben, who by chance found ſome, which he brought to his mother, we have diſcovered, I think, a *fruit* which bids fairer to be the true *dudaim*, than any "plant of a ſtrong nauſeous ſmell, and unfit for eating."

Chap. viii. 2. "Dr. *Hodgſon* and the *editor* of Calmet render *Talmudni* as the proper name of the queen's mother, though I conceive without ſufficient reaſon."

This is a remarkable miſtake: as the editor of Calmet *oppoſes* the notion of Dr. HODGSON, in p. 89, *Cont.*; and in his Arrangement expreſsly gives this word *Talmadni*, "Thou ſhouldeſt conduct me," to the bridegroom. Vide p. 100, and 6 R. 432.

P. 342. "As the original (איש) is equivocal, it may be rendered either diſtributively, each ('quiſque,' *Pagninus*), or emphatically 'the man' (LXX. ανηρ); *i. e.* as the editor of Calmet explains it, 'the tenant,' the principal or head *man*. I have preferred the former, becauſe I find it was common to divide theſe grounds into plantations of a thouſand vines, each worth a thouſand ſilverlings (Iſ. vii. 23.); and becauſe I conceive one of theſe would have been too inconſiderable for a royal vineyard."

Theſe "ſilverlings," then, are ſuppoſed to be "ſhekels, value 2*s.* 4*d.* each;" ſo that each vine, according to our author, was worth about half a crown annually, or 125*l.* the 1000. But we ought to obſerve, that the bride had only her *portion* of a royal vineyard; and this was *all* ſhe could transfer over to Solomon. What proportion her ſhare might bear to the whole is not ſaid, but only the revenue ſhe drew from it, as her individual property, is noticed; and that, no doubt, after all expenſes of cultivation were paid out of it. The paſſage in Iſaiah implies a plantation of prime cultivation and value: poſſibly rather better than common. N. B. The rendering of the LXX. who reſided in Egypt, has great weight, in reference to an Egyptian cuſtom.

If theſe remarks are read with the ſame temper as they are written, the cauſe of truth will be ſerved in conjunction with urbanity; and be it remembered, that to ſerve the cauſe of truth is an honour, which, I dare ſay, is conſciouſly enjoyed by Mr. Williams, and which long may he continue to enjoy.

……

I find myſelf *invited*, from ſeveral quarters, to give my opinion on the allegorical meaning of this poem. I ſhall only ſay in reply, that I wonder nobody has yet ſet in ſo ſtrong a light as it is capable of, the idea that this ſong may allegorize the union of the Jewiſh and Gentile churches. The Jewiſh church, in that view, would be the bridegroom, which, 1. Reſides at Jeruſalem. 2. Whoſe chief, and whoſe prolocutor, is the Meſſiah. 3. Whoſe dignity is ſuperior. The Gentile church would be, 1. From a diſtance. 2. New in this intimate relation. 3. Swarthy in ſome reſpects, yet fair in others. 4. Modeſt, yet affectionate, elegant, yet ruſtic. 5. Willing to yield obedience, property, &c. to her lord. 6. This union would naturally be referred to the days of the Meſſiah; but, 7. There would be many countries not directly informed of his coming; may theſe be the little ſiſter, not yet mature in perſon? And to cloſe the whole, 8. May the abſence of the Chief of the Jewiſh church, and the earneſt deſire of the Gentile church for his return, be any ways related to the actual ſtate of things?

9 P. APPENDIX. 500

LETTER from Sidney Smith, Eſq. now Sir Sidney, to his Father, John Smith, Eſq.

Dear Father, *Morocco, Jan.* 12, 1787.

YOU will no doubt be anxious to hear of my arrival at this place; an opportunity offers of a courier to-morrow; 'tis too long a land journey to ſend the heavy packet of anecdotes and adventures that I have begun for you; ſo I ſhall make this ſingle ſheet juſt to tell you thus far, that I am well, having had no ailment but ſuch as an exertion of a power you know has eaſily removed. *The heat of this place is beyond any thing I ever felt*, even in the Weſt Indies. In ſhort, I find I never felt heat or thirſt in reality, before this journey. *The mornings and evenings are cool, nay even cold*, from the vicinity of Mount Atlas; from whence we have a regular breeze, according to my favourite principle of winds. We were four days on the road, leaving Mogadore the 23d ult. eſcorted by an hundred horſe, commanded by the chief *Alcaid* of the black army, whom the Emperor ſent with three ſtandards, and a piece of artillery, by way of doing honour to the Engliſh, whom he has even ill-treated, till now, that he has taken it into his head to be afraid of us, as he knows that we have no enemies on our hands. We were accompanied out of town by the European conſuls, and merchants eſtabliſhed at Mogadore: *our dinner, under an olive-tree,* was an earneſt of the life we were to lead. Theſe gentlemen dined with us; and as there was a man of every nation in Europe, the jumble of languages, to which was added Arabic, to ſervants, made the moſt curious converſation I ever heard. As ſoon as we were quit of theſe, the only civilized beings in the country, I commenced ſavage, like the reſt, putting on the Mooriſh dreſs and turban. The white linen one is only worn by the *Hagi*, or pilgrims, who have been to Mecca; but as the other were ſtriped, I put on an Engliſh waiſtcoat-piece of blue and yellow ſtriped ſilk, which took the fancy of the Moors ſo much, that I am perſuaded they would be an acceptable article of commerce for that uſe, if ſent here. I was told by every body that the Moors were jealous of any body wearing their dreſs, and diſliked it, but I did not believe it, becauſe I could not ſuppoſe them to be exceptions to the reſt of mankind, who like being followed in any cuſtom, as it is certainly flattering to them. I found it as I expected; they were delighted with it; and we went very merrily together, I learning Arabic, and they taking pleaſure in teaching me, and were ſurpriſed that a Chriſtian had any ideas at all, ſince Mahomet was not his guardian angel. I was mounted on a fine Arabian horſe, that, on the lifting the right-hand, ſprung like an arrow out of a bow; and on the ſlighteſt touch of the rein, as ſuddenly ſtopped on his haunches. This they teach them, by means of a bit of a moſt cruel conſtruction. The whole exerciſe of the ſoldiers conſiſts in firing on full gallop, and then ſtopping ſuddenly with the muſket ſwung at arm's length over the head. They were mighty ſurpriſed that I could do that too; not conſidering that the horſe had the moſt difficult part to play, which he was already taught. The Moors are indolent, unleſs called on for ſome ſuch violent exertion as this.—They are ignorant, becauſe they have neither ſeen, read, or heard of any thing.—They are quick of apprehenſion; but all their cleverneſs, or rather cunning, is exerted in tricking and over-reaching whoever they have any dealings with. However, they have hearts, and I have found that the road to them is pretty near the ſame as that to other men's. The Imperial ſavage is the greateſt rogue of them all: his mode of receiving the tribute and homage of us, his European ſubjects (for I will call it no otherwiſe), is exaſperating to the laſt degree. I have more than once wiſhed for a ſeventy-four gun ſhip to knock the green tiles of his palace about his ears, which would bring him to his ſenſes with regard to us, ſooner than rolls of parchment, which, if they contain language, nobody dares interpret to him, for fear he ſhould be put in a paſſion; and then the heads of his loving ſubjects are not very ſecure on their ſhoulders. This being the caſe, 'tis worth while for one Engliſhman to learn the language, well enough at leaſt to prevent an interpreter deceiving him. Languages being my forte, I am hard at work. You would laugh if you ſaw me with my turban, whiſkers, and beard, *ſitting on a mat under an orange-tree, writing Arabic hieroglyphics, with a ſlit reed for a pen,* and ſurrounded by my inſtructors, who don't comprehend how a Chriſtian can learn, in half an hour, what has coſt them their whole lives. *Reading and writing is a diſtinct profeſſion here.* Thus I employ myſelf till I can once more have an opportunity of trying my pump.

Adieu, your affectionate Son,

W. S. S.

EXTRACTS

EXTRACTS FROM LETTERS OF A LATE EMINENT CRITIC.

My dear Friend,

..... YOU aſk me the ſignification of the word Morrow, whether it does not begin at twelve o'clock? It is not, perhaps, eaſy to give a ſatisfactory anſwer to this queſtion. I freely ſend you what occurs to me, but do not mean it as deciſive.

The word *Morrow*, as I ſuppoſe, denotes the next ſucceeding period of light, which commences a little before the riſing of the ſun, and is oppoſed to the preceding period of darkneſs, as day is to night. The Hebrew term *Meher*, or which is ſtill nearer to the true ſound, *Mewher*, rendered *Morrow*, ſignifies the exchange of one thing for another. Light was given inſtead of the preceding hours of darkneſs; during which, the ſpirit of God moved upon the face of the waters, Gen. i. 2. The idea of the Hebrews, under the word *Mewher*, may be further underſtood from the two following paſſages.—"And the people ſtood up all that day, and all night, and *all day on the* MORROW;" which phraſe our tranſlation renders *all the next day* (Numb. xi. 32.), as oppoſed to night. "But God prepared a worm *in the riſing of the dawn for the morrow*," or againſt the morrow, which is in our tranſlation, when the *morrow roſe the next day*, Jonah, iv. 7. This phraſe ſhews that the Hebrew *morrow* did not commence before the light. Now I conſider the Anglo Saxon *morrow* as derived from the Eaſtern *Mewher*; and as it is evident from *Tacitus* and *Julius Cæſar*, that both the Germans and the Gauls computed time in the manner of the Hebrews, and other Eaſtern nations, there is the greater reaſon for ſuppoſing, that our anceſtors uſed the word *morrow*, according to the idea of the Hebrew *Mewher*. *Sic condicunt*, ſays Tacitus, *nox ducere diem videter*. The Anglo-Saxon *to morgen*, our *to-morrow*, is found in the following paſſages, Exodus, vii. 15. viii. 23. xvi. 23. xvii. 9. xxxii. 5. xxxiv. 2. Numbers, xi. 18. Matthew, vi. 30. Luke, xiii. 32, 33, &c. The old Germans had their *morgen gabe*, *morgen gife*, *morgen jaube*, that is, *morrow gift*, the portion of goods which the new-married huſband gave to his wife the day after the nuptials. *Morgen deagung*, i. e. morrow *day geing (diluculum)*. They alſo uſed *morgen*, of the morning. The old Engliſh writers, and, if I miſtake not, Chaucer has it, morownginge. *To mergen—to merien—to merigen—to merne*—and *to morgen*, are all the ſame word. Hence, I doubt not, the Gothic verb *mergan*, to diſcover, *to divulge*, *to make known*.

My dear Friend,

Mrs. ————'s query muſt have the firſt place; *whether Jezebel painted, or only her eyelids?* I conſider Jezebel as painting her eyelids, in order to colour the eye itſelf. She might alſo tinge her eyebrows; but the ſacred hiſtorian does not mention her face; nor do I ſuppoſe that ſhe painted it. *Literally*, "ſhe trimmed her eyes with *pouck*;" *i. e. ſtibium*, or an impalpable powder of *lead* ore. Dr. Shaw tells us, that none of the Mooriſh ladies (many of whom, I doubt not, derive their original, as well as their cuſtoms, from Phenicia) think themſelves completely dreſſed till they have tinged their eyelids with *al kahol*, the *powder of ore*, which is done in this manner. They dip into the powder a ſmall bodkin of the thickneſs of a quill, and then draw it between their eyelids, over the ball of the eye. Thus a ſooty colour is communicated to the eye, which was thought a great addition to their beauty. This throws light on that ſtrong expreſſion of Jerem. iv. 30. "Though thou renteſt thine eyes with *pouk*." See alſo Ezek. xxiii. 40. Dr. Shaw ſuppoſes *Keren happuc*, i. e. the horn of *Pouk*, the name of Job's daughter, is relative to this practice. Its antiquity is undoubtedly great. It was a cuſtom among the Medes, Xenoph. *Cyropæd.* lib. i. ſect. 11. Aſtyages alſo painted his face. In Juvenal, ſat. ii. ver 94, 95, the eyebrows were adorned, and finely painted, and then the perſon *trementes attollens oculos*. See the whole paſſage.—Alſo, Shaw's Travels, page 229. Nat. Hiſt. of Barbary, chap. iii. ſect. 7.

I could wiſh my intelligent friends, when they read the Scriptures, to uſe the larger Oxford Bibles, and to attend particularly to the marginal references, and to the marginal *readings*, which are exactly literal, and therefore, I believe, always ſuggeſt the true ſenſe. Make a trial on 2 Kings, ix. 30.; and on the paſſages before quoted, from Jerem. and Ezek. This will be a means of conveying much valuable knowledge and true criticiſm. Try alſo as ſpecimens, Amos, iii. 6. Job, xxxiii. 27, 28.

MY DEAR FRIEND,

I cannot delay anſwering any queſtions of yours. But you have called my attention to a difficult paſſage. The term rendered *hunting* is a metaphorical expreſſion, borrowed from the action of a hunter, when he comes ſideways upon his game. Hence it ſignifies to watch along the ſide of a perſon, with a view of engaging or *decoying*: and indeed this laſt term will expreſs the prophet's meaning. I ſuppoſe the pillows here mentioned to be nearly the ſame with the *lectiſternia pulvinaria* of ancient idolaters. Theſe the Weſtern nations placed in temples and religious houſes; but the Eaſtern idolaters placed them in gardens and groves; not being always ſo fond of *temples*. Perhaps they might be under tents. The word rendered *arm-holes* denotes the ſides, or all the parts of the body lying under the arm, and is put for the ſides. I will endeavour to give you the prophet's words literally.

Ver. 18. Woe to them ſewing pillows for all ſides, under the arm, and making veils, or coverings for the head, of every ſtature or height, to decoy ſouls! will ye decoy the ſouls of my people? and the ſouls, with yours, will ye keep alive? Ver. 20. Wherefore, thus ſaith the Lord Jehovah, I am againſt your pillows (or couches), wherewith ye decoy theſe female ſouls to flower-gardens, and I will tear them away from beneath your arms; and I will let go *(neſſeſhuth)* the female ſouls, wherewith ye decoy *(neſſeſhim)* the male ſouls, to flower-gardens, and I will tear away the veils, and my people ſhall no more be in your hand, to be decoyed.

Be pleaſed to obſerve the following things—that the prophet ſpoke theſe words in captivity, before the captivity of Zedekiah: read Jer. xxix.: that *ſouls* are here for *perſons*: that gardens were places conſecrated to idols, Nehem. i. 29. 65. 3.; and moſt probably to *Aſhra*, the goddeſs of proſperity, ſo often mentioned in the Jewiſh hiſtory, and ſtyled "Queen of Heaven," Jer. xliv. which read, from the 15th verſe, where it will appear the women were peculiarly engaged in the worſhip; that, perhaps, the prophet may allude to ſome obſcene rites which belonged to this goddeſs, who was the Eaſtern Venus; the ſame may be hinted by Jeremiah: that the Romans, in their public calamities from Hannibal, uſed rites, which ſeem to reſemble thoſe here mentioned by the prophet: *Tum lectiſternium perhedrium habitum—ſex pulvinaria in conſpectu fuere.* Livy, lib. 22, cap. 10.; read the whole paſſage: that thoſe *pulvinaria* ſeem to have been uſed in connexion with divination and predictions of proſperity; and that, by means of thoſe couches, or *pulvinaries*, the falſe propheteſſes ſeduced the people, and prevented their recovery to the true worſhip of God by his prophets; which thing made the heart of the righteous ſad, who feared the enlargement and continuance of deſolation. You ſee I can only give general hints, which, if they be good for any thing, will be ſufficient.

End of THE FRAGMENTS *attached to* CALMET'S DICTIONARY *of the* HOLY BIBLE.

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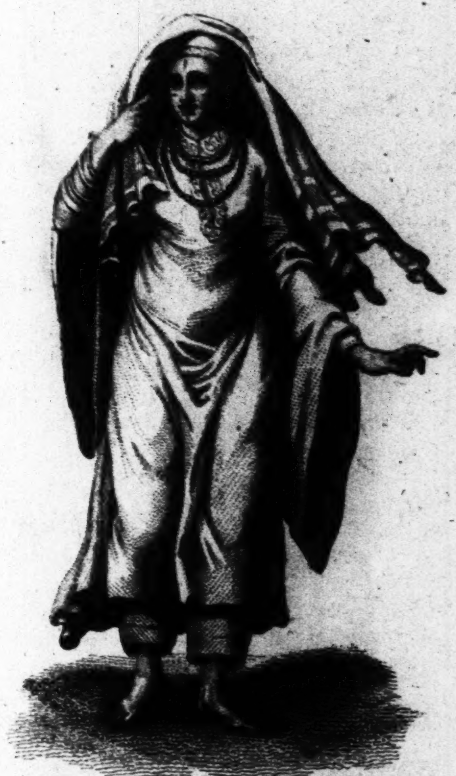
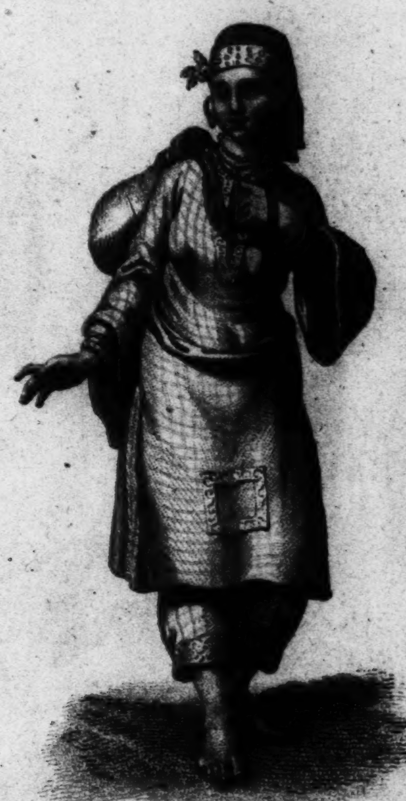
*Thoſe marked * have Plates belonging to them.*

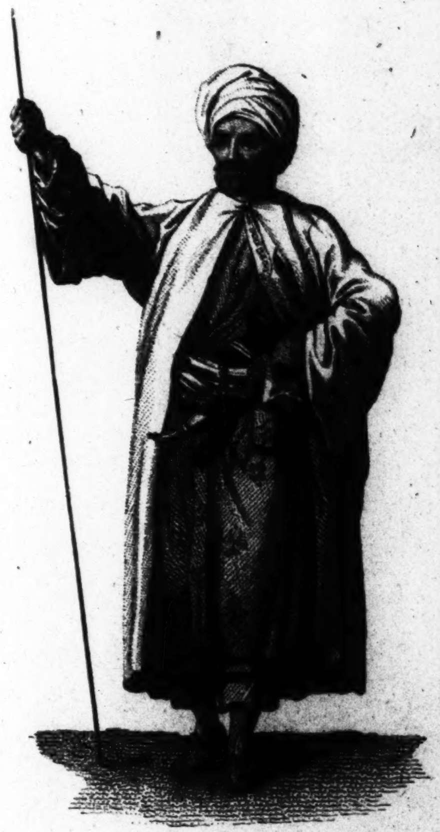


Dress of a Young Woman
in TEHAMA.

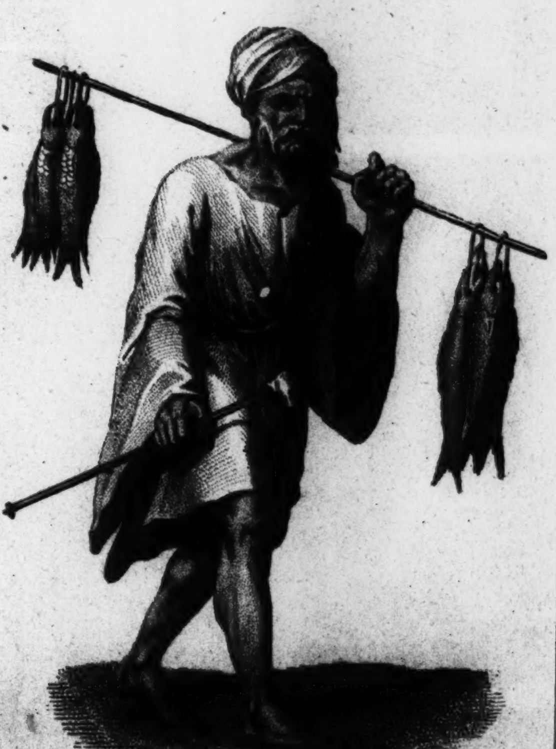


A young Woman of Arabia
going to fetch Water.

ARABIAN DRESSES. Plate I.

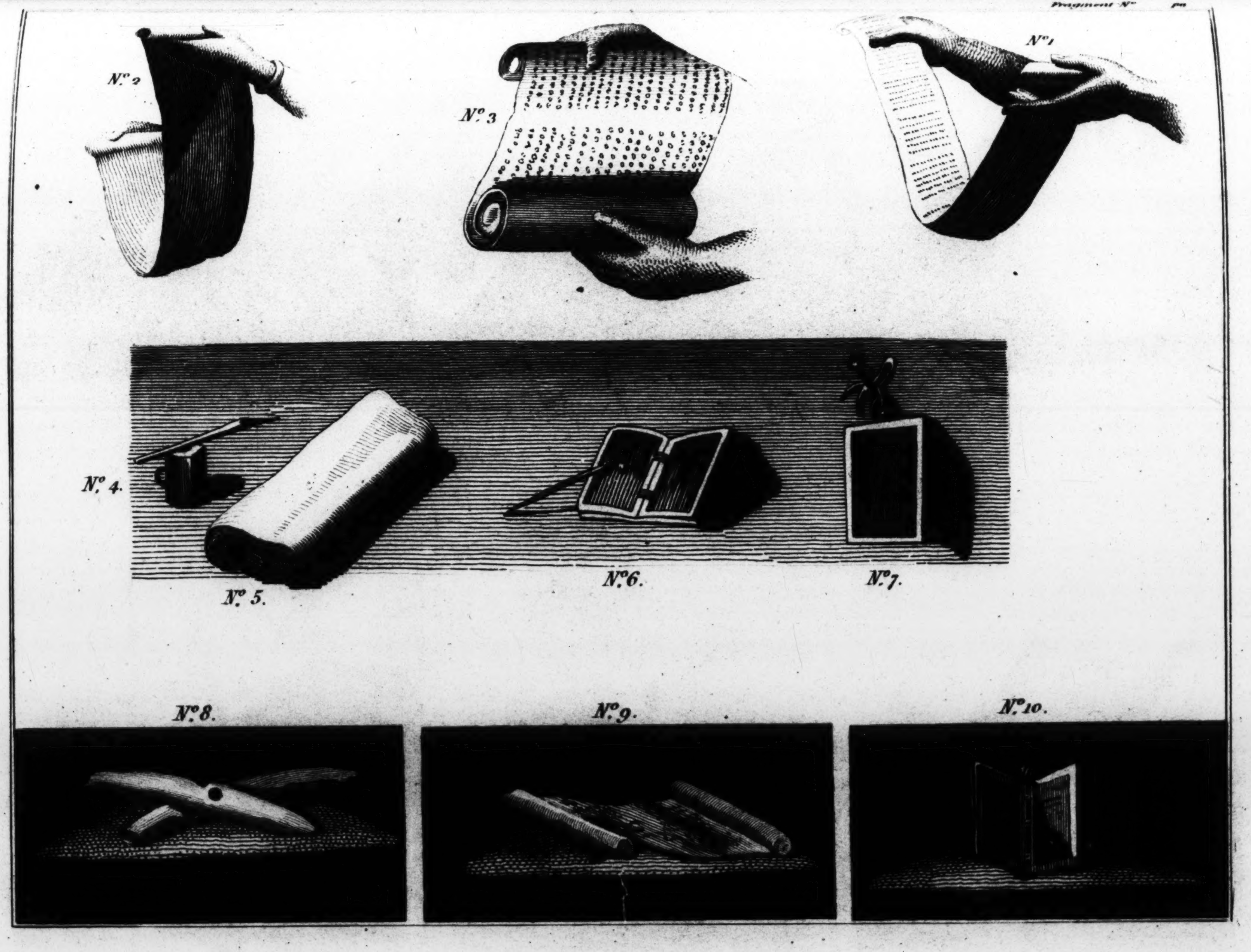


Dreſs of an Arabian Gentleman of YEMEN.



Dreſs of the Commonalty in Arabia.

ARABIAN DRESSES. Plate II.


No. 1
No. 2
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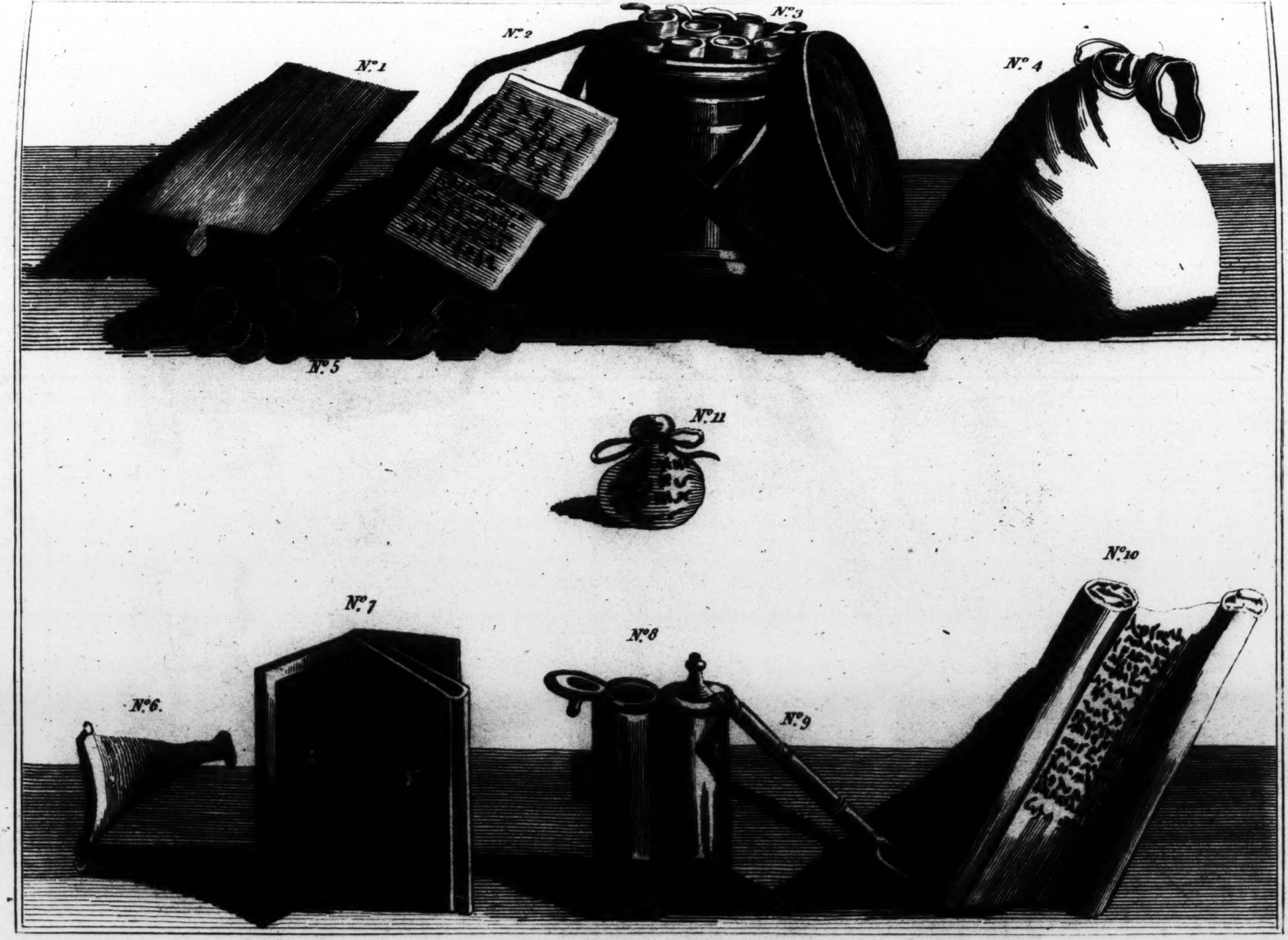
No. 9.
No. 10.

ANTIENT BOOKS. Pl. I.

Fragment Nº pa.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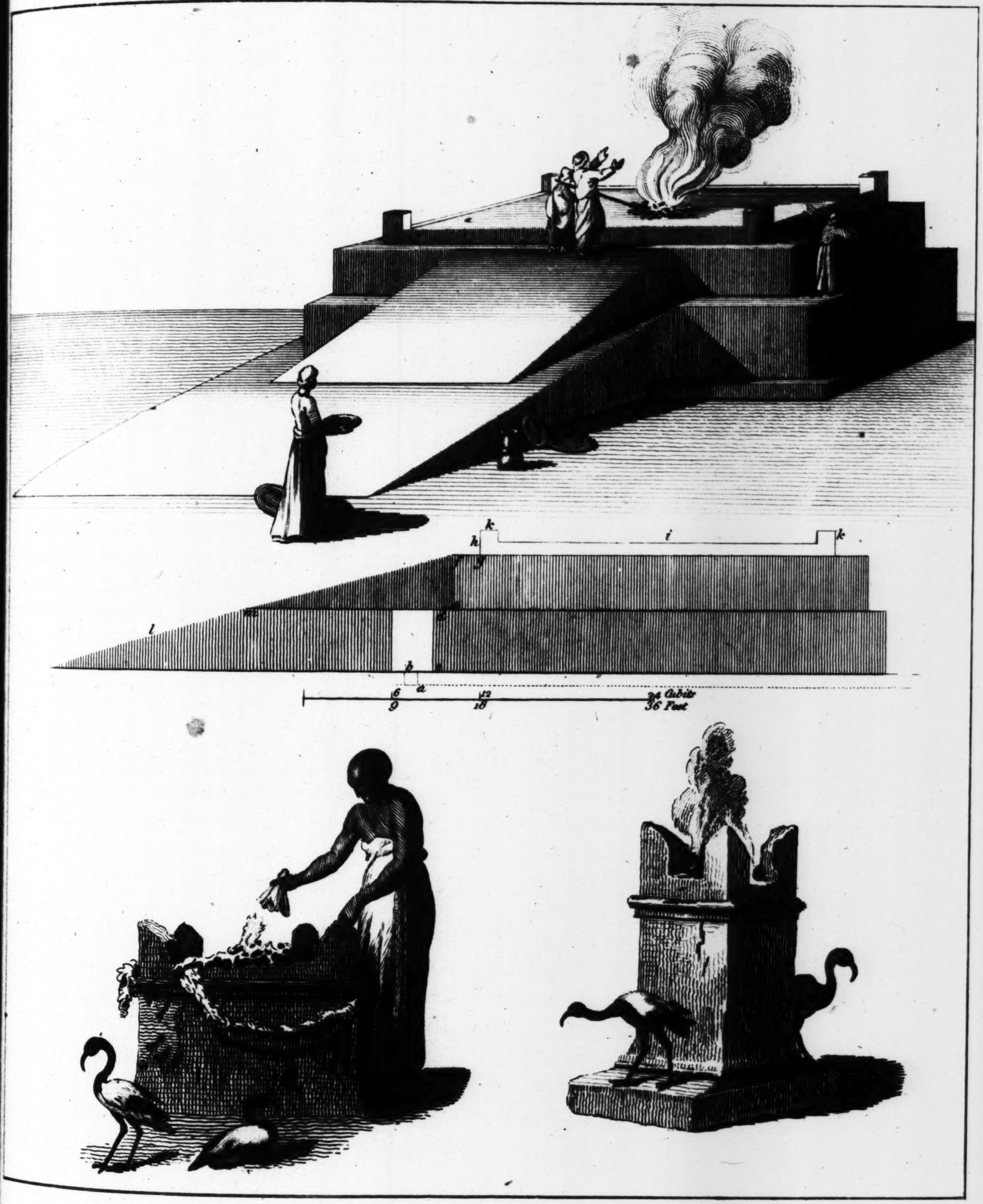
Nº 6.
Nº 9

ANTIENT BOOKS. Plate II.


k
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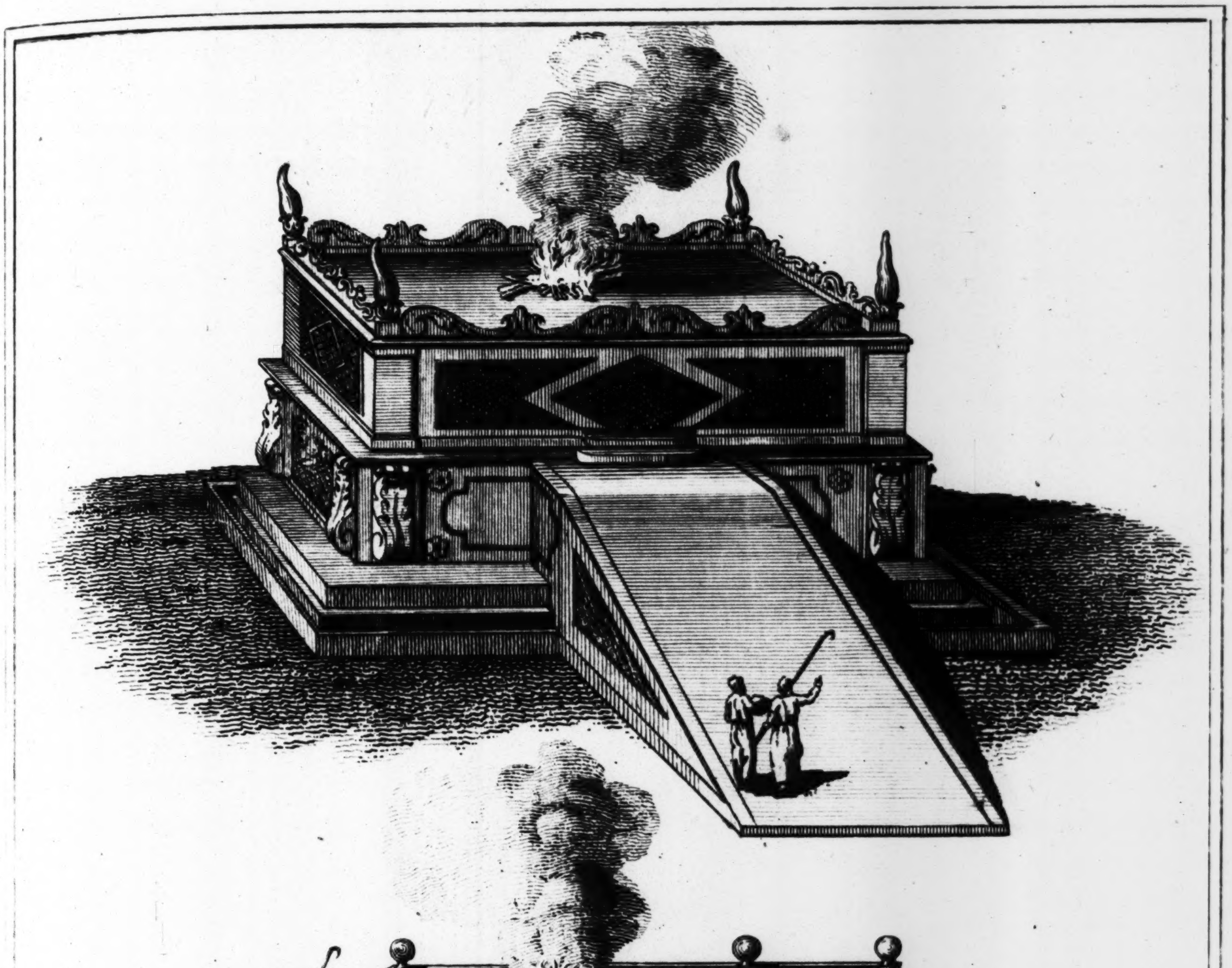
6
9
12
18
24 Cubits
36 Feet

ALTARS.



ALTARS *from* CALMET.

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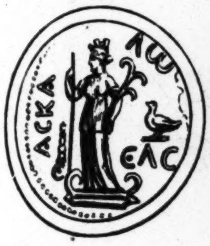

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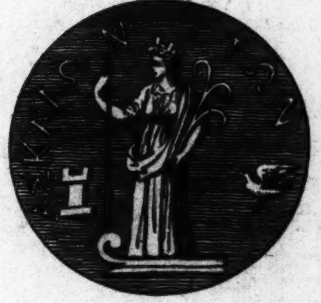

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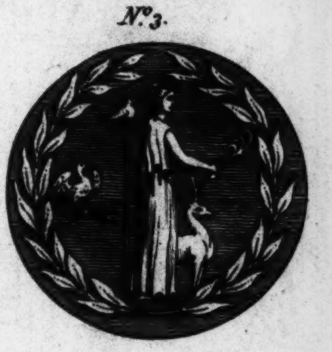

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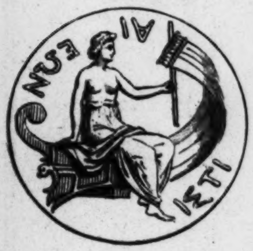

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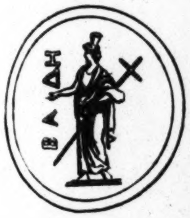

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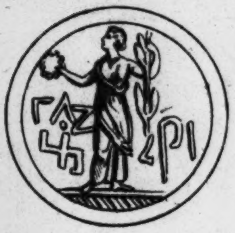

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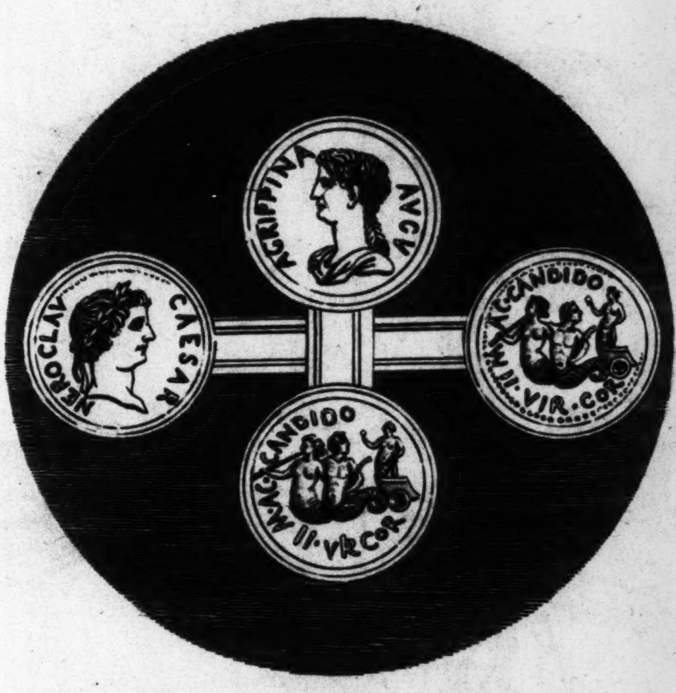
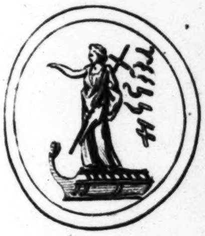

AGRIPPINA
AVGV
NEROCLAV
CAESAR
C.CANDIDO
II.VIR.COR
M.AC.CANDIDO
II.VR.COR

Nº. 7.



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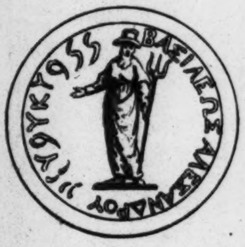
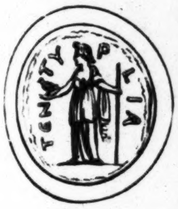

ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ

Nº. 8.



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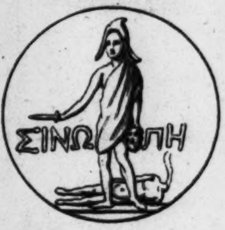

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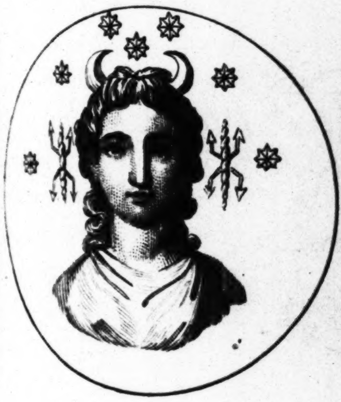

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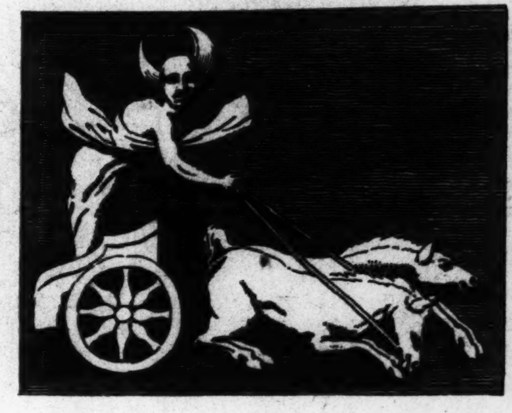

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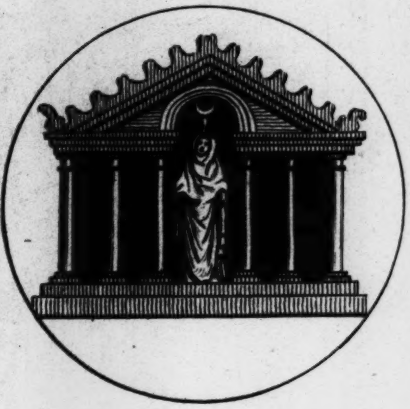
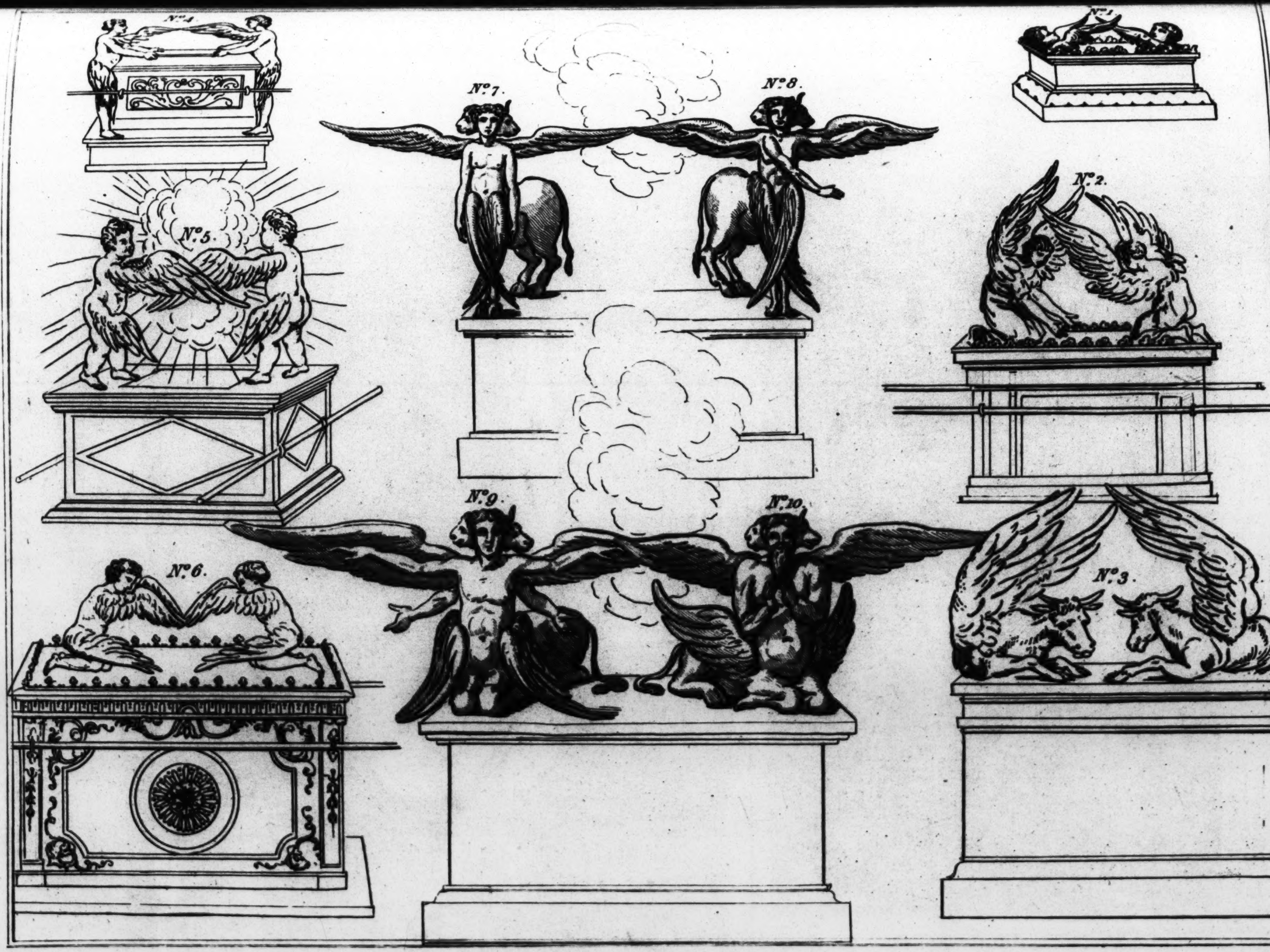
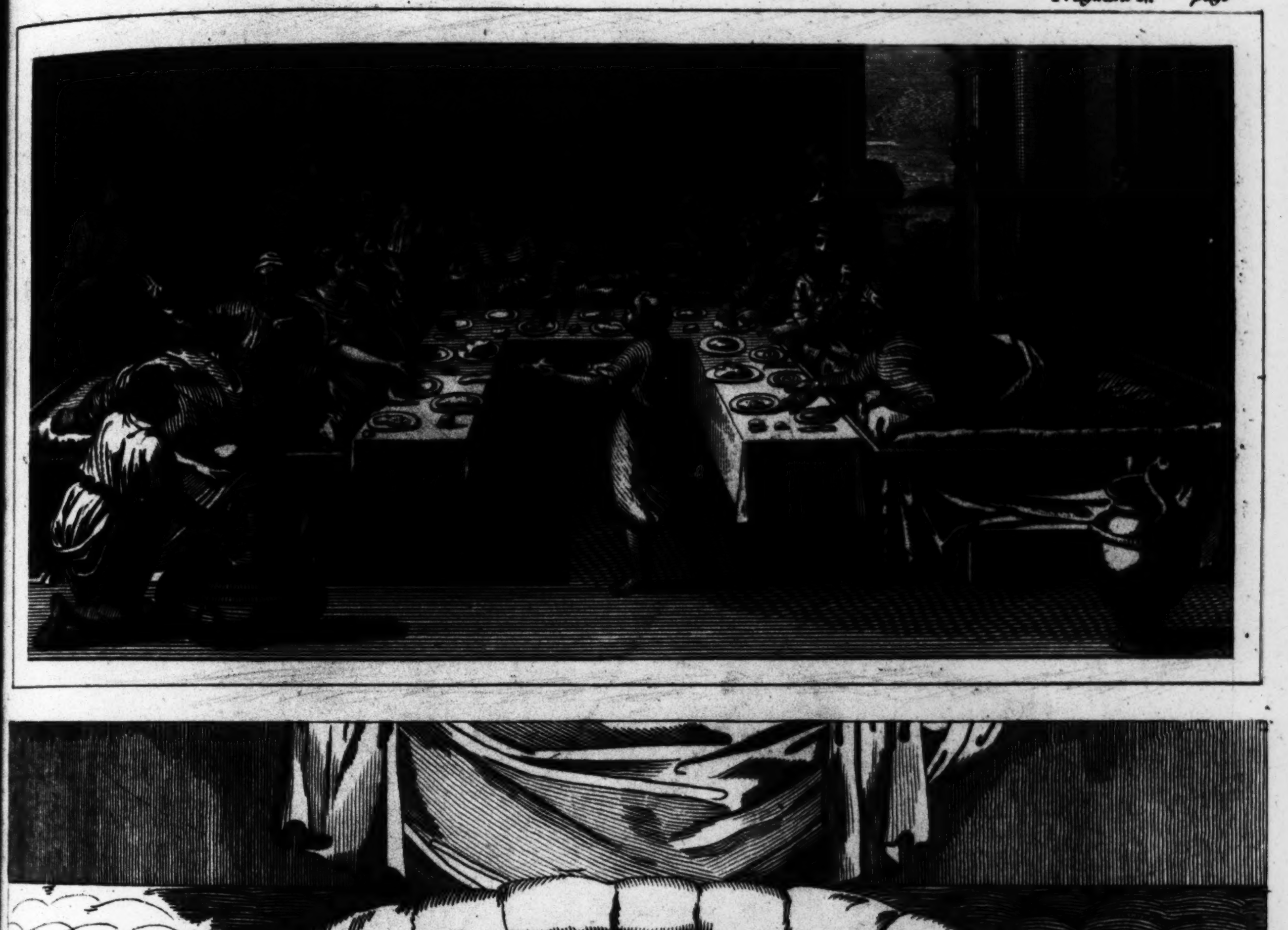


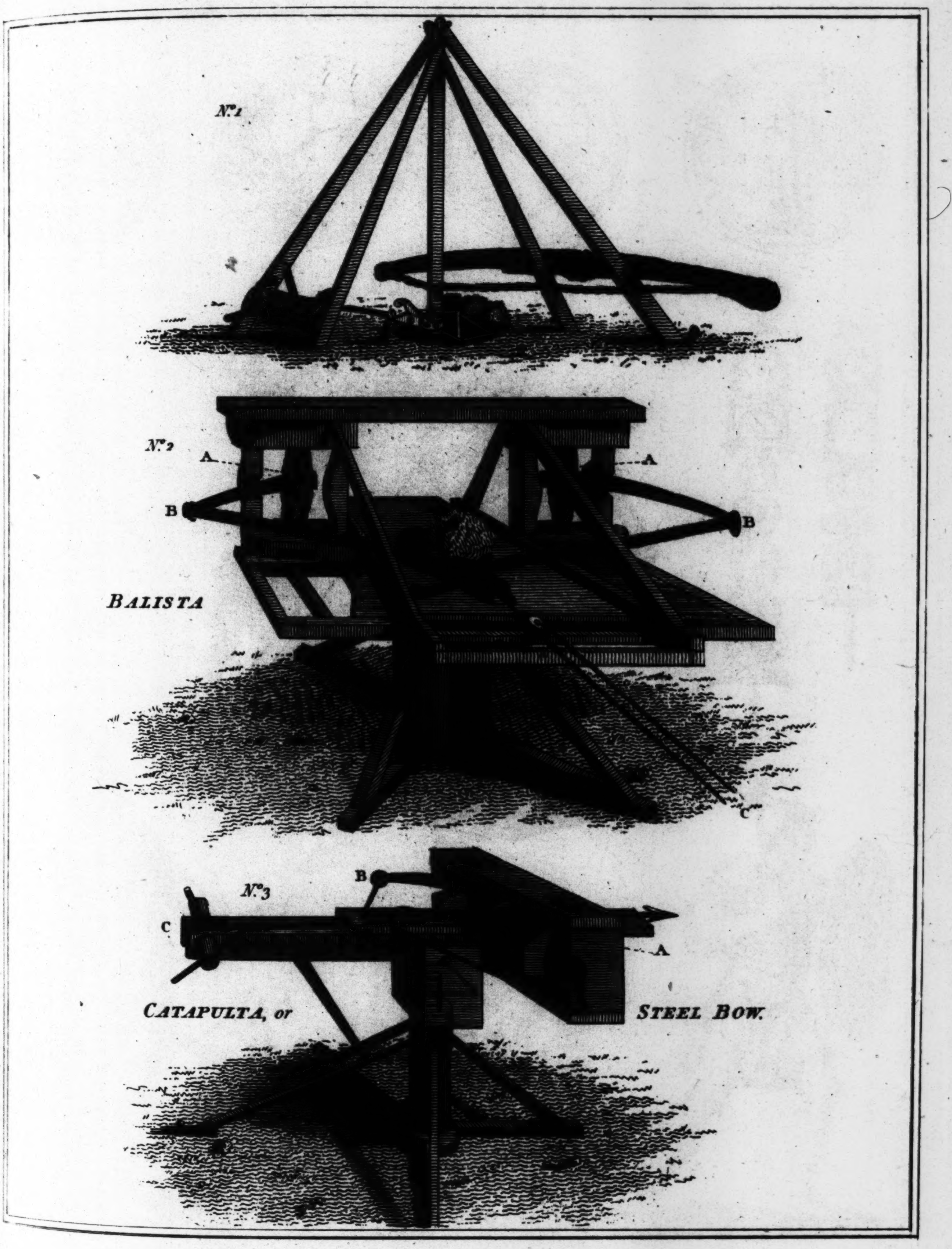
ASHTAROTH.


N.o 4.
N.o 7.
N.o 8.
N.o 1.
N.o 5.
N.o 2.
N.o 9.
N.o 10.
N.o 6.
N.o 3.

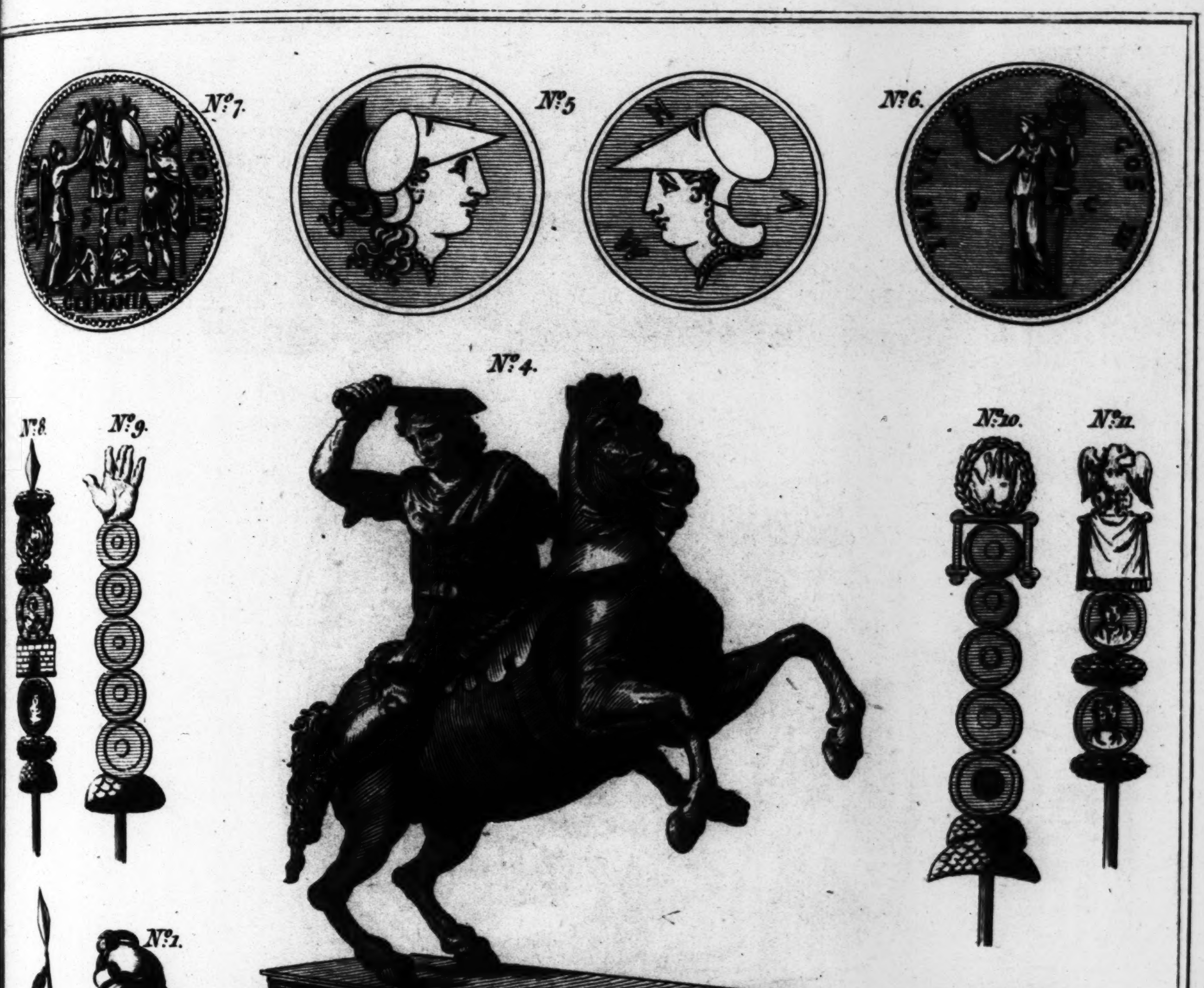
ARK of the COVENANT.



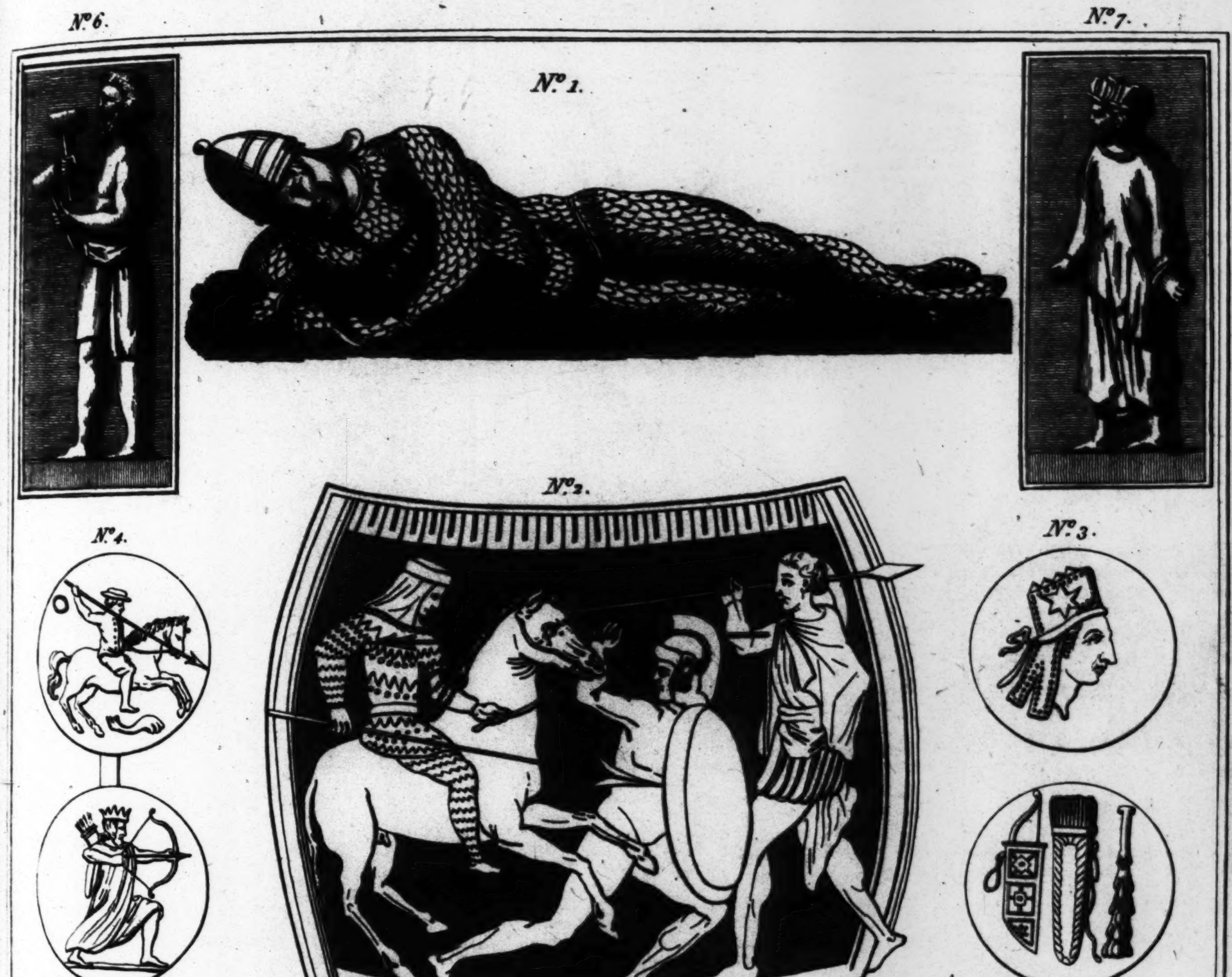
ANTIENT ATTITUDE at TABLE.


N.º 1
N.º 2
A
A
B
B
BALISTA
C
N.º 3
B
C
A
CATAPULTA, or
STEEL BOW.

ANTIENT MILITARY MACHINES.


No. 7.
COS
S C
GERMANIA
No. 5
No. 6.
S C
COS
No. 4.
No. 8.
No. 9.
No. 10.
No. 11.
No. 1.
No. 2.
No. 3.
GOLIAH from CALMET.

ARMOUR.


Nº. 6.
Nº. 7.
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Nº. 2.
Nº. 4.
Nº. 3.
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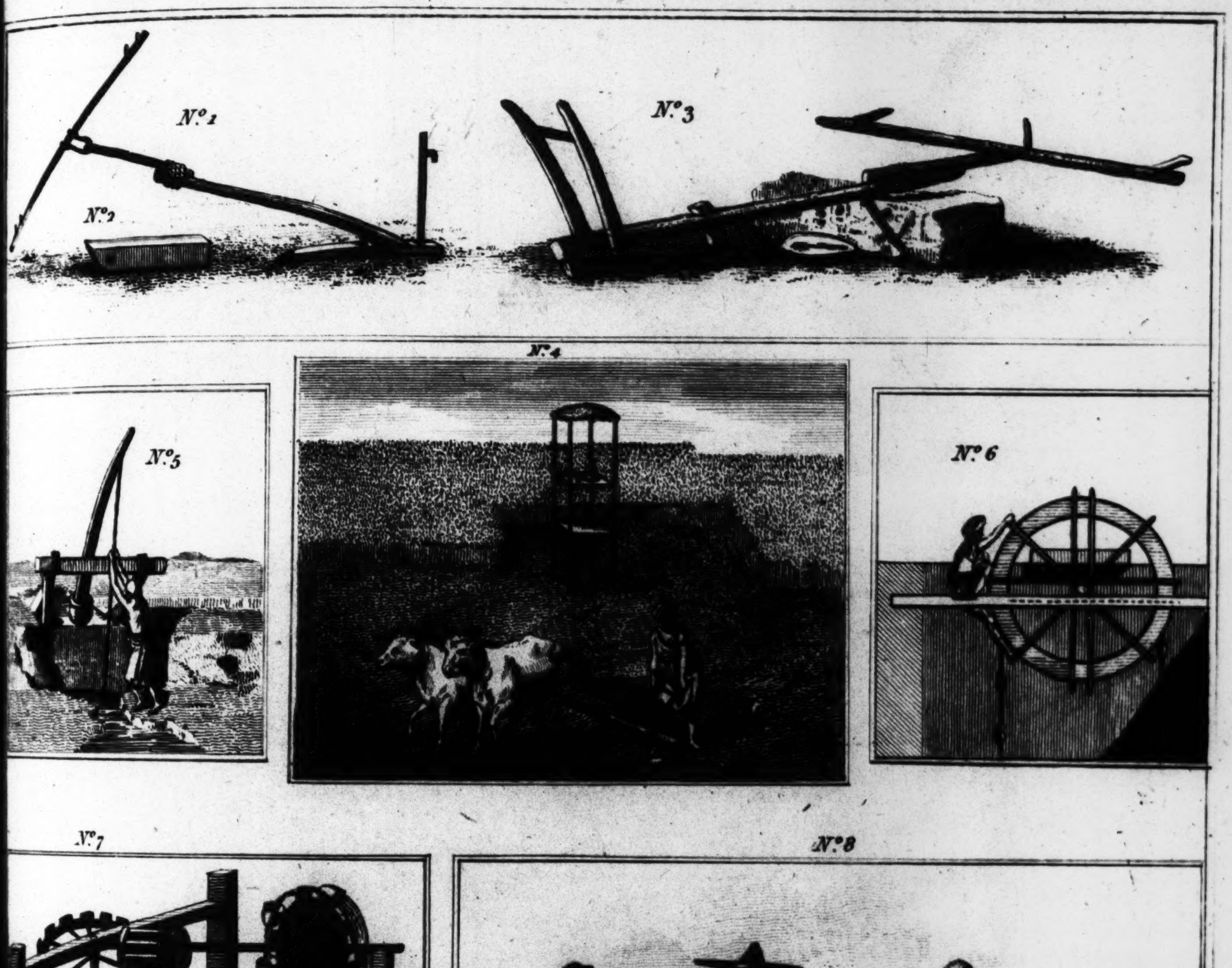
Nº. 9.
Nº. 10.
Nº. 11.
Nº. 12.

ARMOUR, *Plate II.*


N°. 1
N°. 2
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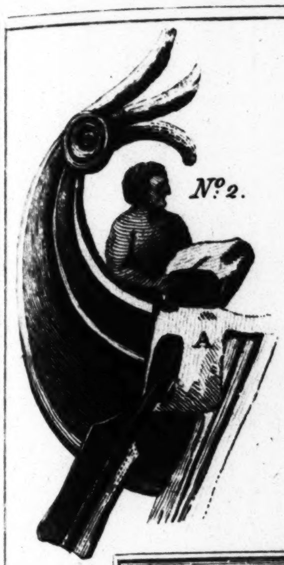
N°. 6
N°. 7
N°. 8

AGRICULTURE.

No. 2.



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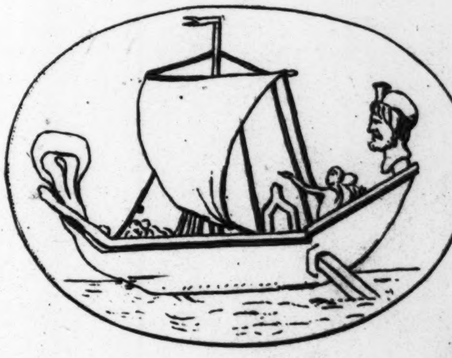

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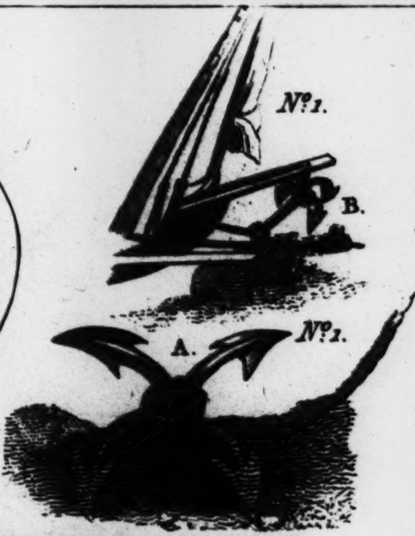

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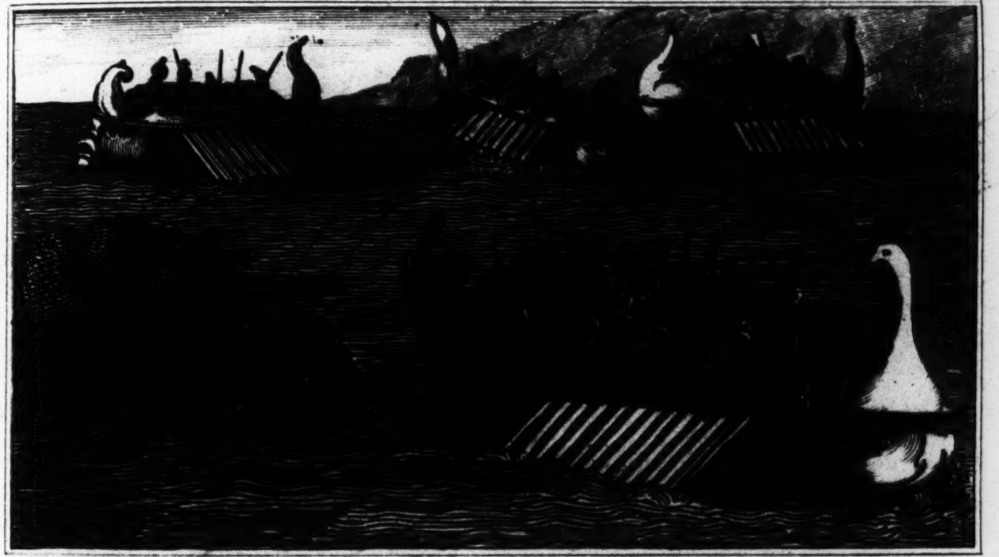

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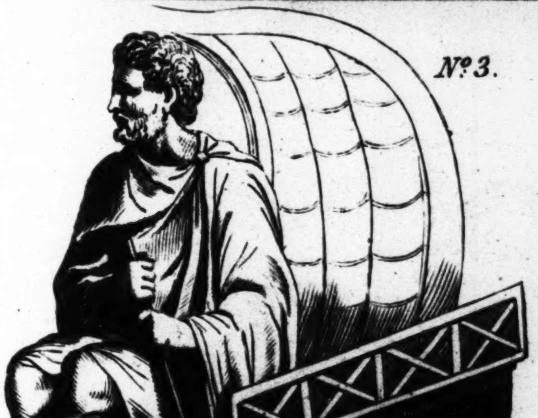

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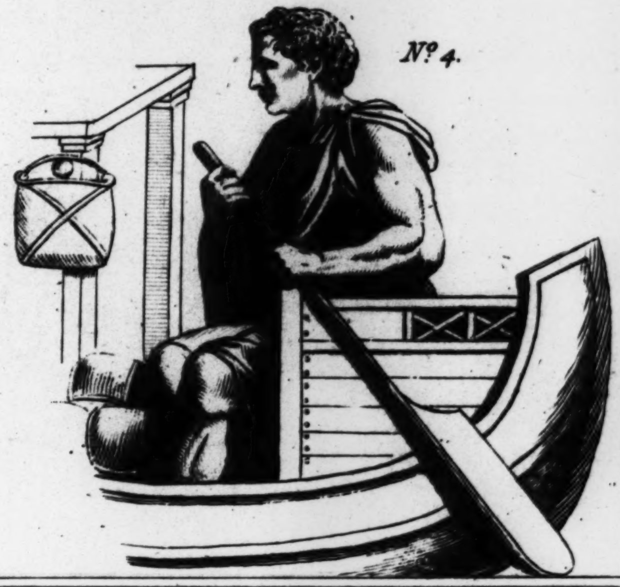
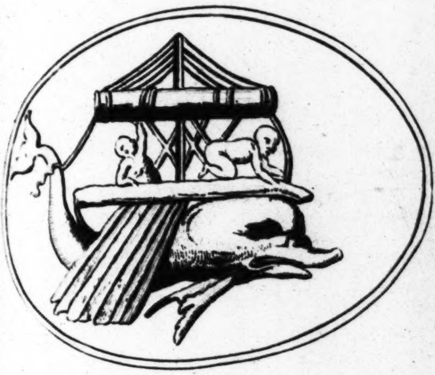


ANCIENT SHIPS.

N°.2.



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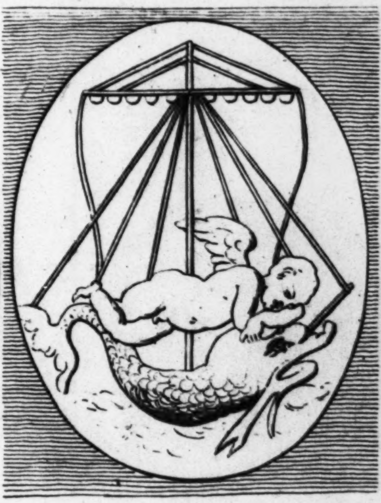

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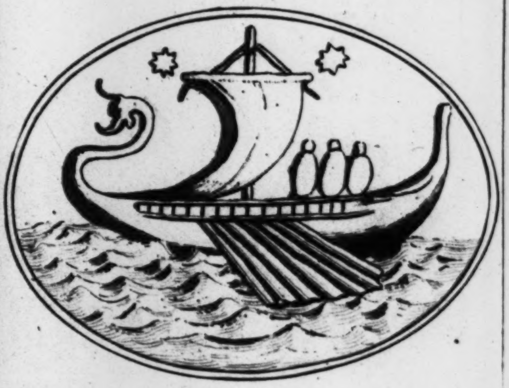

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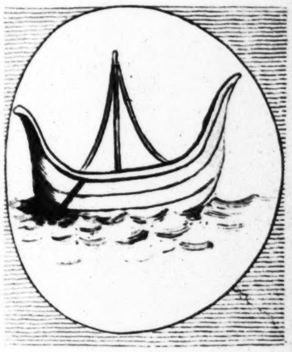

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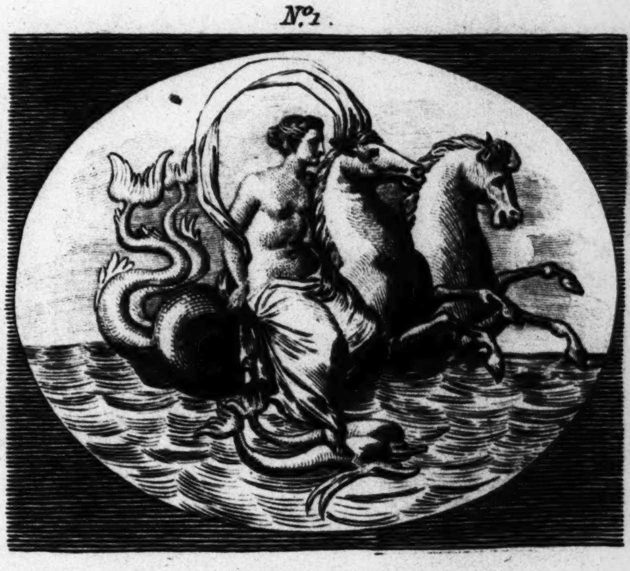

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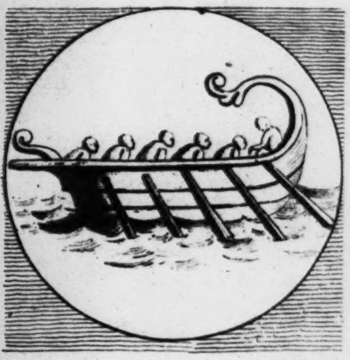

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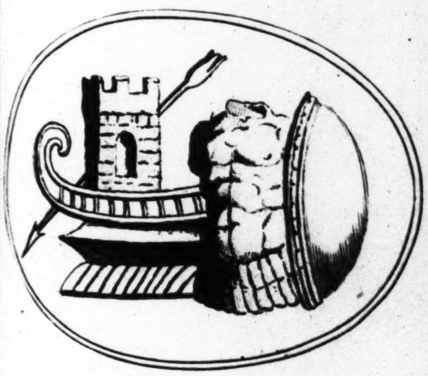

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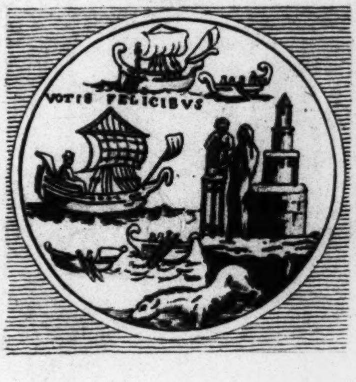
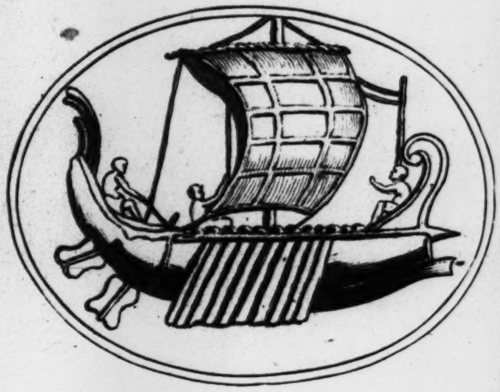
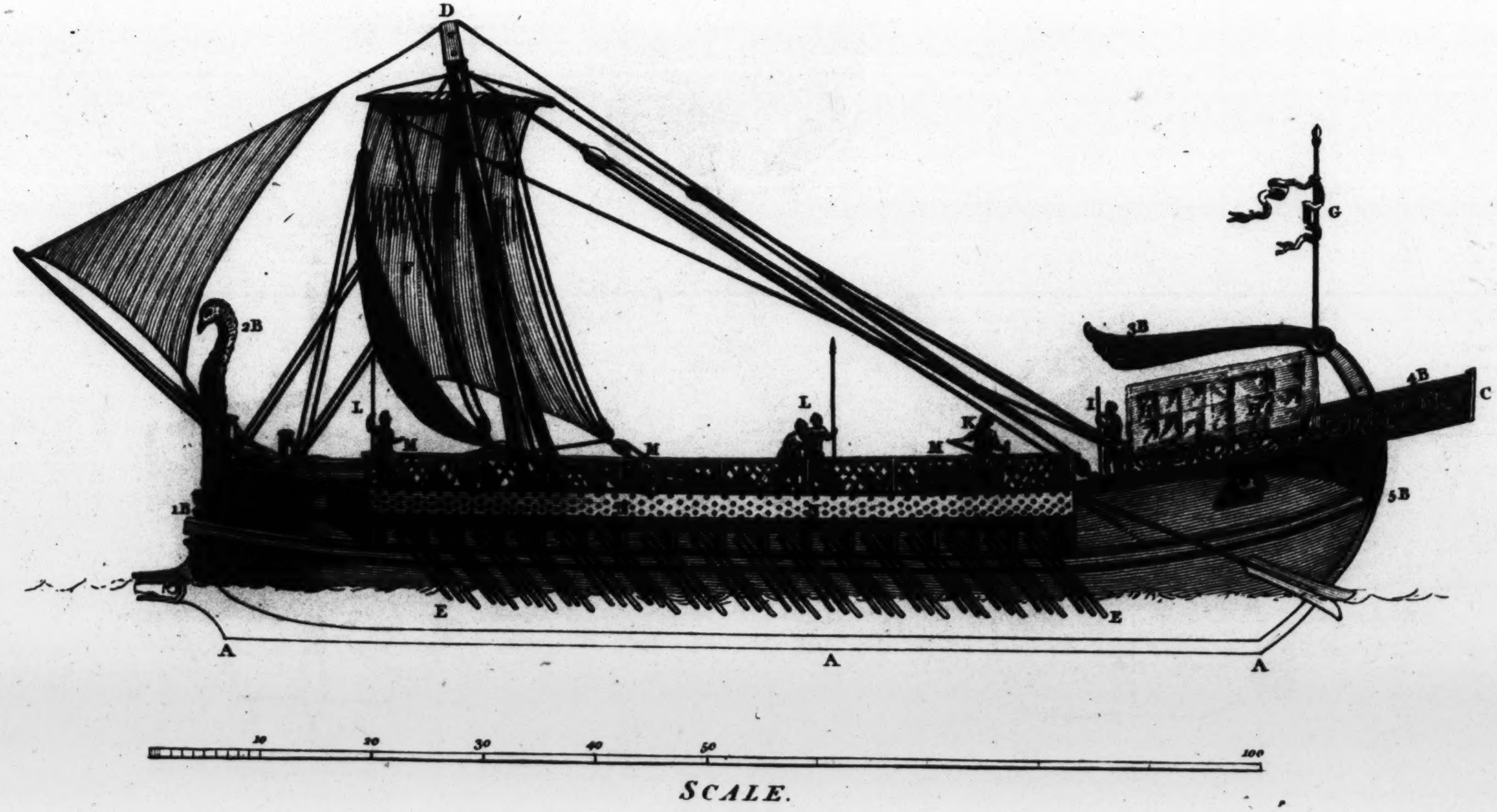

VOTIS FELICIBVS

N°.5.



ANCIENT SHIPS *Plate II.*


D
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I
1B
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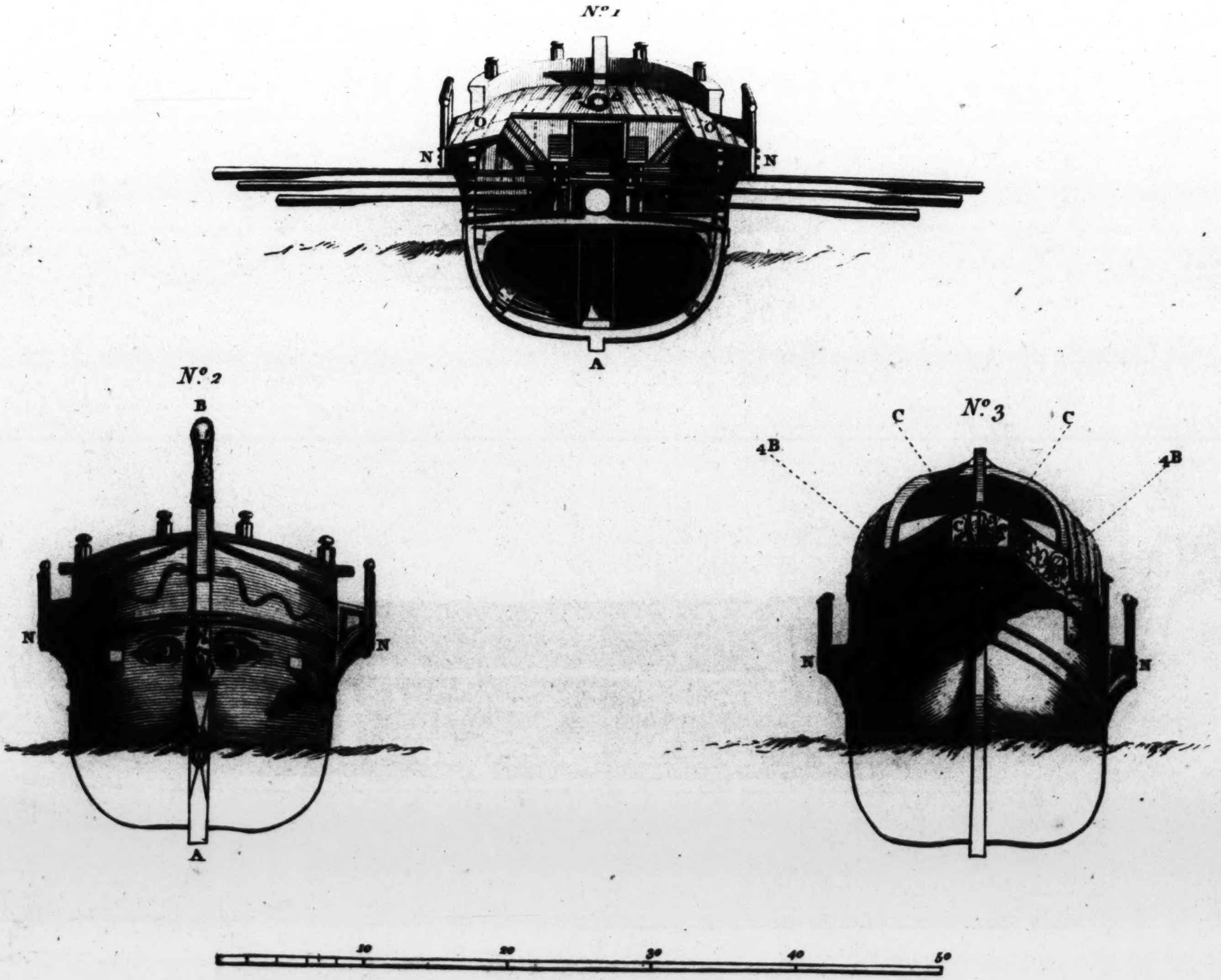
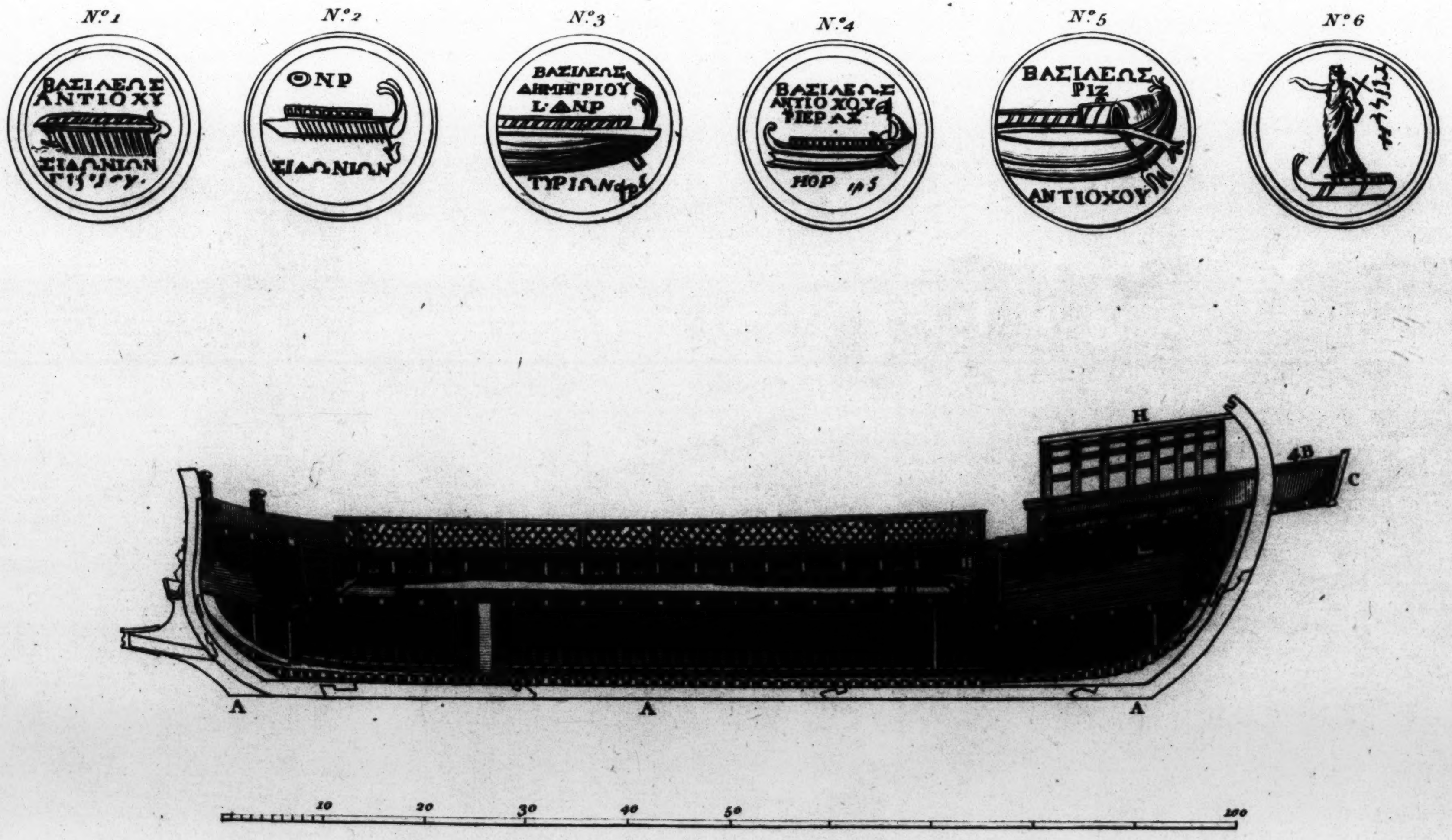
A
A
A
10
20
30
40
50
100
SCALE.

ANTIENT SHIPS. *Plate III.*


N.º 1
N
N
A
N.º 2
B
N
N
A
N.º 3
C
C
4B
4B
N
N
10
20
30
40
50

ANTIENT SHIPS. *Plate IV.*



N.º 1
ΒΑΣΙΛΕΩΣ
ΑΝΤΙΟΧΥ
ΣΙΔΩΝΙΩΝ
N.º 2
ΘΝΡ
ΣΙΔΩΝΙΩΝ
N.º 3
ΒΑΣΙΛΕΩΣ
ΔΗΜΗΤΡΙΟΥ
L ΔΝΡ
ΤΥΡΙΩΝ
N.º 4
ΒΑΣΙΛΕΩΣ
ΑΝΤΙΟΧΟΥ
ΙΕΡΑΣ
ΗΟΡ
N.º 5
ΒΑΣΙΛΕΩΣ
ΡΙΖ
ΑΝΤΙΟΧΟΥ
N.º 6
H
4B
C
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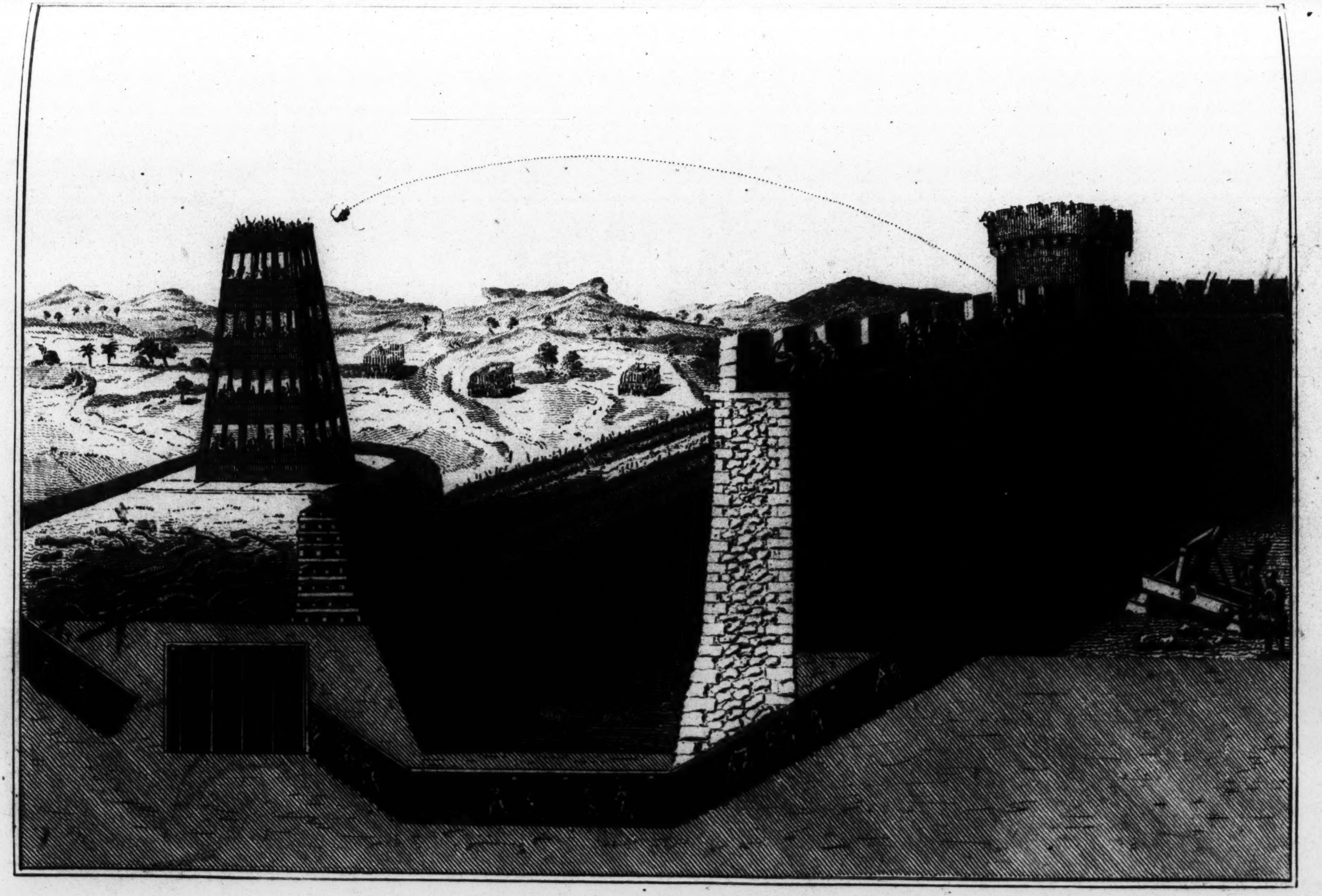
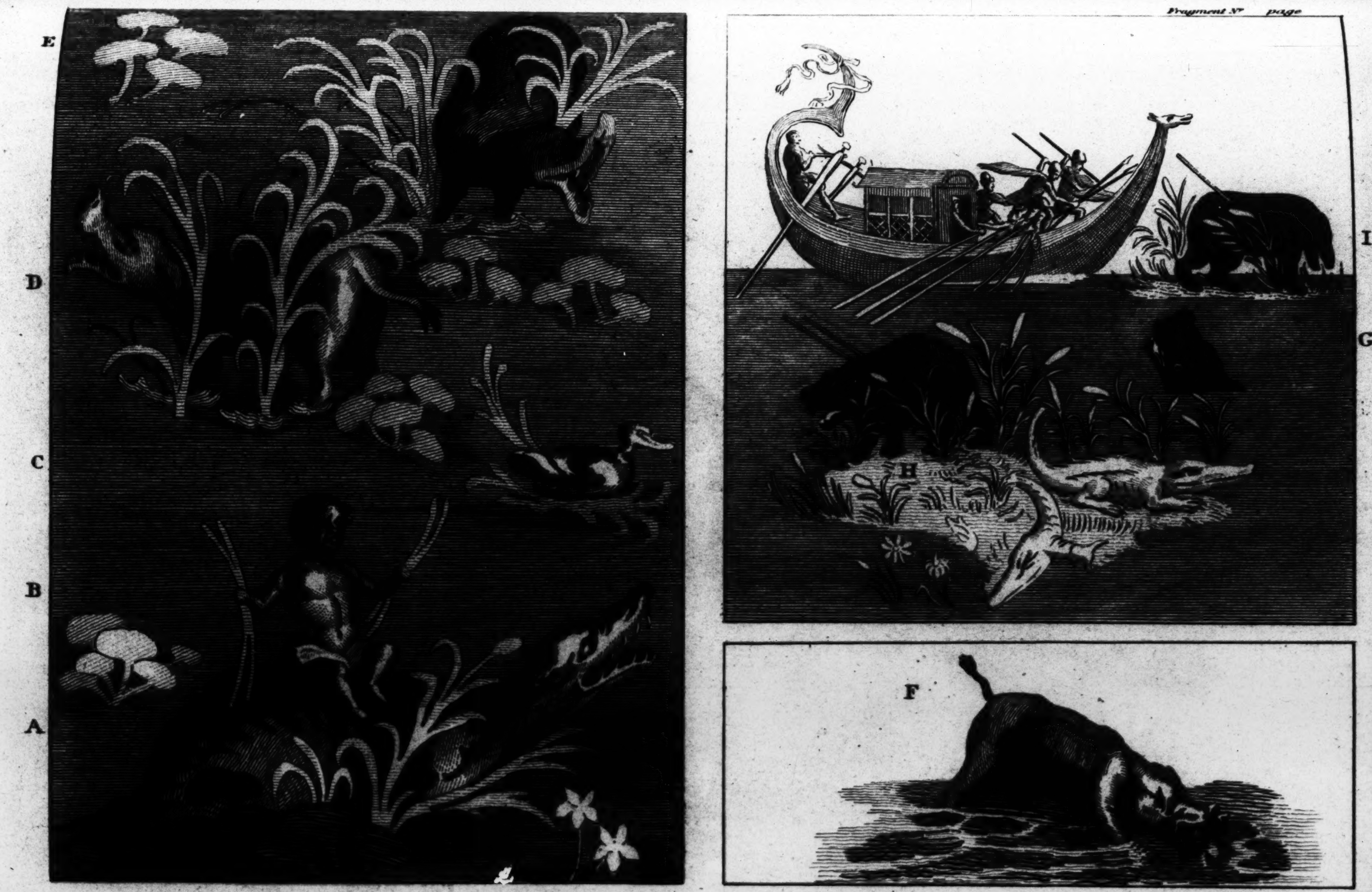
100

ANTIENT SHIPS. *Plate V.*

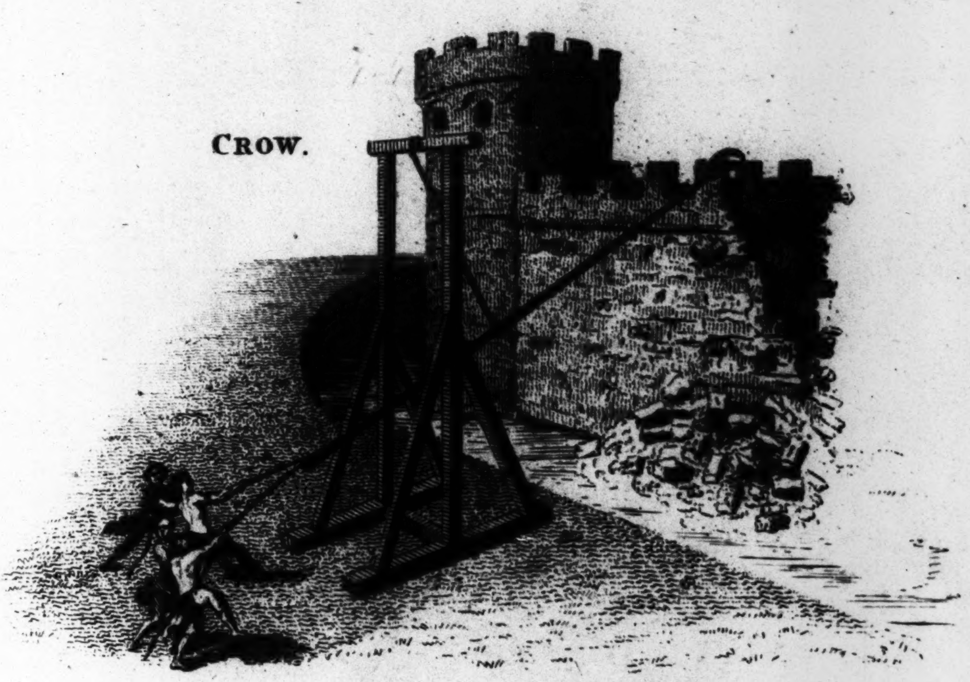


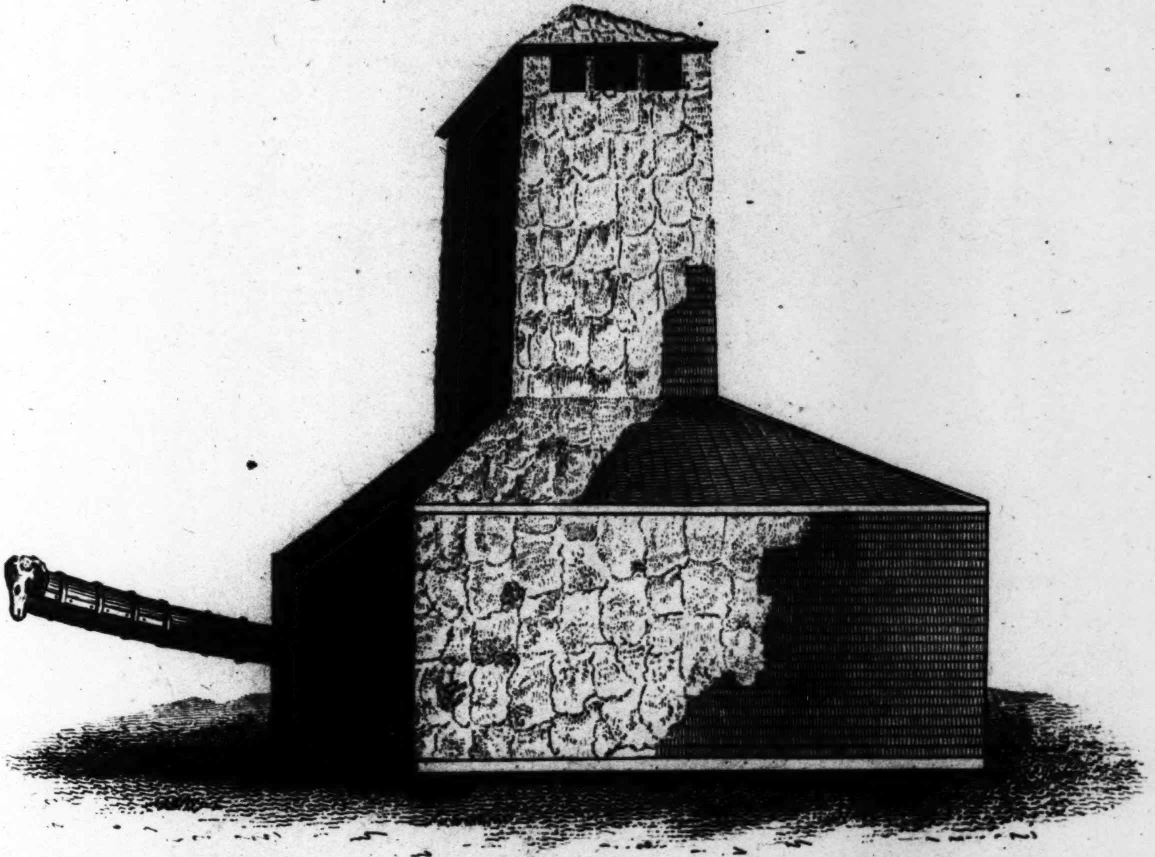
Ancient SIEGE of a TOWN.



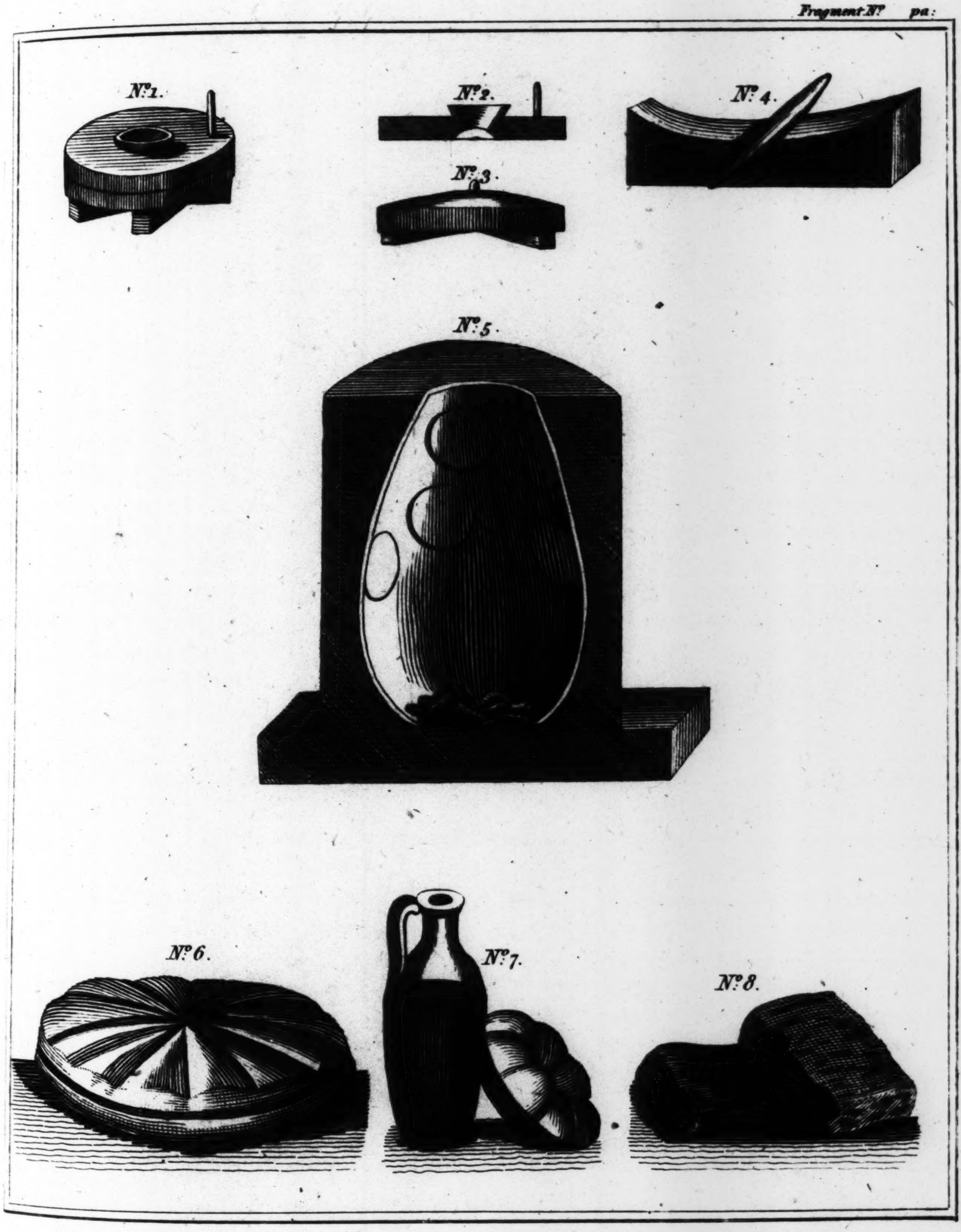
Behemoth *from Egyptian Representations.*

CROW.





Ancient **BATTERING RAM.**

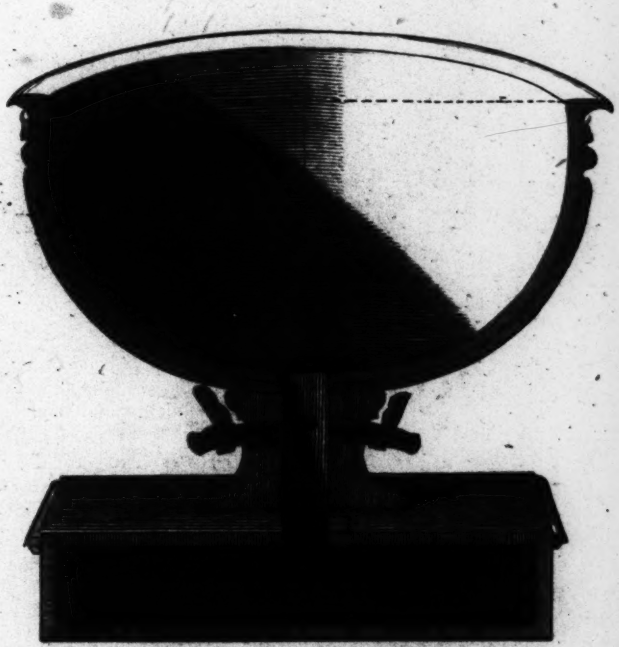

No. 1.
No. 2.
No. 3.
No. 4.
No. 5.
No. 6.
No. 7.
No. 8.

BREAD.

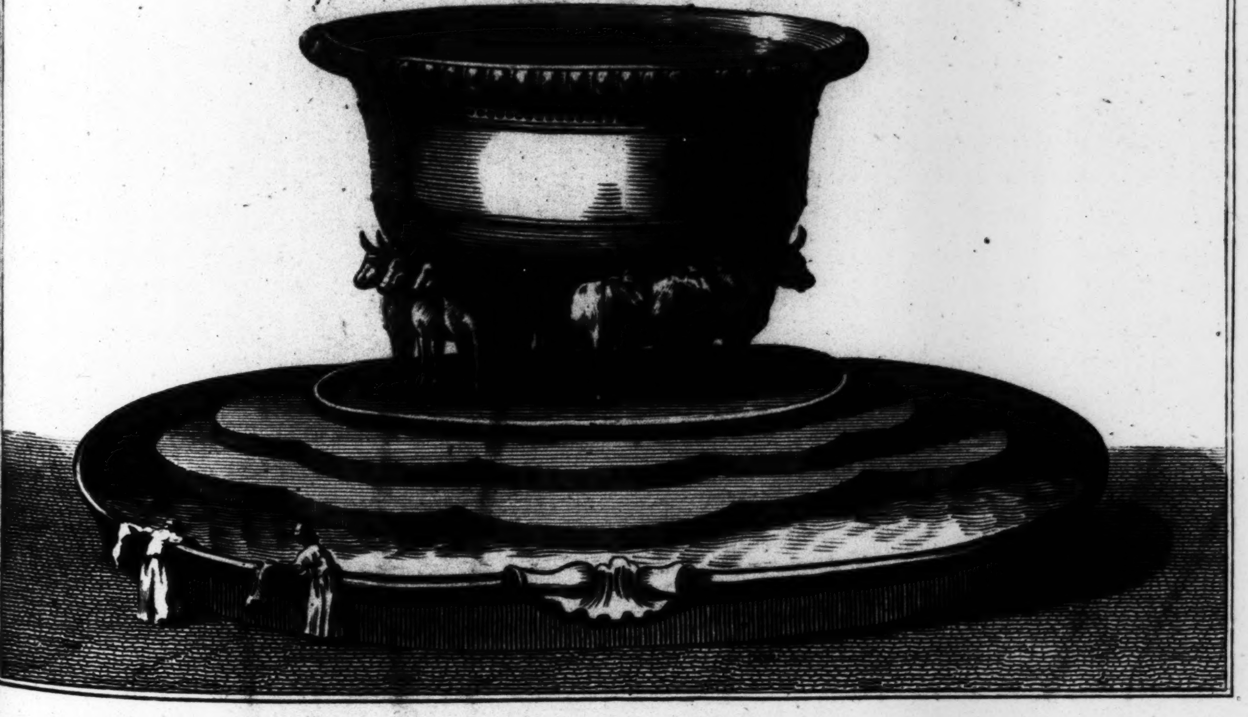
Fragment 3d page

London, Published [illegible] by C. Taylor, No. 10 Hatton Garden, Holborn.

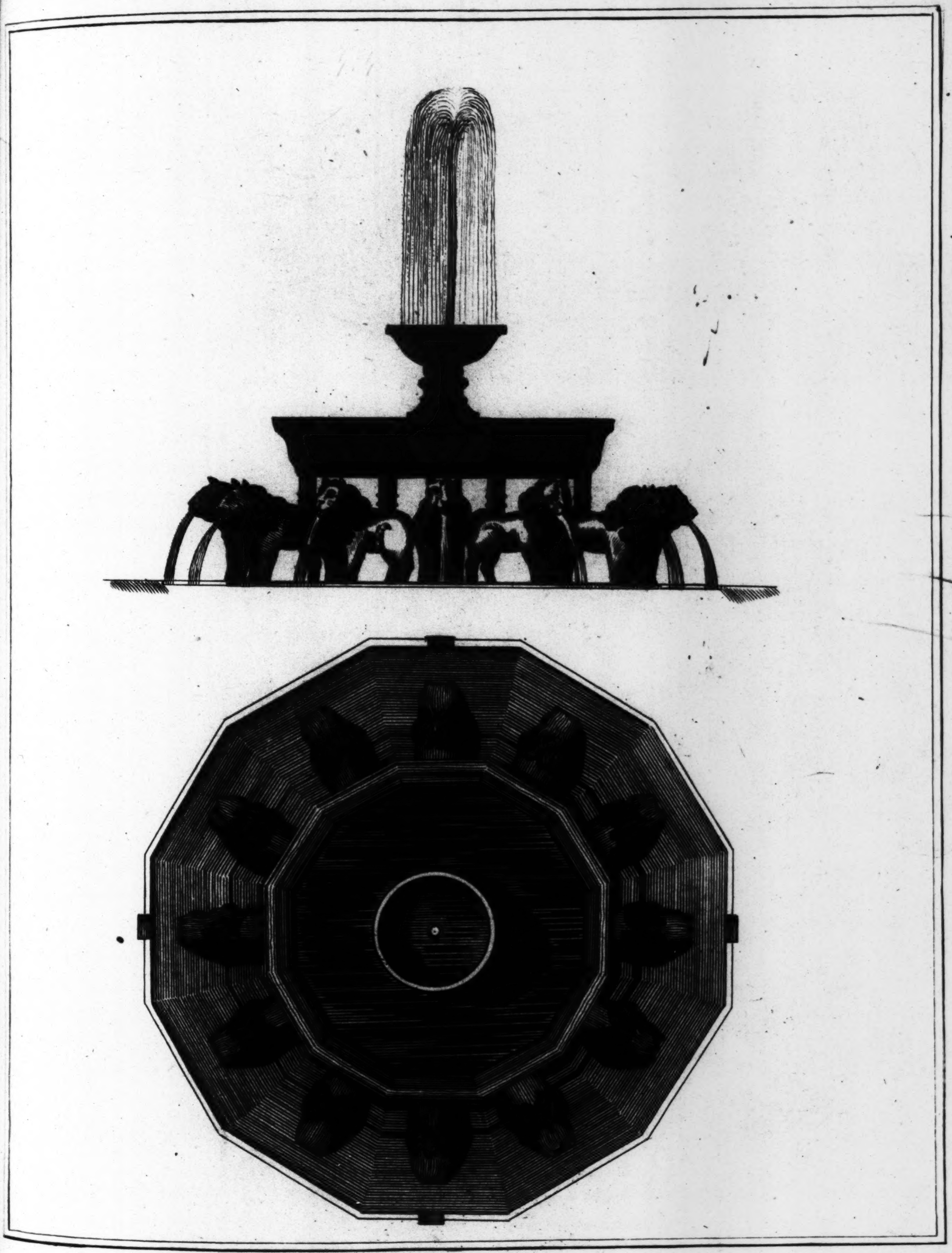
BOTTLE.



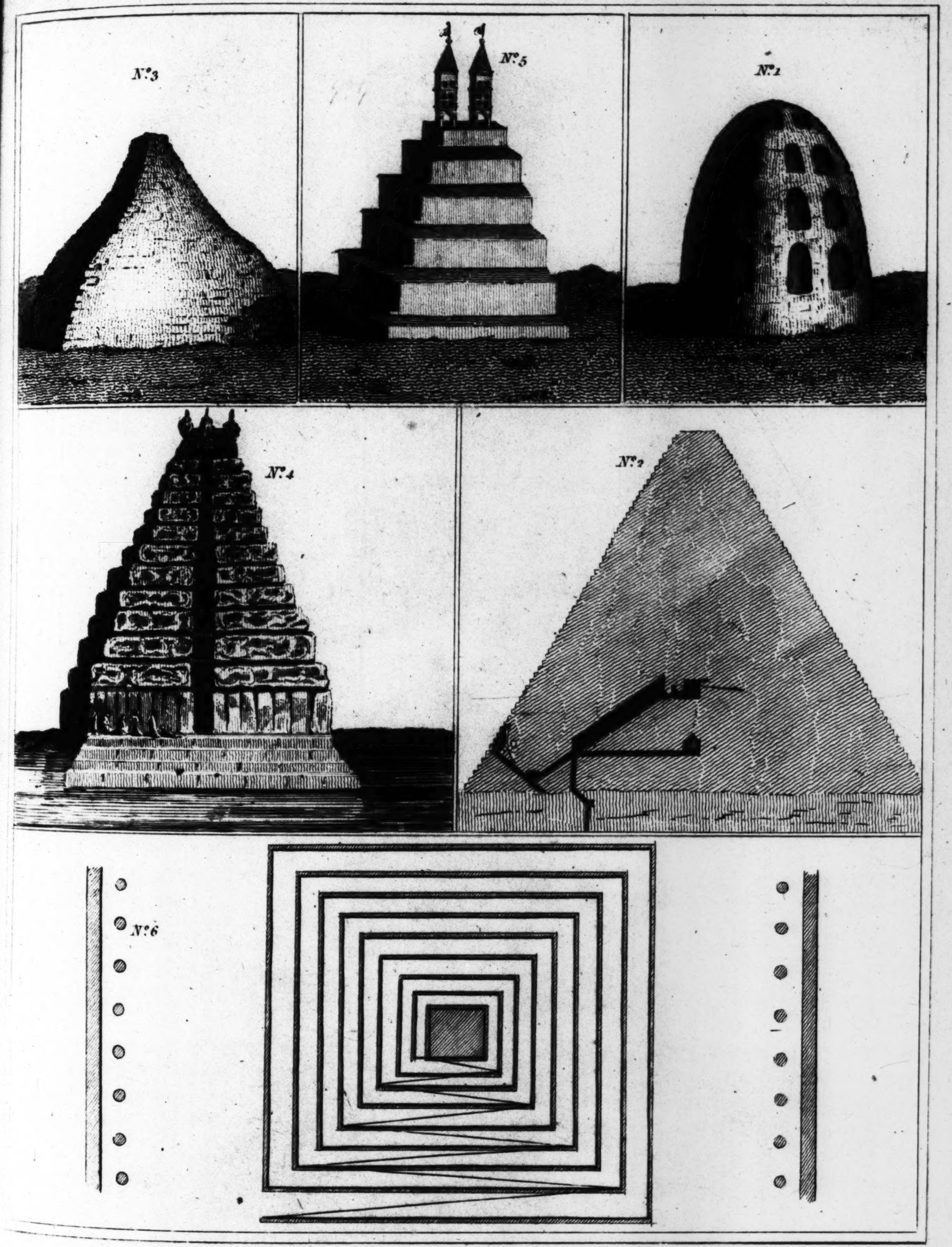
SECTION *from* **CALMET.**



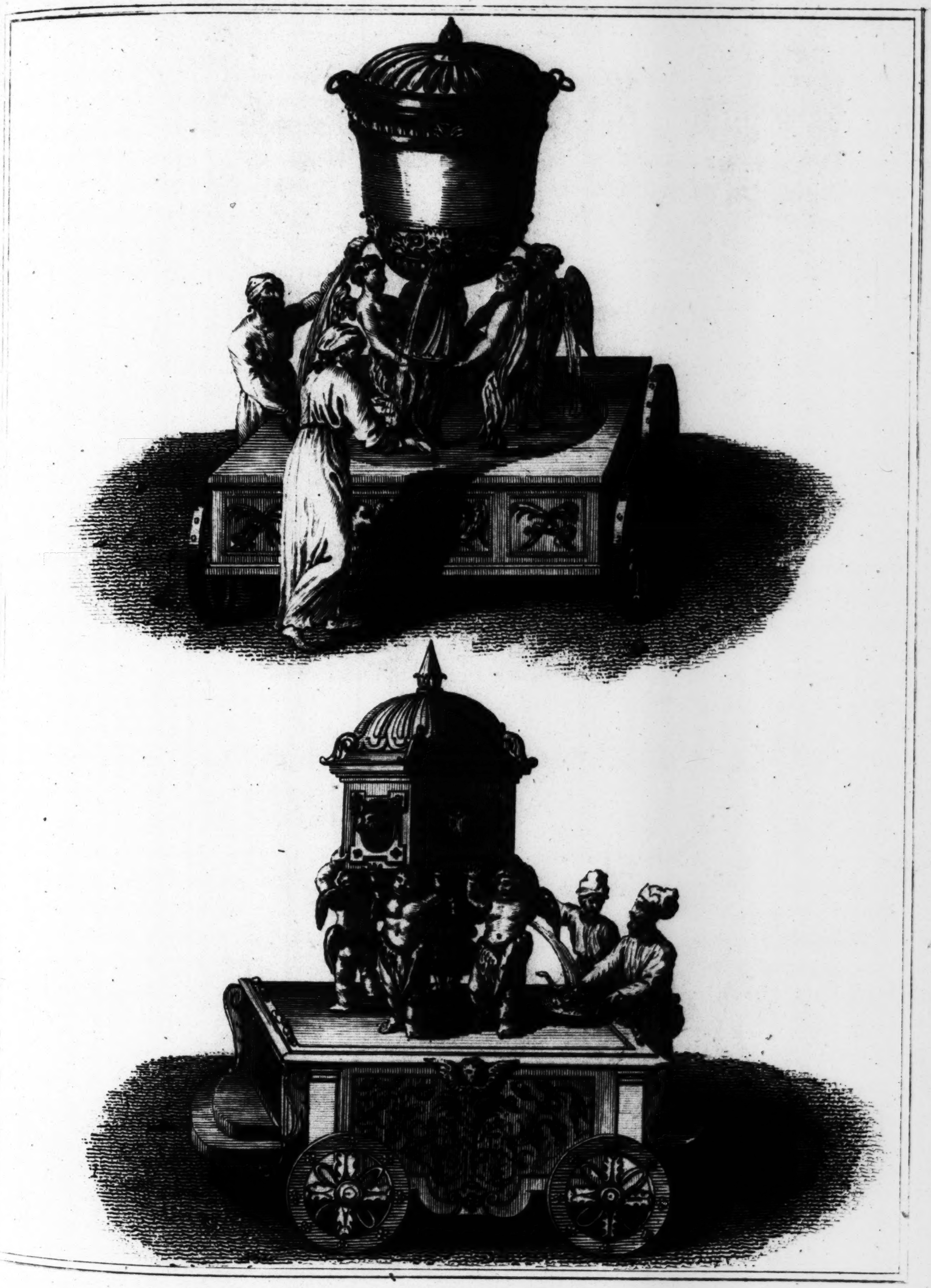
BRAZEN SEA.



BRAZEN SEA, *Plate II.*


N.o 3
N.o 5
N.o 1
N.o 4
N.o 2
N.o 6

TOWER of BABEL.



BRAZEN LAVERS, *from* CALMET.

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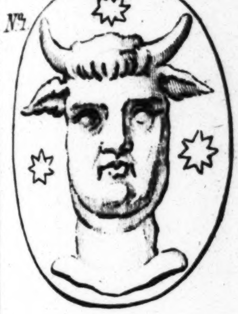

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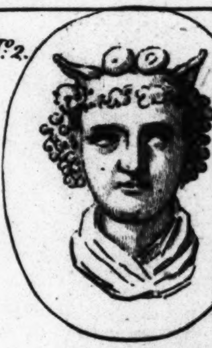

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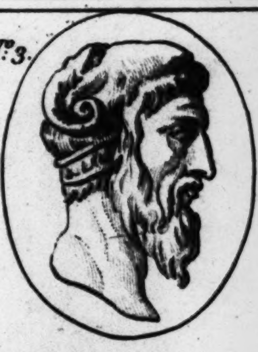

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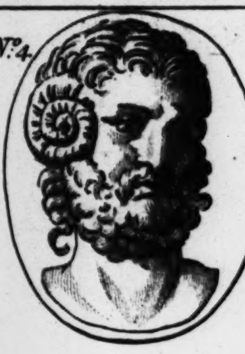

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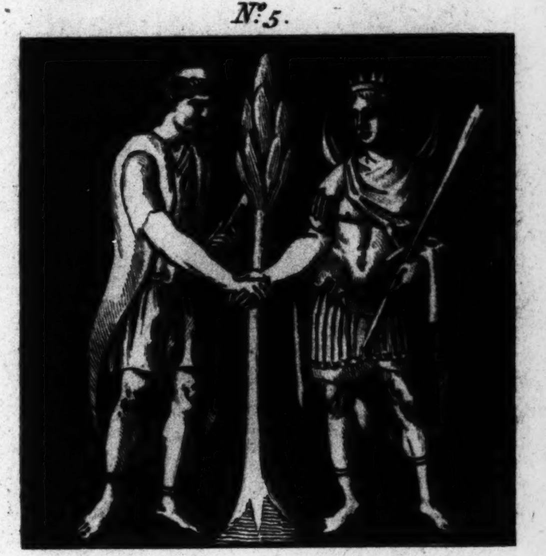
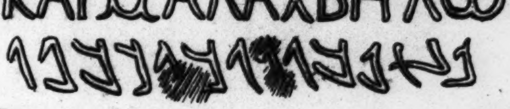


ΑΓΛΙΒѠΛѠΚΑΙ ΜΑΛΑΧΒΗ ΛѠΠΑΤΡѠΟΙC



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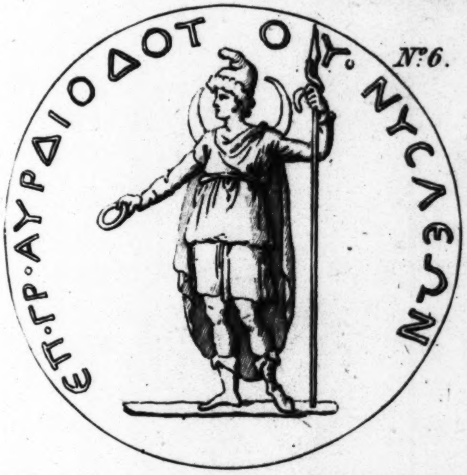
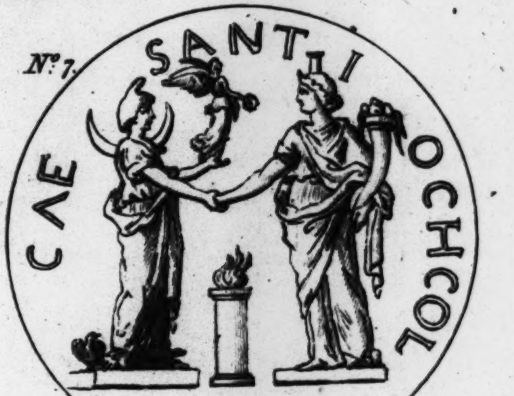
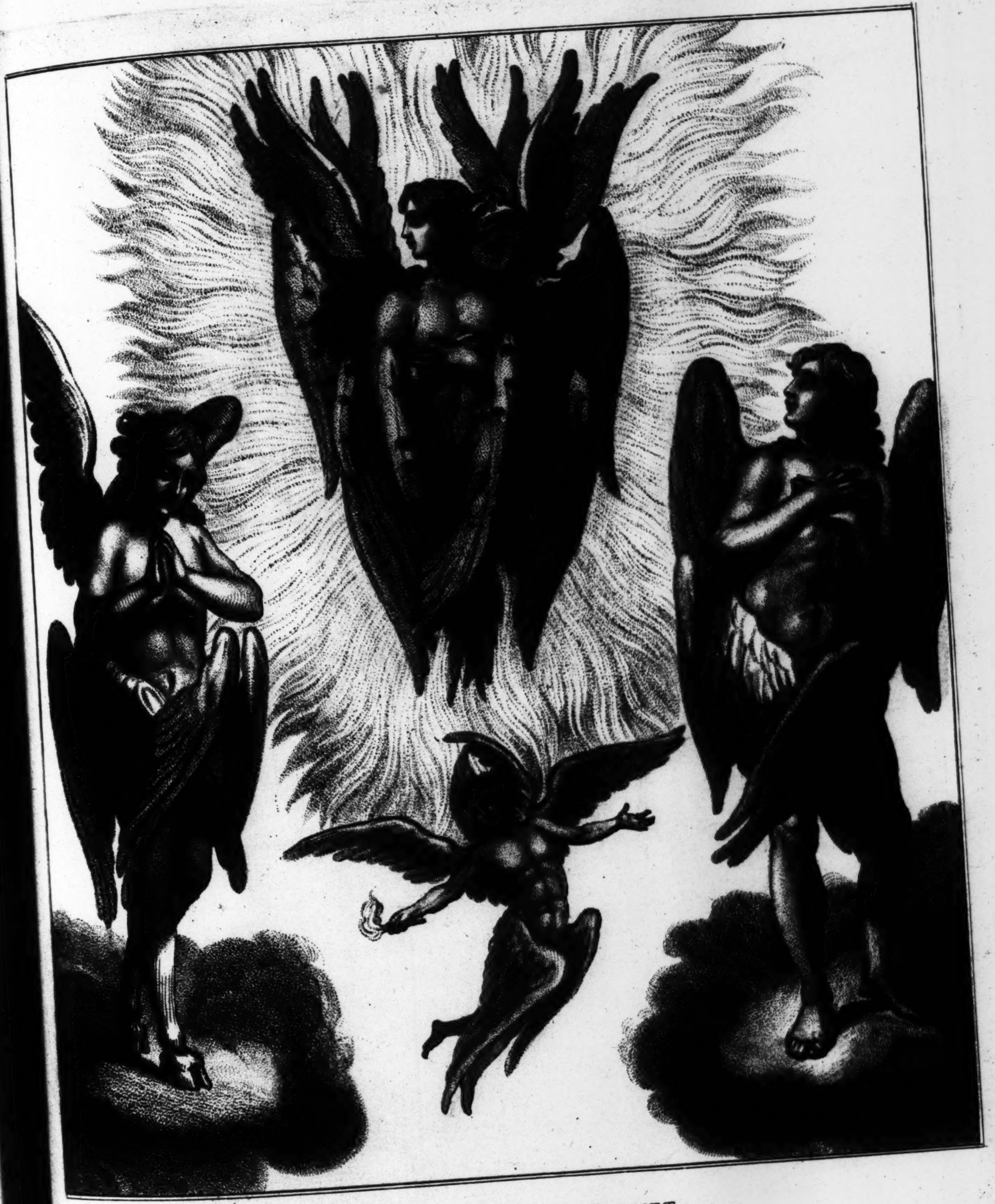

ΕΠ·ΓΡ·ΑΥΡΔΙΟΔΟΤ ΟΥ· ΝΥCΑΕΩΝ

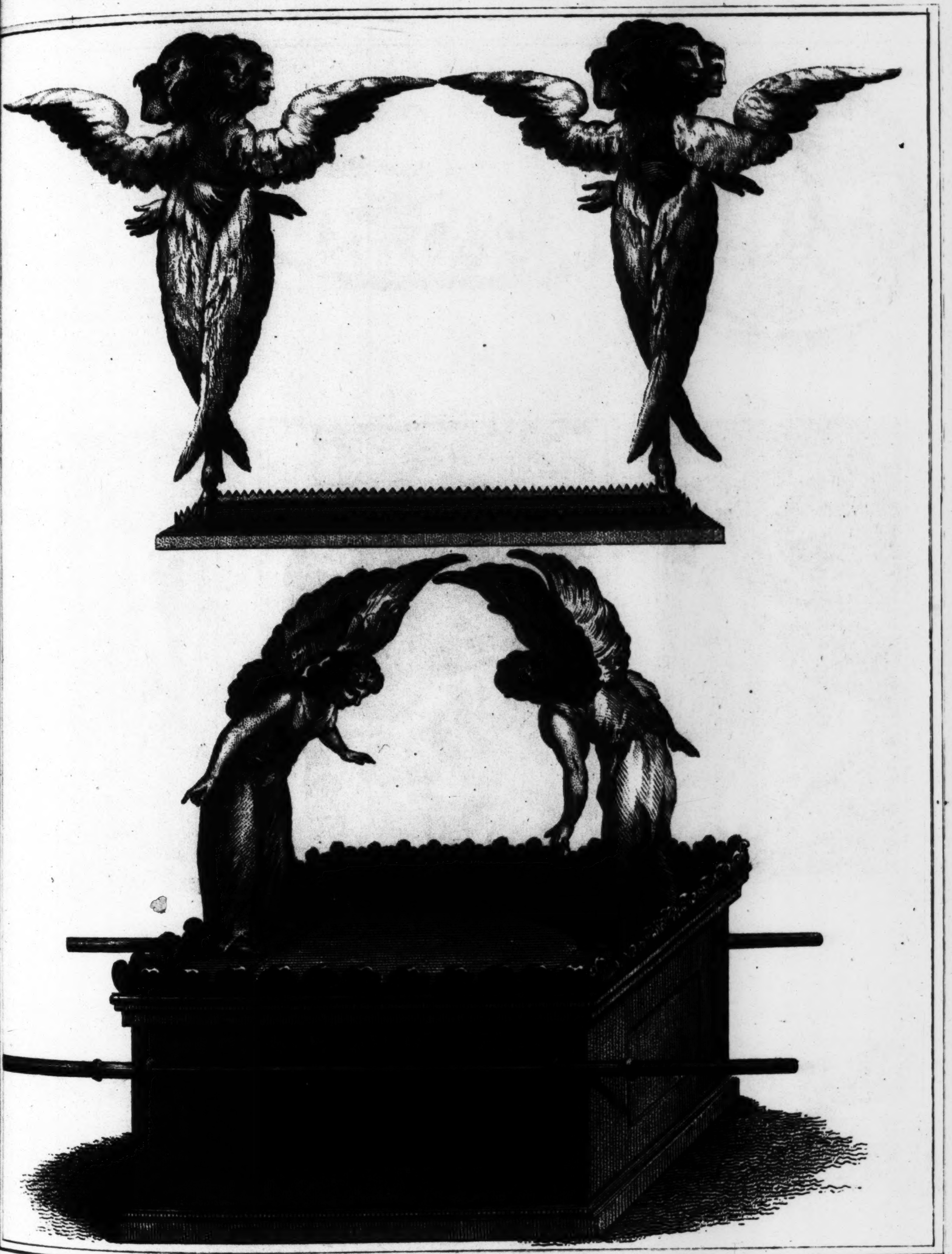
N°7.


CΛE SANT I OCHCOL

BAAL.

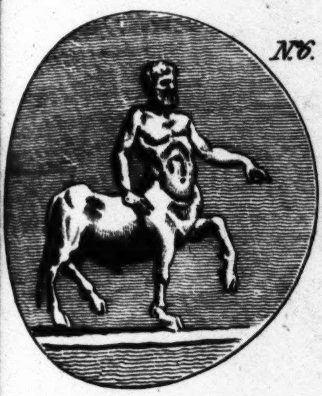


CHERUBIM *from* CALMET.



CHERUBIM *Plate II.*

N°6.



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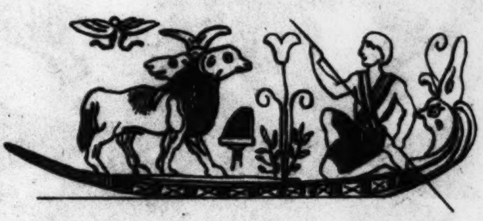

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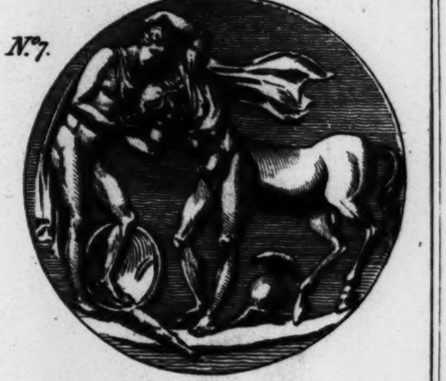
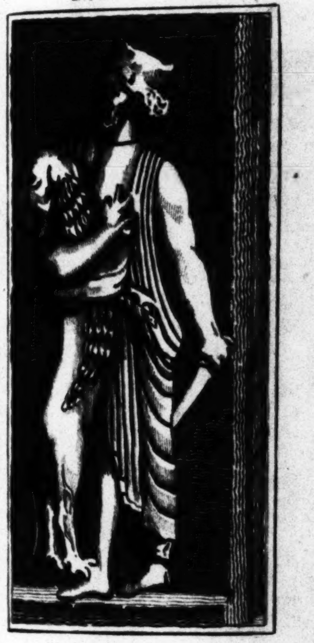


N°8.



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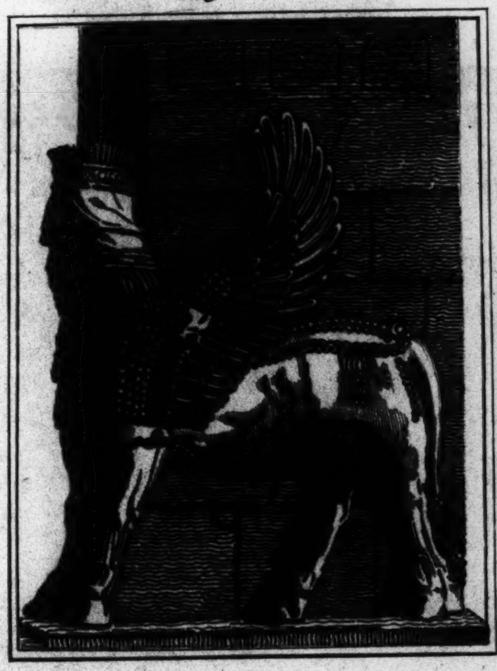
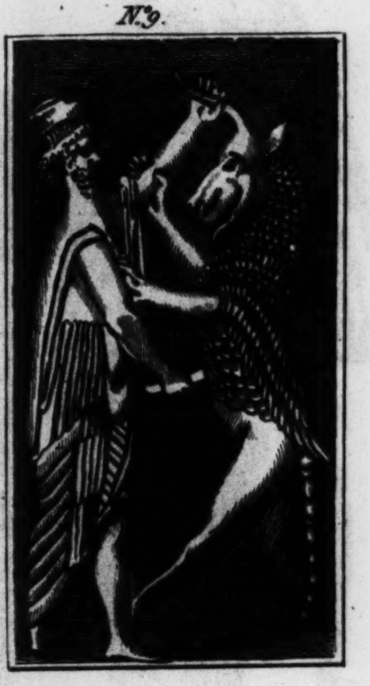
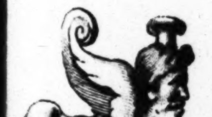


N°9.



N°3.



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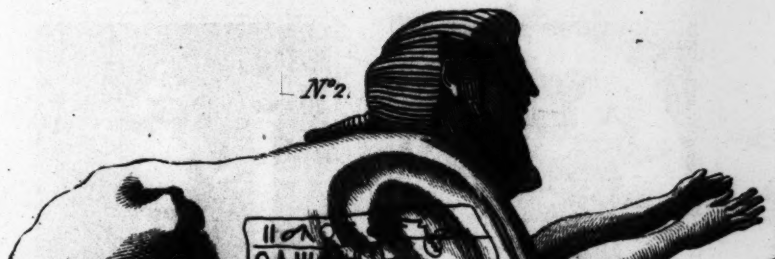

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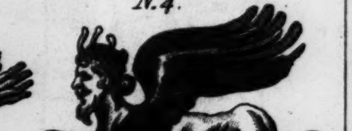
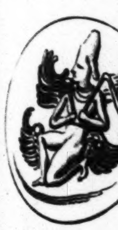


CHERUBIM. Plate III.

N.º 6.



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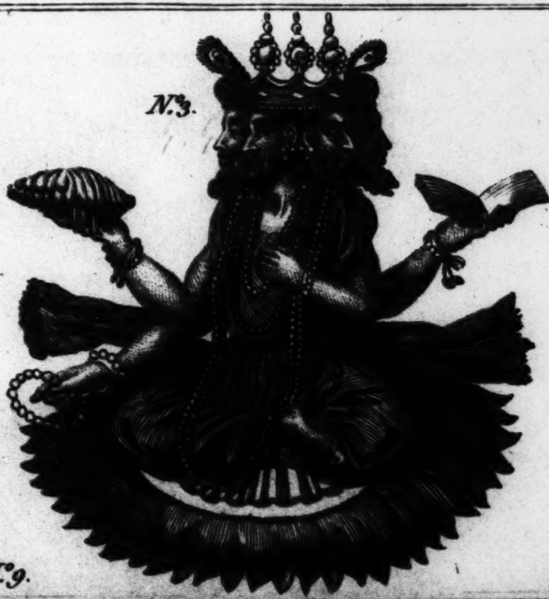

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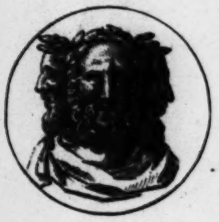

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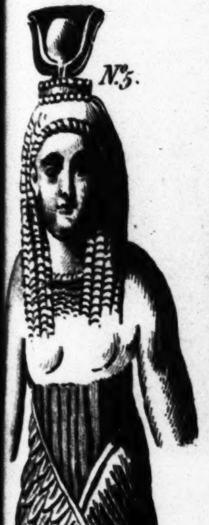

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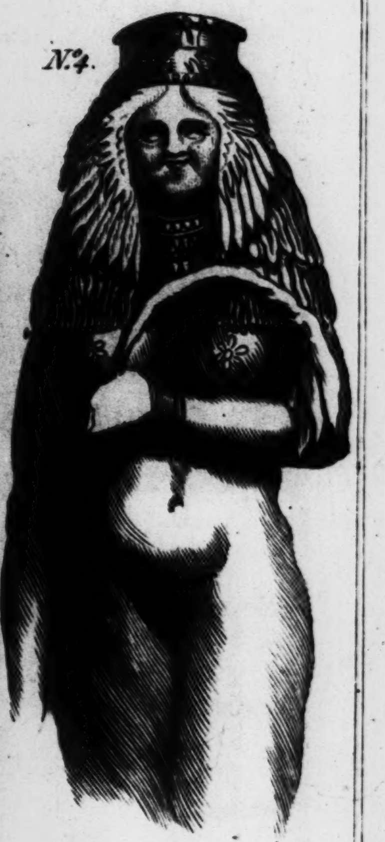

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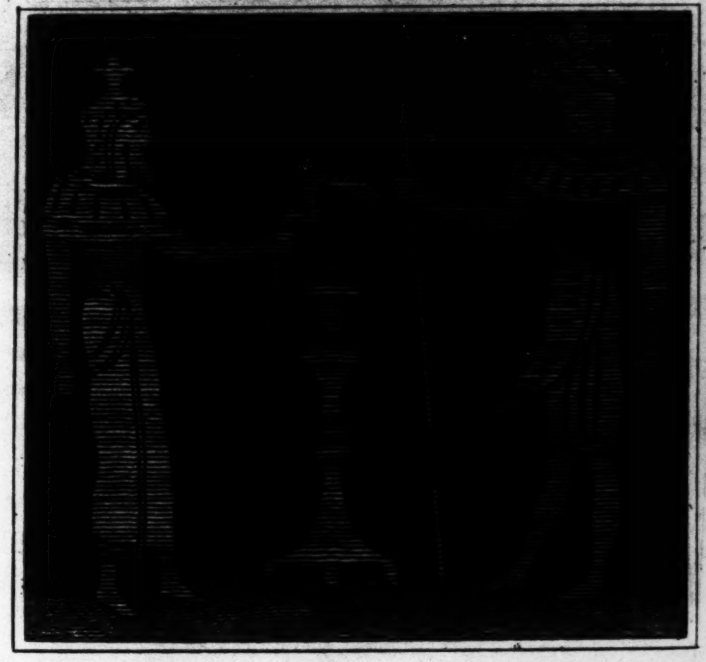

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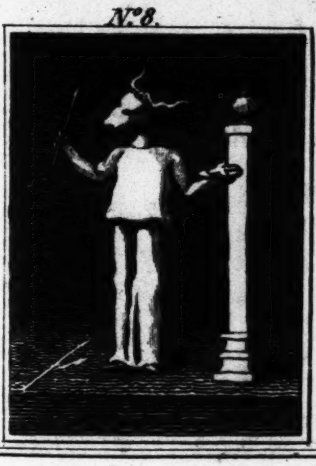

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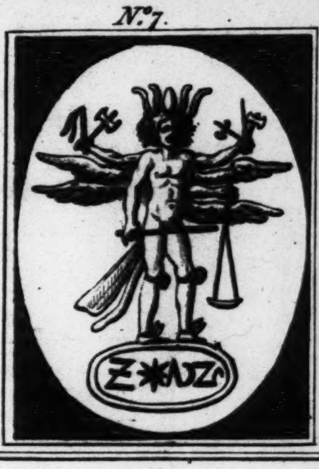

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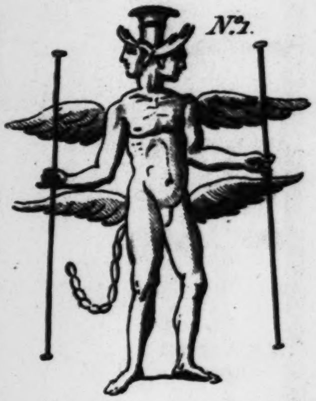
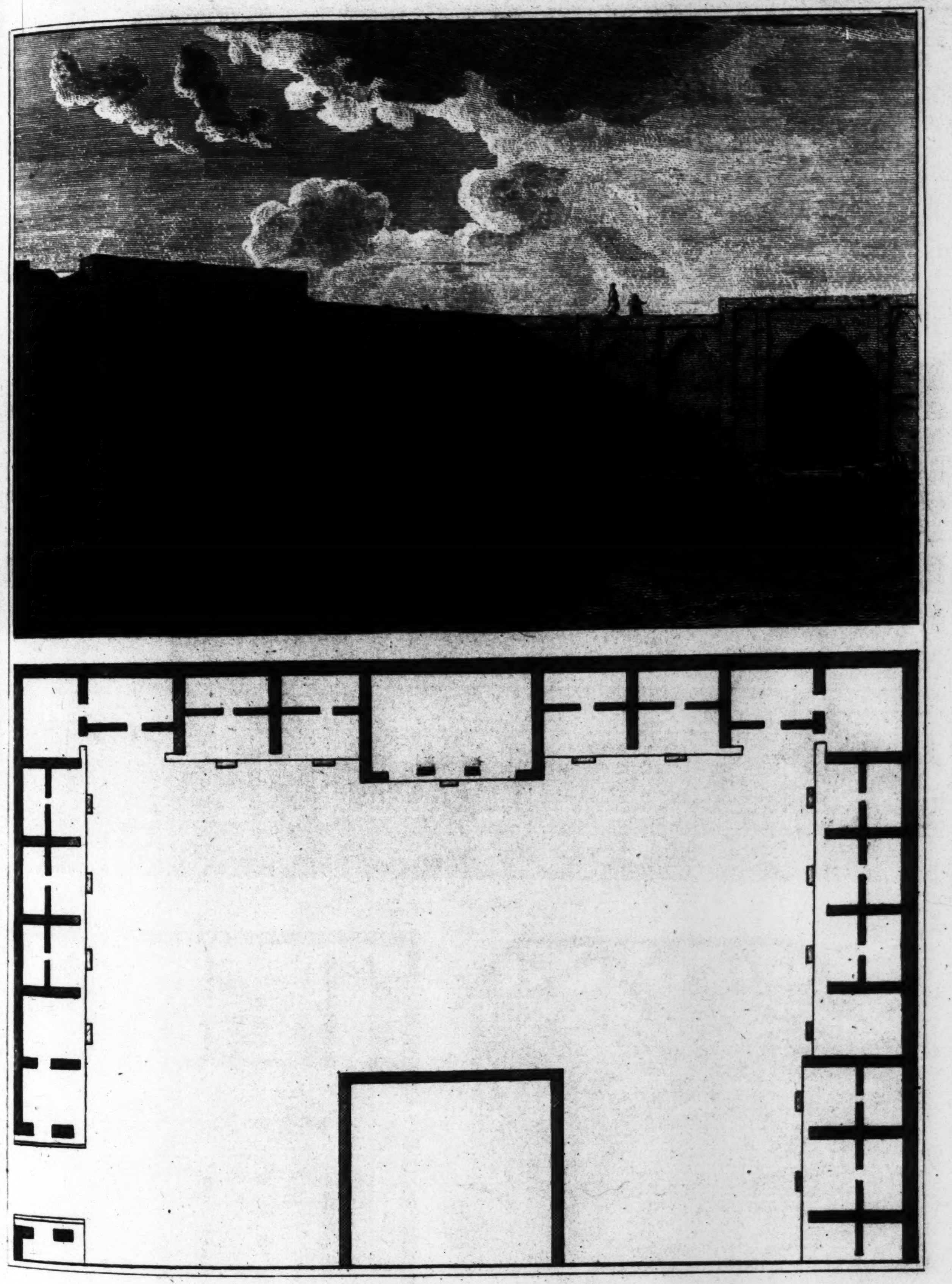
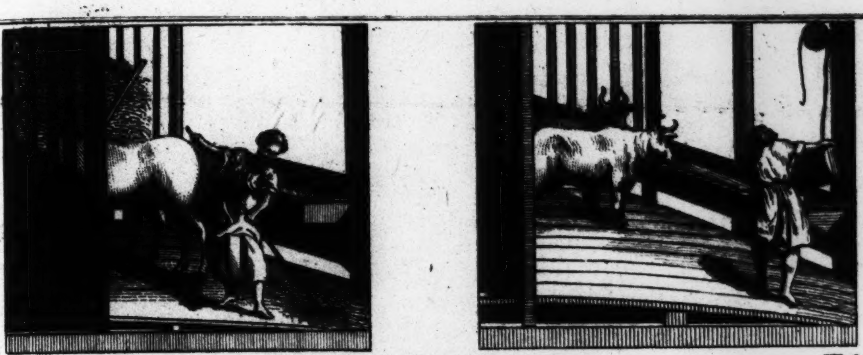


CHERUBIM. Plate IV.

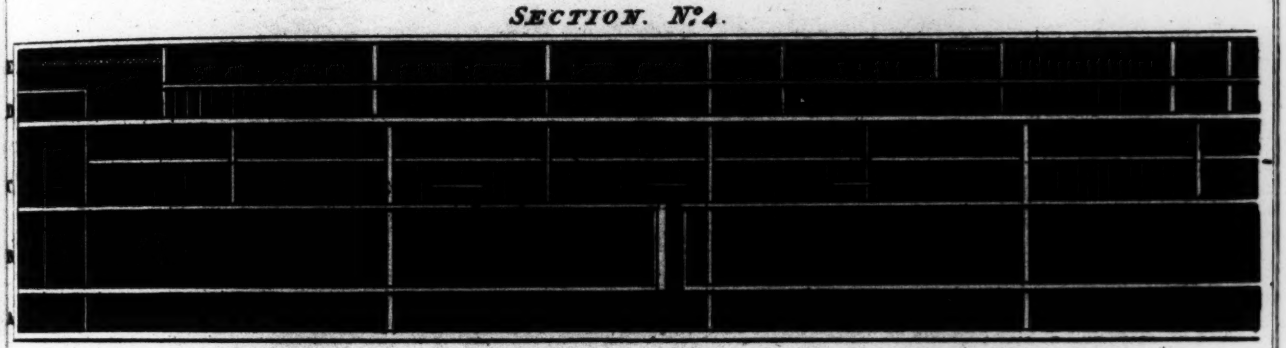


CARAVANSERAI, *or* EASTERN INN.

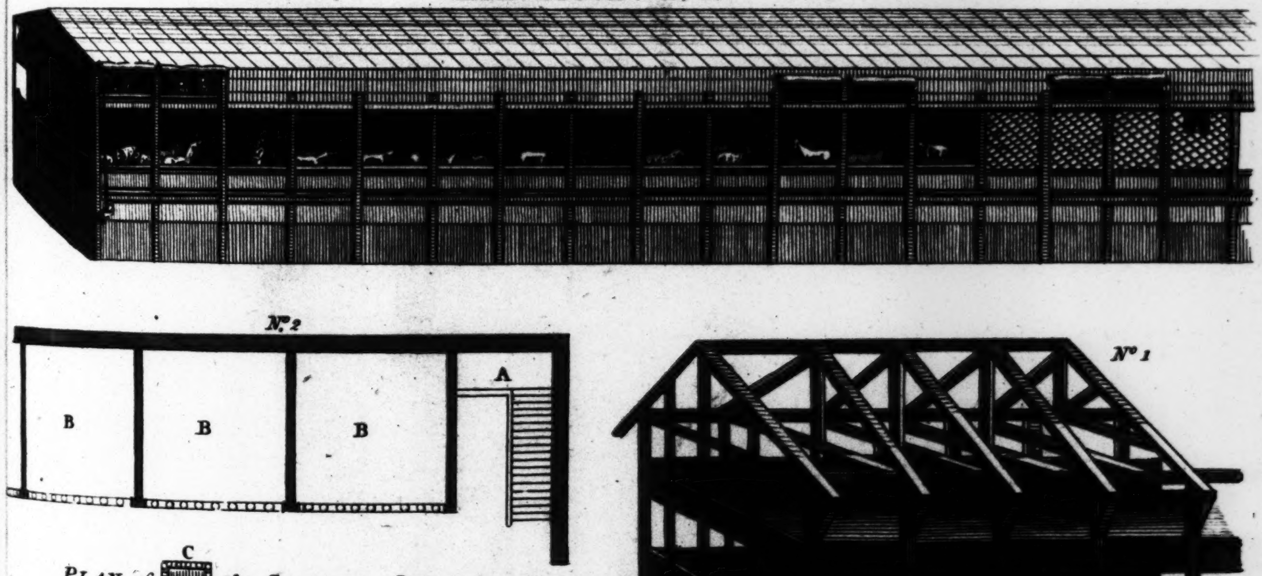


N°5 STALLS for CATTLE. N°6.

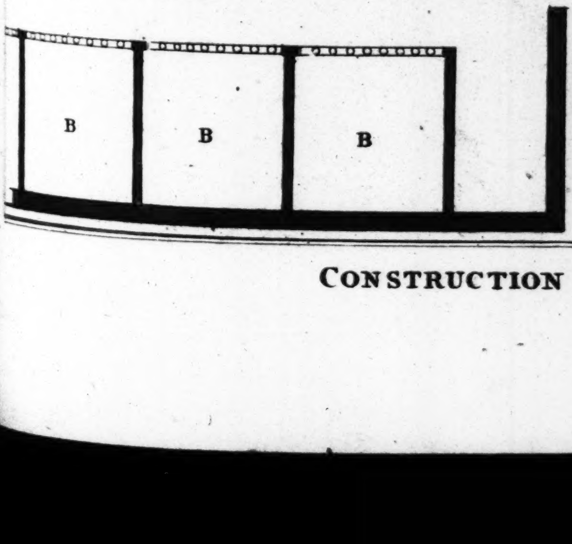
SECTION. N°4.



ELEVATION. N°3.

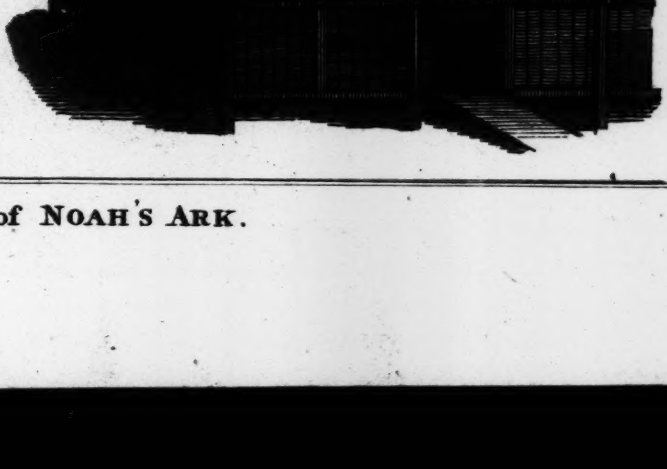


N°2

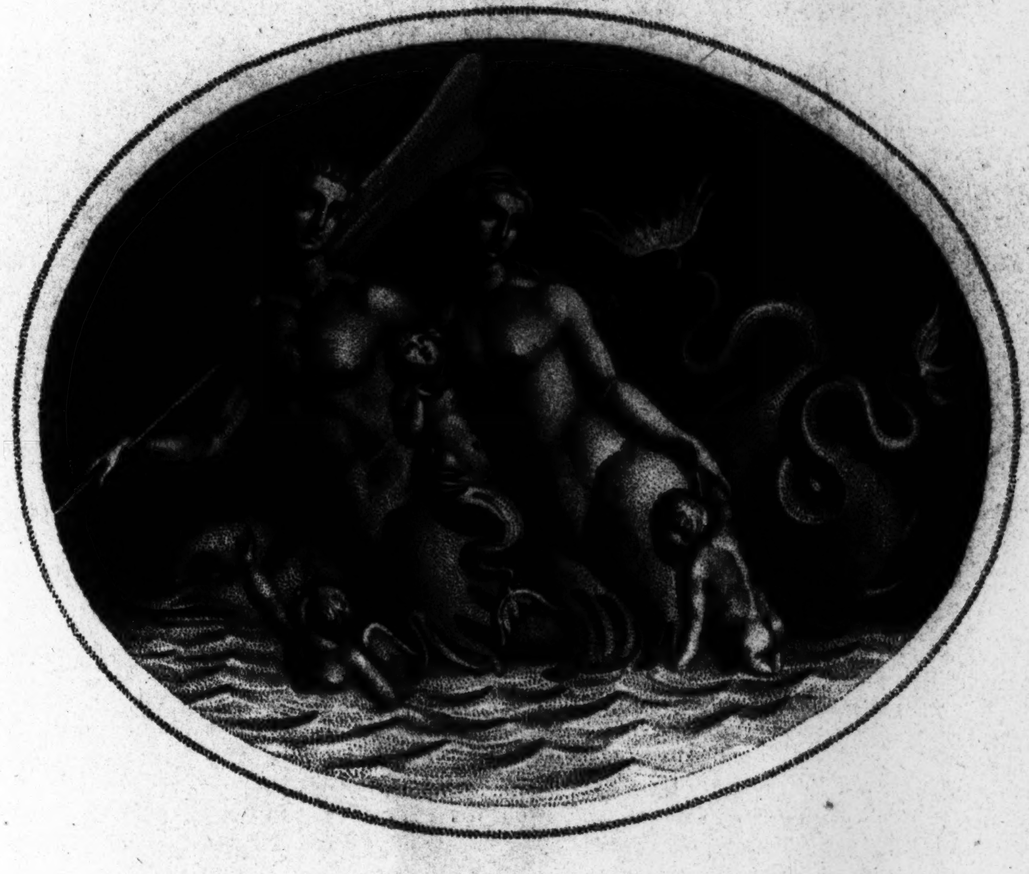


PLAN of the SECOND STORY.

N° 1

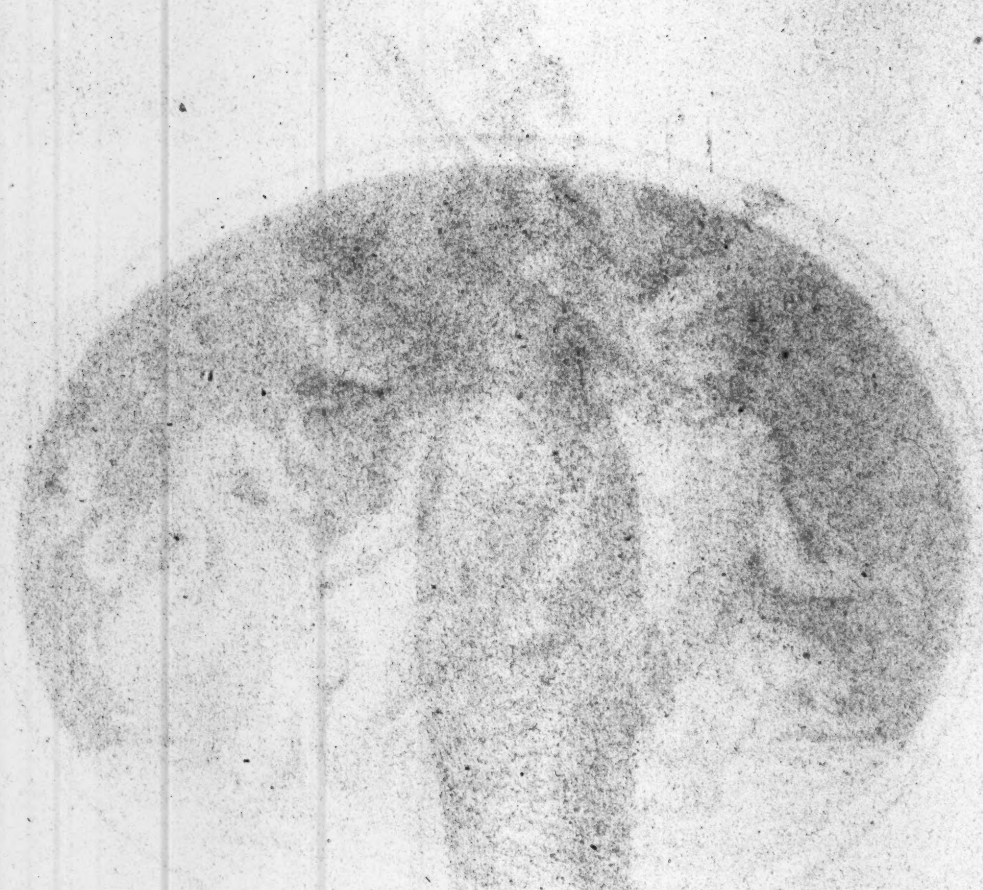


CONSTRUCTION of NOAH'S ARK.



DAGON.

London. Published by C. Taylor No. 105, Hatton Garden. Sep.r 15; 1797.



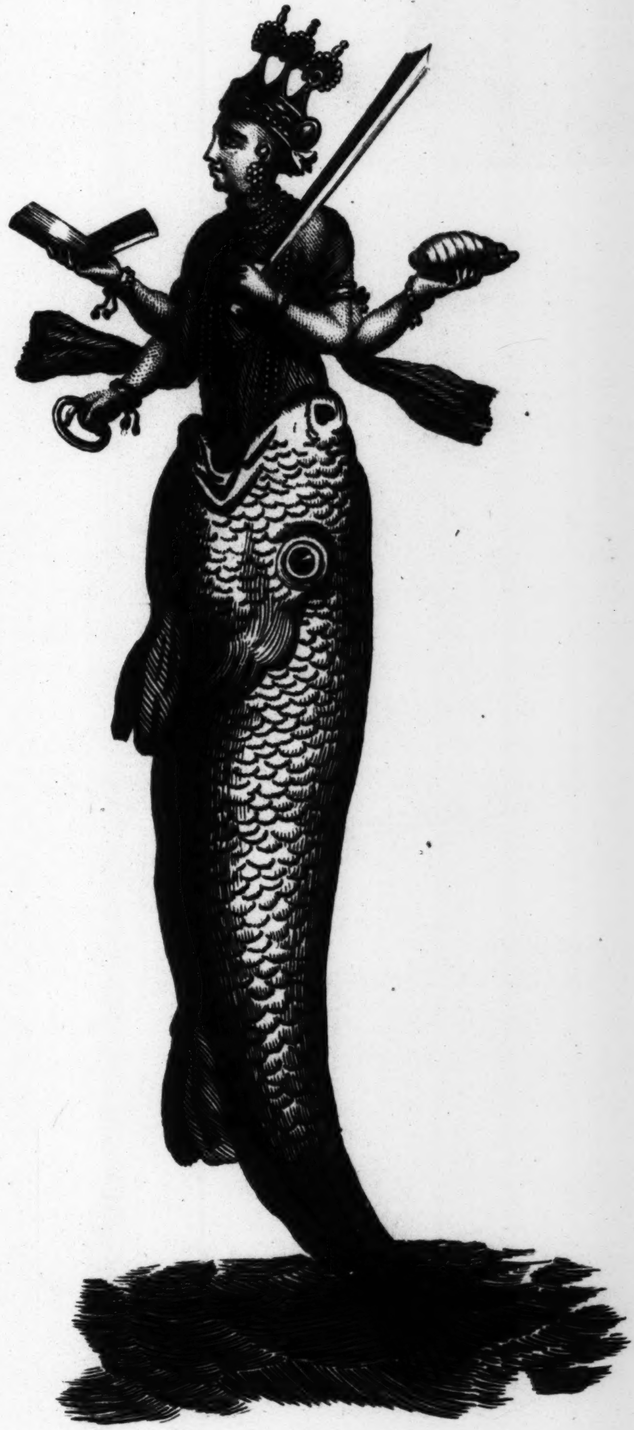


Plate II DAGON **DERKETOS**, *JONAH.*

SUN-DIAL of AHAZ.

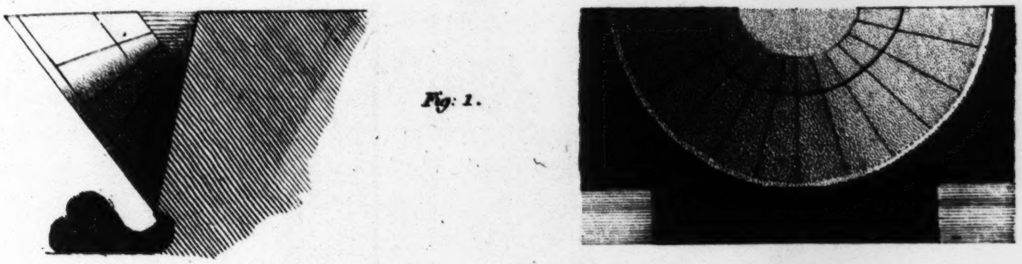
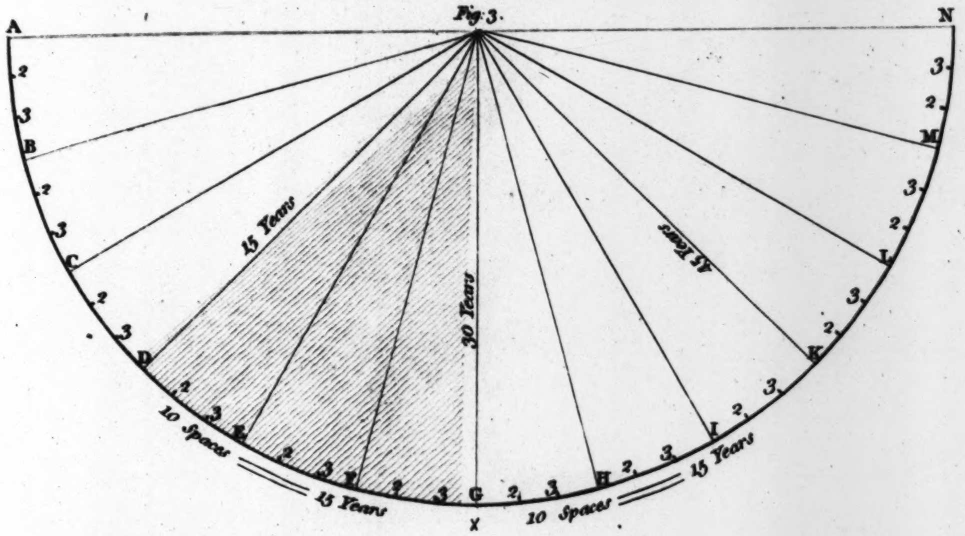


Fig: 1.

RETROGRADATION of the SHADOW.

Fig: 3.


A
N
B
C
D
E
F
G
H
I
K
L
M
X
2
3
15 Years
30 Years
45 Years
10 Spaces
15 Years
10 Spaces
15 Years

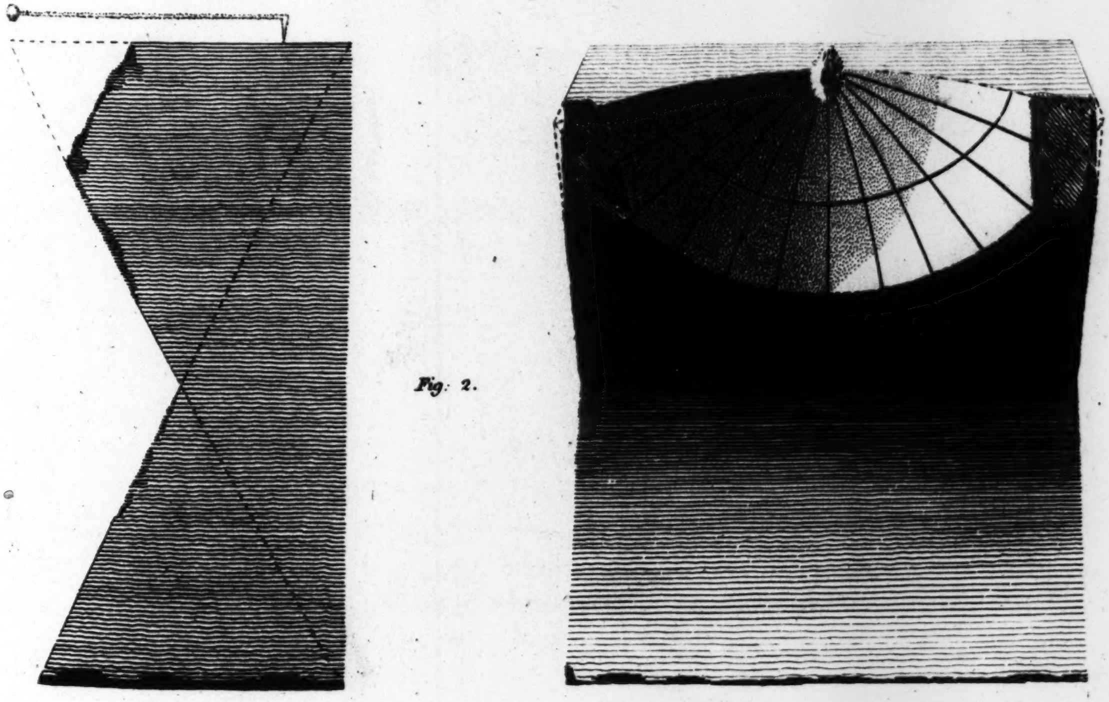
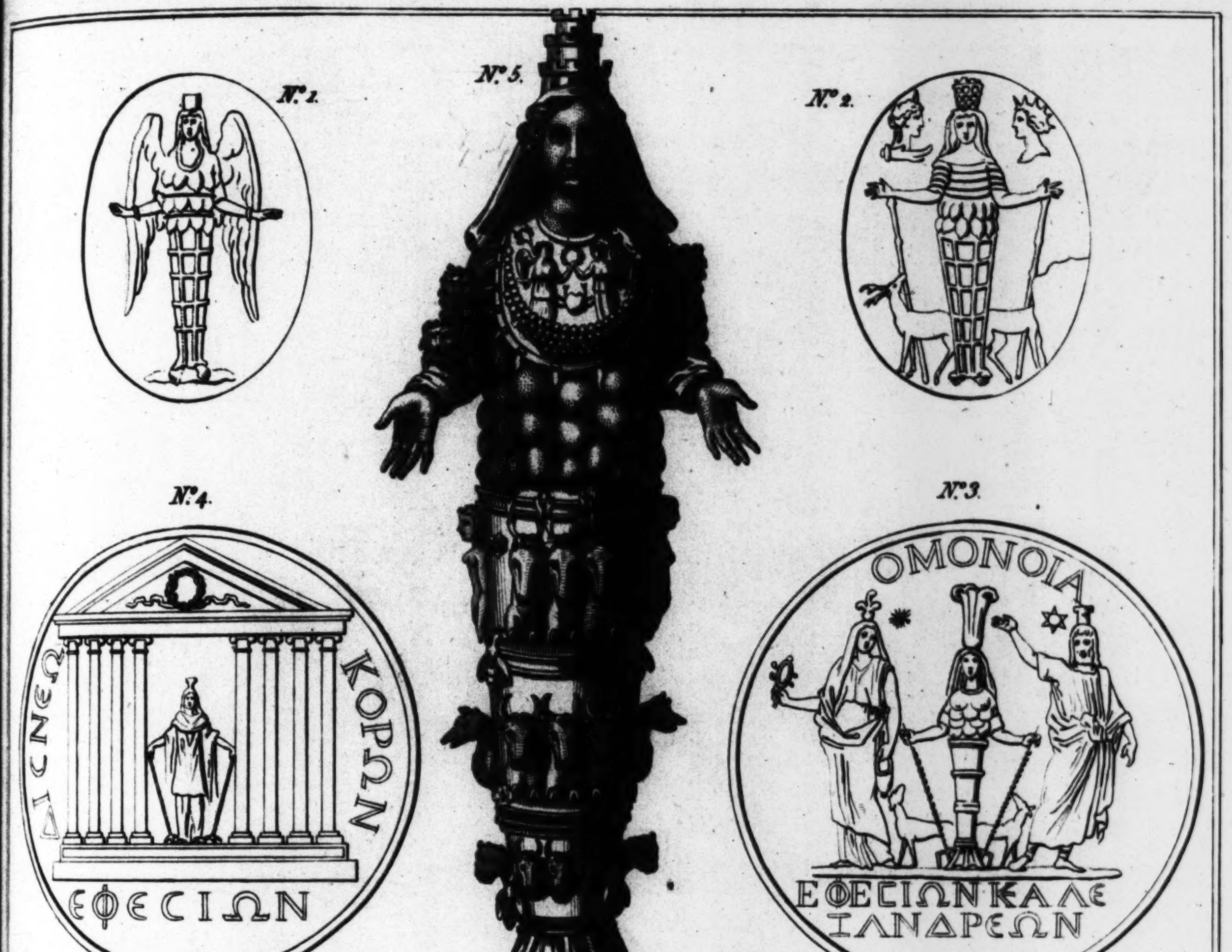
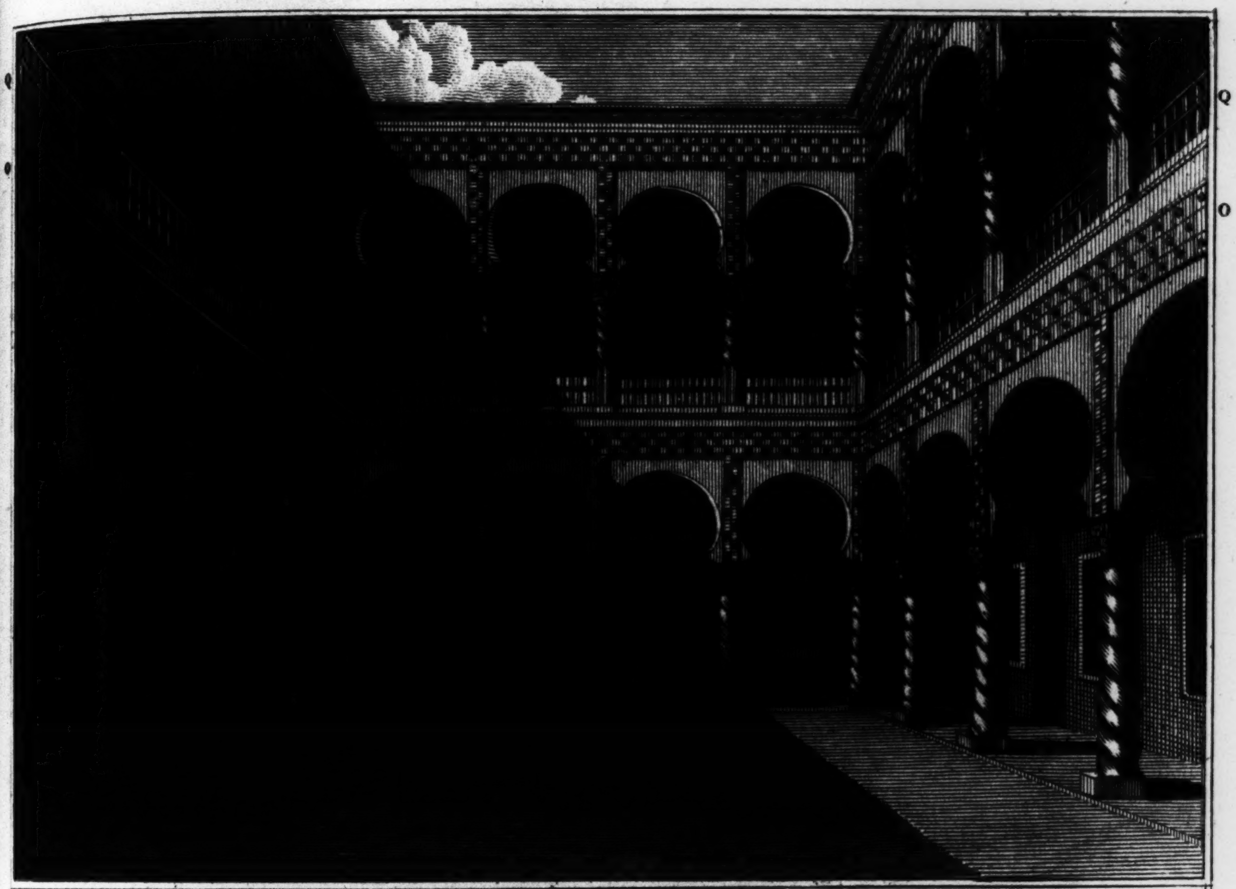


Fig: 2.

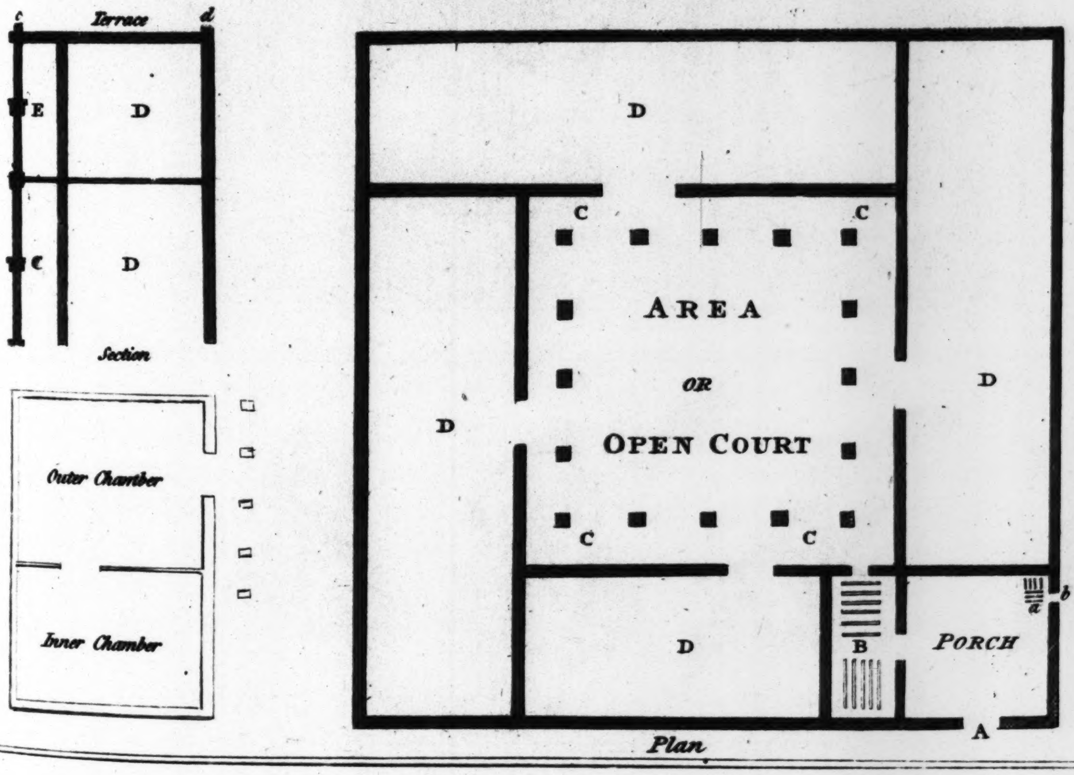
London, Publish'd by C Taylor, No. 105 Hatton Garden. Holborn Jany. 1.1797.


N°. 1.
N°. 5.
N°. 2.
N°. 4.
N°. 3.
ΔΙC ΝΕΩ ΚΟΡΩΝ
ΕΦΕCΙΩΝ
ΟΜΟΝΟΙΑ
ΕΦΕCΙΩΝ ΚΑΛΕ
ΙΛΝΔΡΕΩΝ
N°. 6.
N°. 7.
N°. 8.
J.W. Sculp.

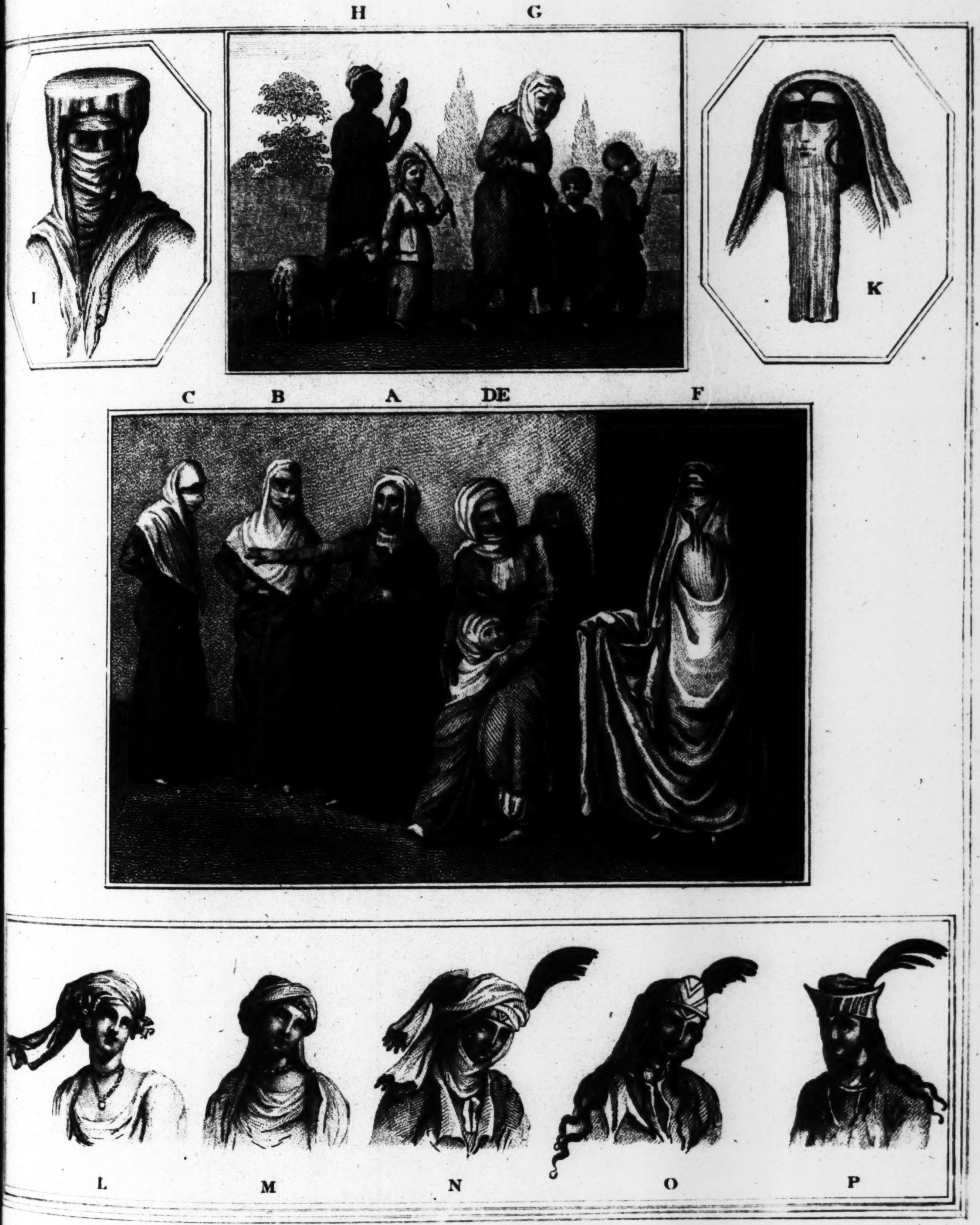
DIANA of EPHESUS.



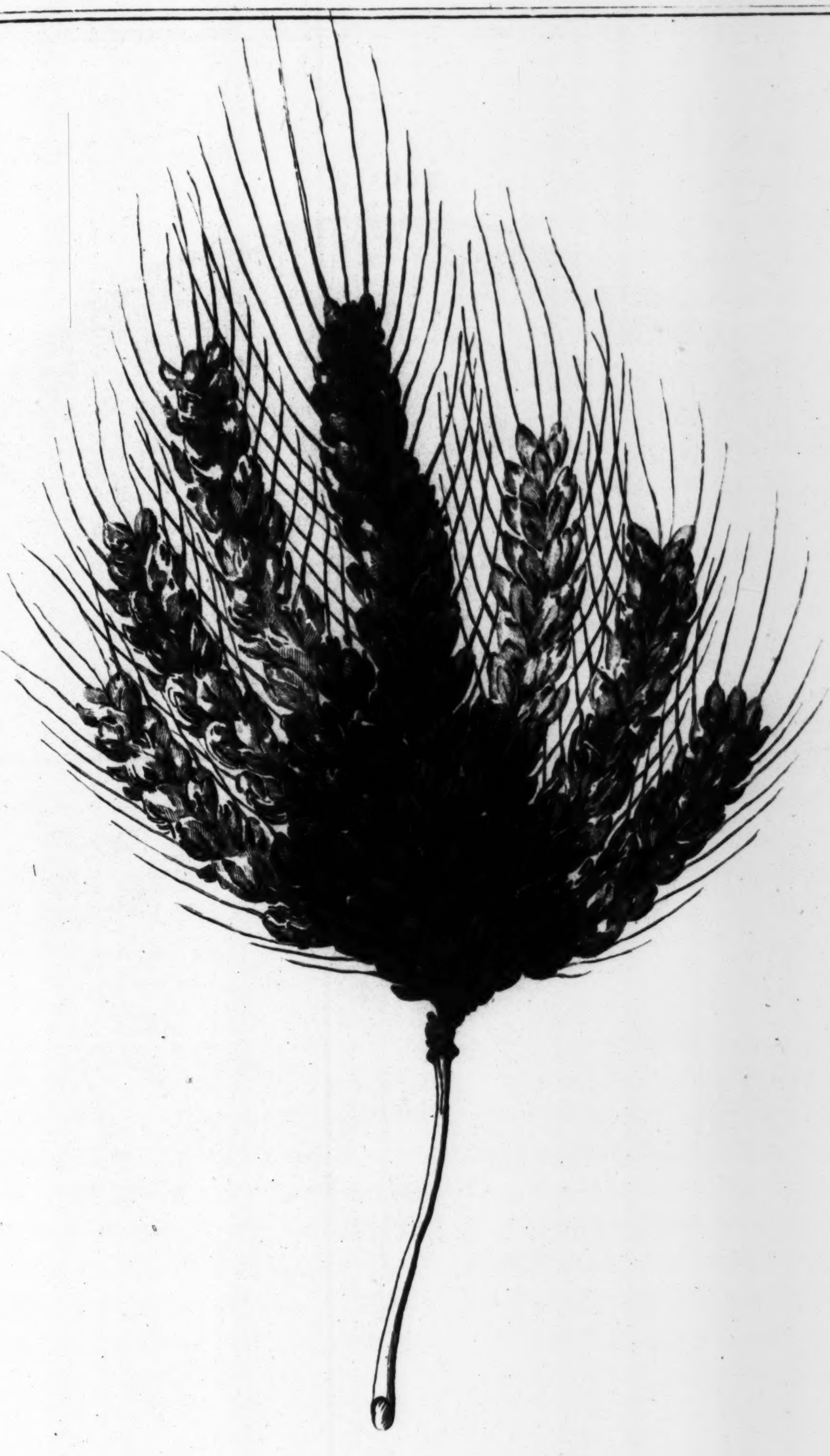
INTERNAL ELEVATION.


c
Terrace
d
E
D
C
D
Section
Outer Chamber
Inner Chamber
D
C
C
AREA
OR
OPEN COURT
D
D
C
C
D
B
a
b
PORCH
A
Plan

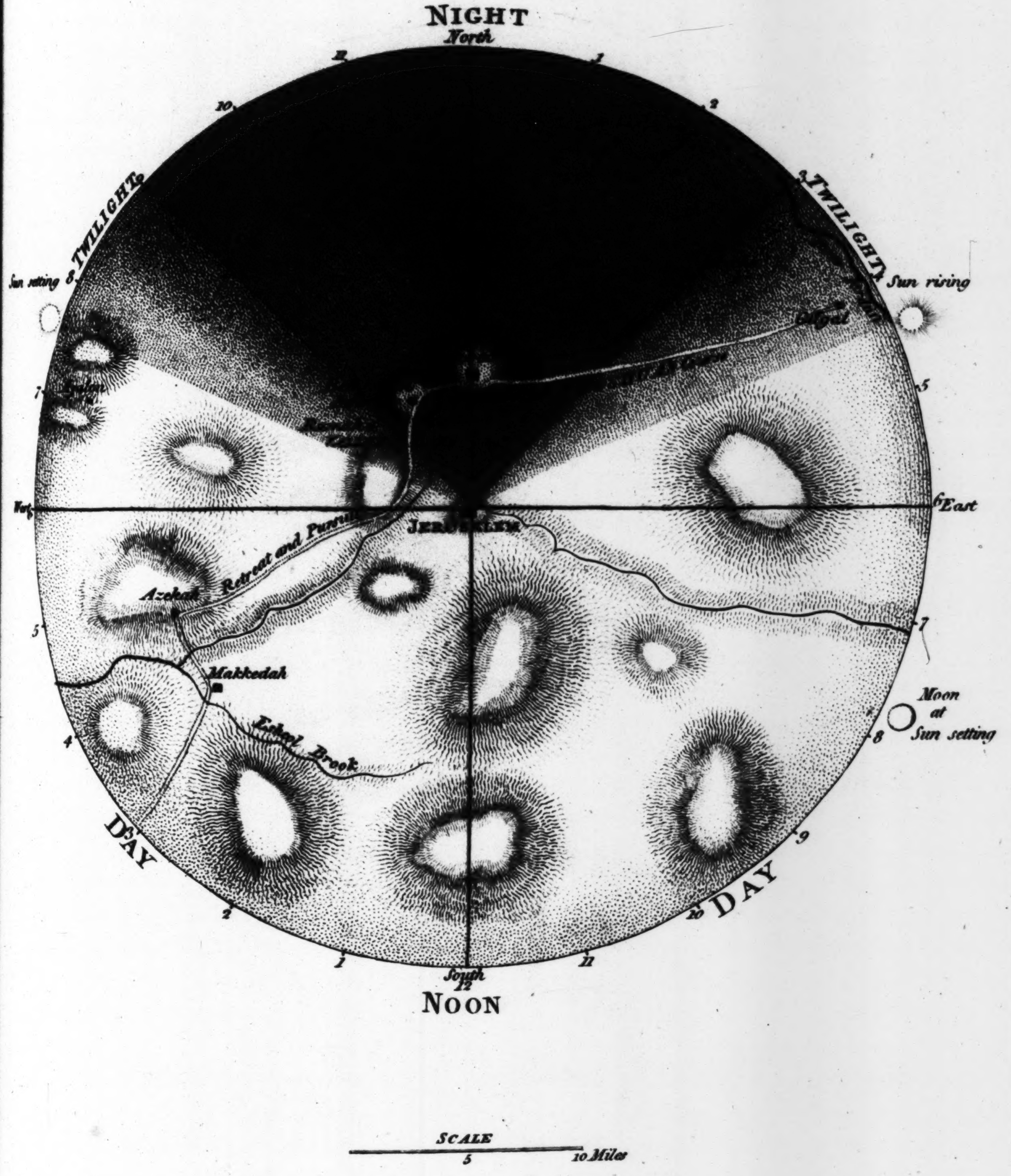
EASTERN HOUSE.


H
G
I
K
C
B
A
DE
F
L
M
N
O
P

EASTERN VEILS.

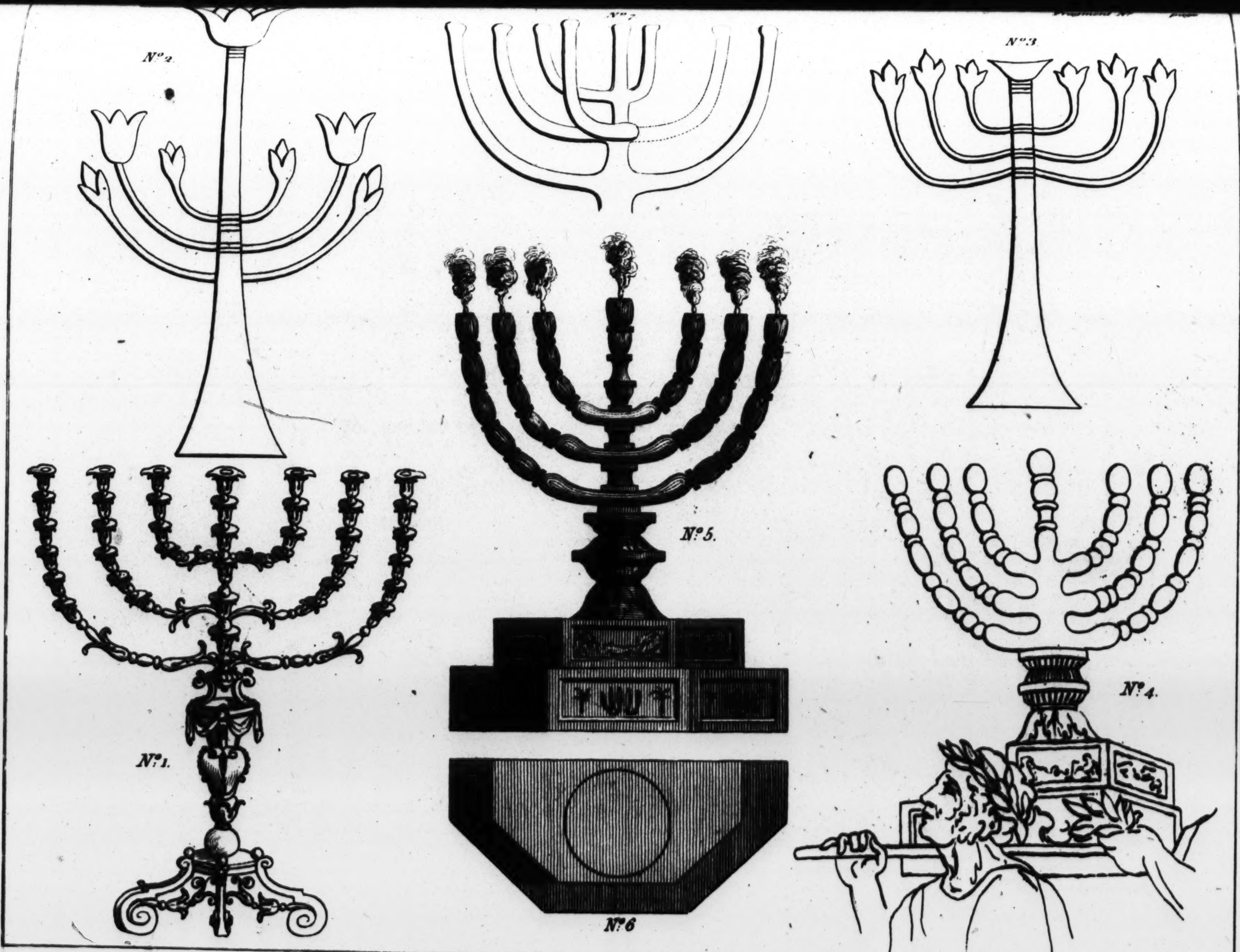


A Species of **EGYPTIAN WHEAT**.


NIGHT
North
12
1
10
2
TWILIGHT
Sun setting 8
TWILIGHT
Sun rising
Gilgal
Ajalon
7
5
West
6 East
JERUSALEM
Retreat and Pursuit
Azekah
5
7
Makkedah
Eshcol Brook
4
Moon at Sun setting
8
DAY
9
DAY
2
10
1
11
South 12
NOON
SCALE
5
10 Miles

London. Publish'd by C.Taylor No. 105, Hatton Garden Jan.y 1. 1799.

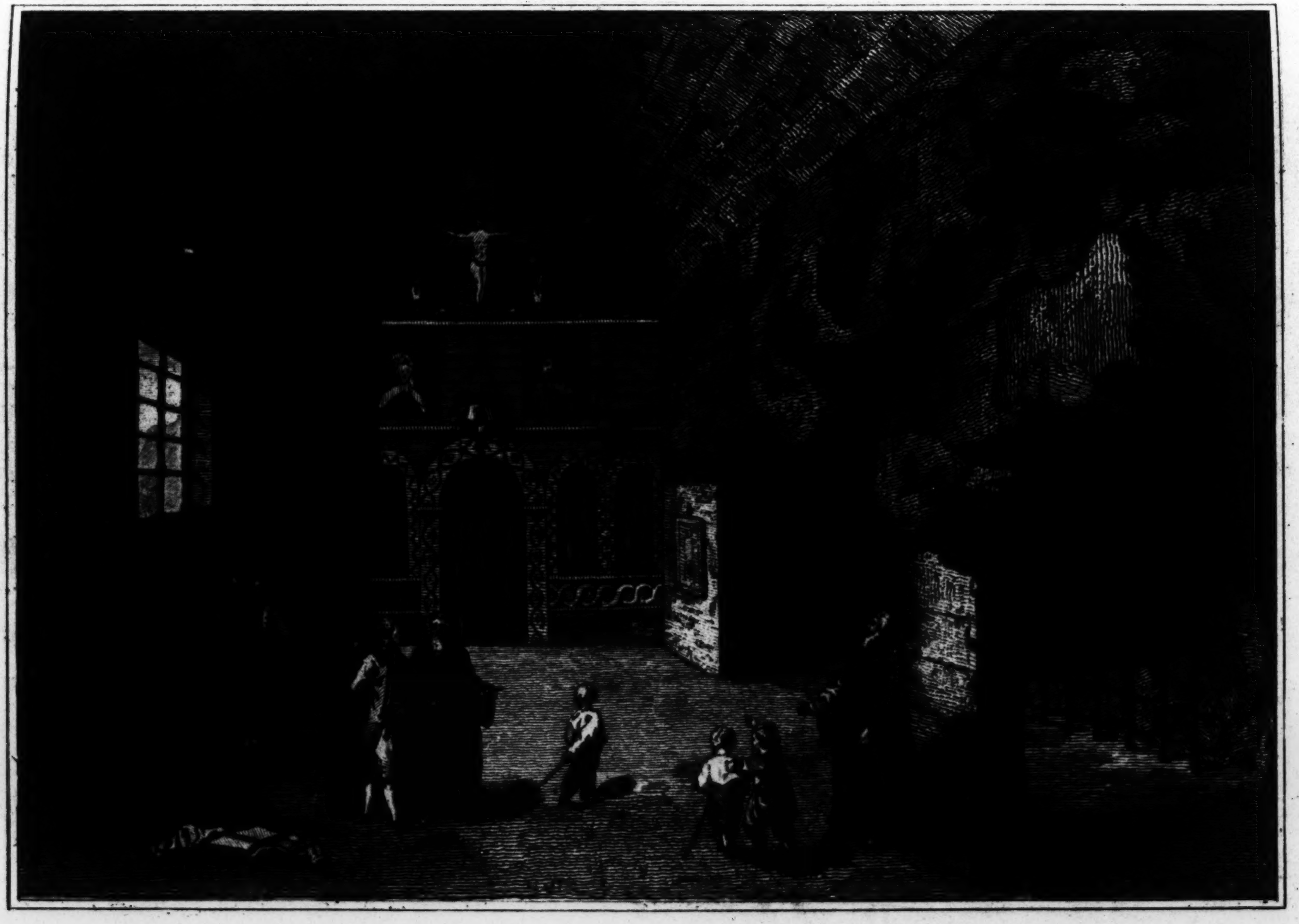
GEOGRAPHY, and supposed ASTRONOMY, of JOSHUA'S MIRACLE.



N° 2
N° 7
N° 3
N° 5
N° 1
N° 4
N° 6

GOLDEN CANDLESTICK.

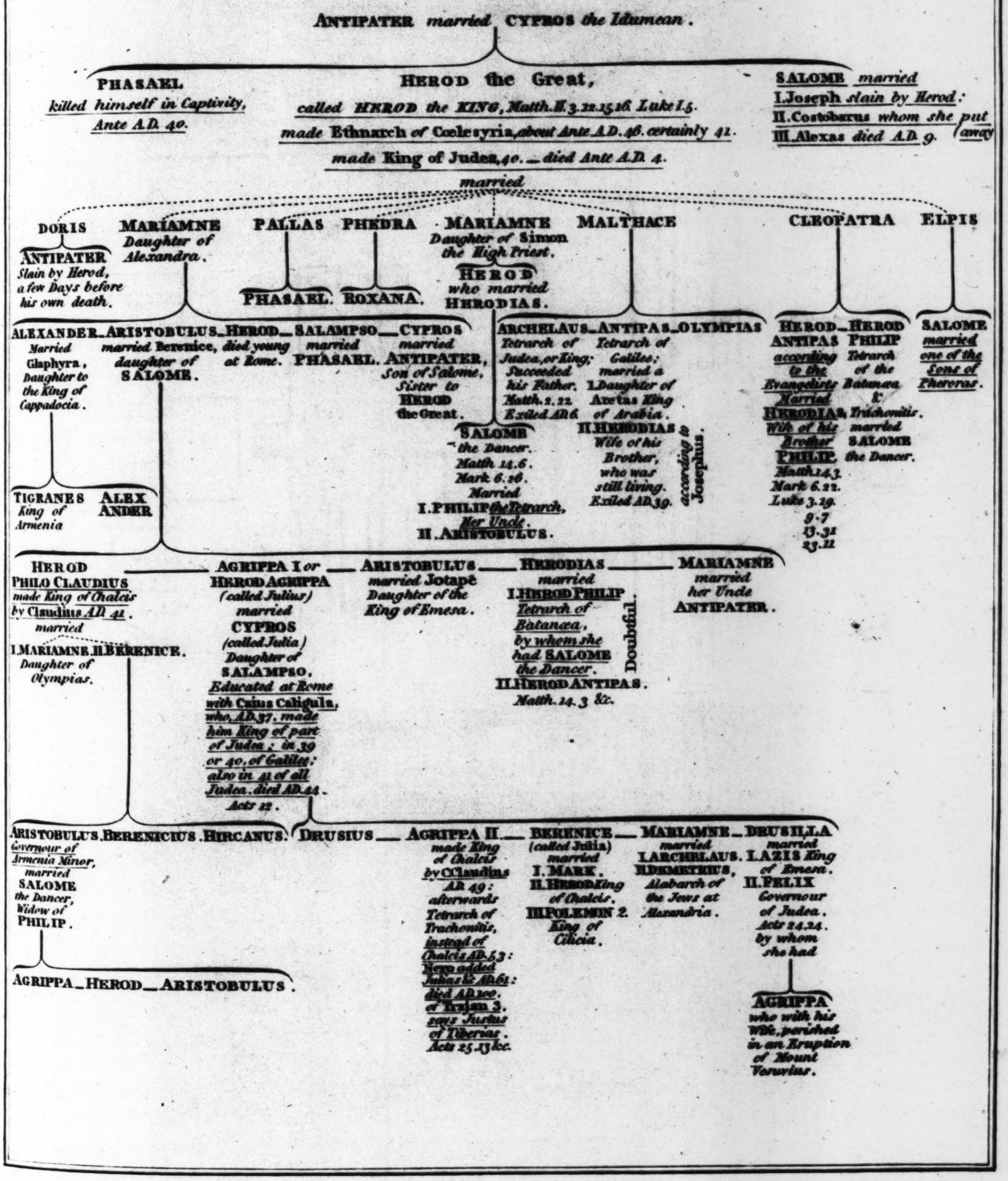
J W Sculp

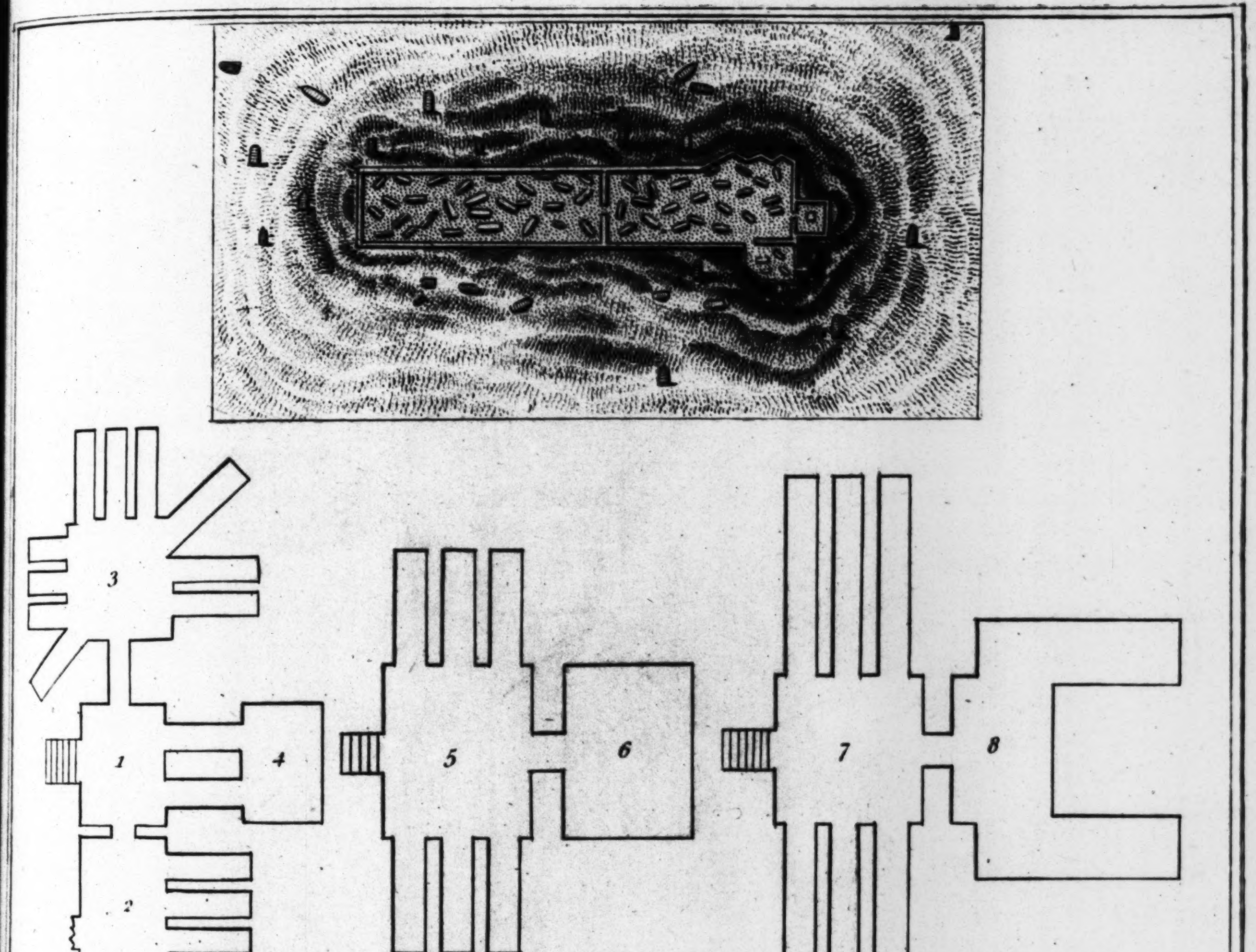


GROTTO of the **APOCALYPSE**, *at PATMOS.*

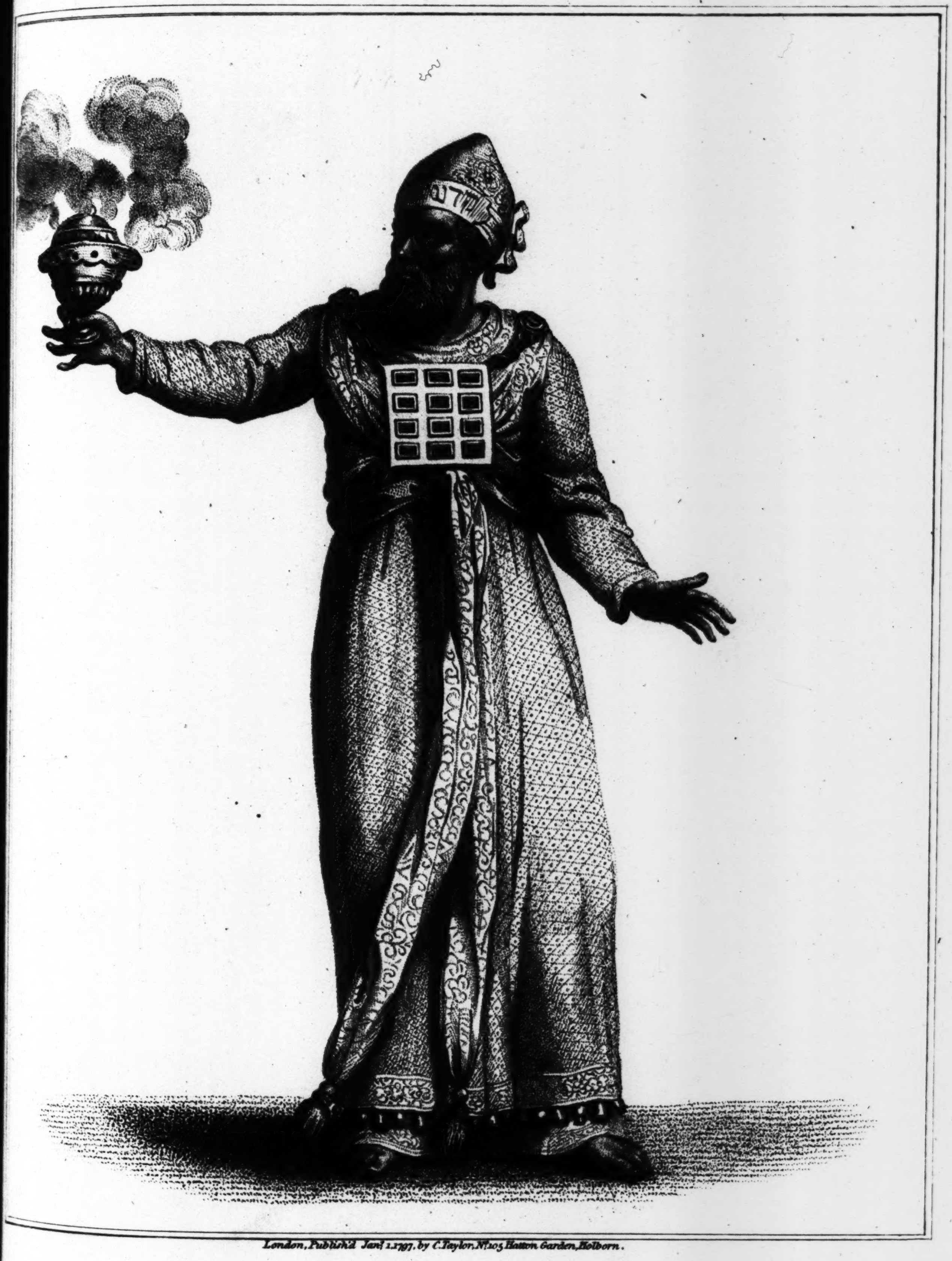
GENEALOGY of HEROD the GREAT,

with references to the paſsages of Scripture where different Princes of the name of **HEROD**, *are mentioned.*


ANTIPATER married CYPROS the Idumean.
PHASAEL killed himself in Captivity, Ante A.D. 40.
HEROD the Great, called HEROD the KING, Matth. II. 3. 22. 15. 16. Luke I. 5.
made Ethnarch of Coelesyria, about Ante A.D. 46. certainly 41.
made King of Judea, 40. — died Ante A.D. 4.
married
SALOME married I. Joseph slain by Herod: II. Costobarus whom she put away III. Alexas died A.D. 9.
DORIS
ANTIPATER Slain by Herod, a few Days before his own death.
MARIAMNE Daughter of Alexandra.
PALLAS
PHASAEL.
PHEDRA
ROXANA.
MARIAMNE Daughter of Simon the High Priest.
HEROD who married HERODIAS.
MALTHACE
CLEOPATRA
ELPIS
ALEXANDER — Married Glaphyra, Daughter to the King of Cappadocia.
ARISTOBULUS — married Berenice, daughter of SALOME.
HEROD — died young at Rome.
SALAMPSO — married PHASAEL.
CYPROS married ANTIPATER, Son of Salome, Sister to HEROD the Great.
TIGRANES King of Armenia
ALEXANDER
ARCHELAUS — Tetrarch of Judea, or King; Succeeded his Father. Matth. 2. 22. Exiled A.D. 6.
ANTIPAS — Tetrarch of Galilee; married a I. Daughter of Aretas King of Arabia. II. HERODIAS Wife of his Brother, who was still living. Exiled A.D. 39.
according to Josephus.
OLYMPIAS
SALOME the Dancer. Matth. 14. 6. Mark 6. 26. Married I. PHILIP the Tetrarch, Her Uncle. II. ARISTOBULUS.
HEROD ANTIPAS according to the Evangelists Married HERODIAS, Wife of his Brother PHILIP. Matth. 14. 3. Mark 6. 22. Luke 3. 19. 9. 7 13. 31 23. 11
HEROD PHILIP Tetrarch of the Batanæa & Trachonitis, married SALOME the Dancer.
SALOME married one of the Sons of Pheroras.
HEROD PHILO CLAUDIUS made King of Chalcis by Claudius A.D. 41. married I. MARIAMNE. II. BERENICE.
Daughter of Olympias.
AGRIPPA I or HEROD AGRIPPA (called Julius) married CYPROS (called Julia) Daughter of SALAMPSO, Educated at Rome with Caius Caligula, who, A.D. 37. made him King of part of Judea; in 39 or 40, of Galilee; also in 41 of all Judea, died A.D. 44. Acts 12.
ARISTOBULUS married Jotapê Daughter of the King of Emesa.
HERODIAS married I. HEROD PHILIP Tetrarch of Batanæa, by whom she had SALOME the Dancer. II. HEROD ANTIPAS. Matth. 14. 3 &c.
Doubtful.
MARIAMNE married her Uncle ANTIPATER.
ARISTOBULUS. Governour of Armenia Minor, married SALOME the Dancer, Widow of PHILIP.
BERENICIUS.
HIRCANUS.
AGRIPPA — HEROD — ARISTOBULUS.
DRUSIUS —
AGRIPPA II. — made King of Chalcis by C. Claudius A.D. 49: afterwards Tetrarch of Trachonitis, instead of Chalcis A.D. 53: Nero added Julias &c A.D. 61: died A.D. 100, or Trajan 3, says Justus of Tiberias. Acts 25. 13 &c.
BERENICE — (called Julia) married I. MARK. II. HEROD King of Chalcis. III. POLEMON 2. King of Cilicia.
MARIAMNE — married I. ARCHELAUS. II. DEMETRIUS, Alabarch of the Jews at Alexandria.
DRUSILLA married I. AZIS King of Emesa. II. FELIX Governour of Judea. Acts 24. 24. by whom she had
AGRIPPA who with his Wife, perished in an Eruption of Mount Vesuvius.

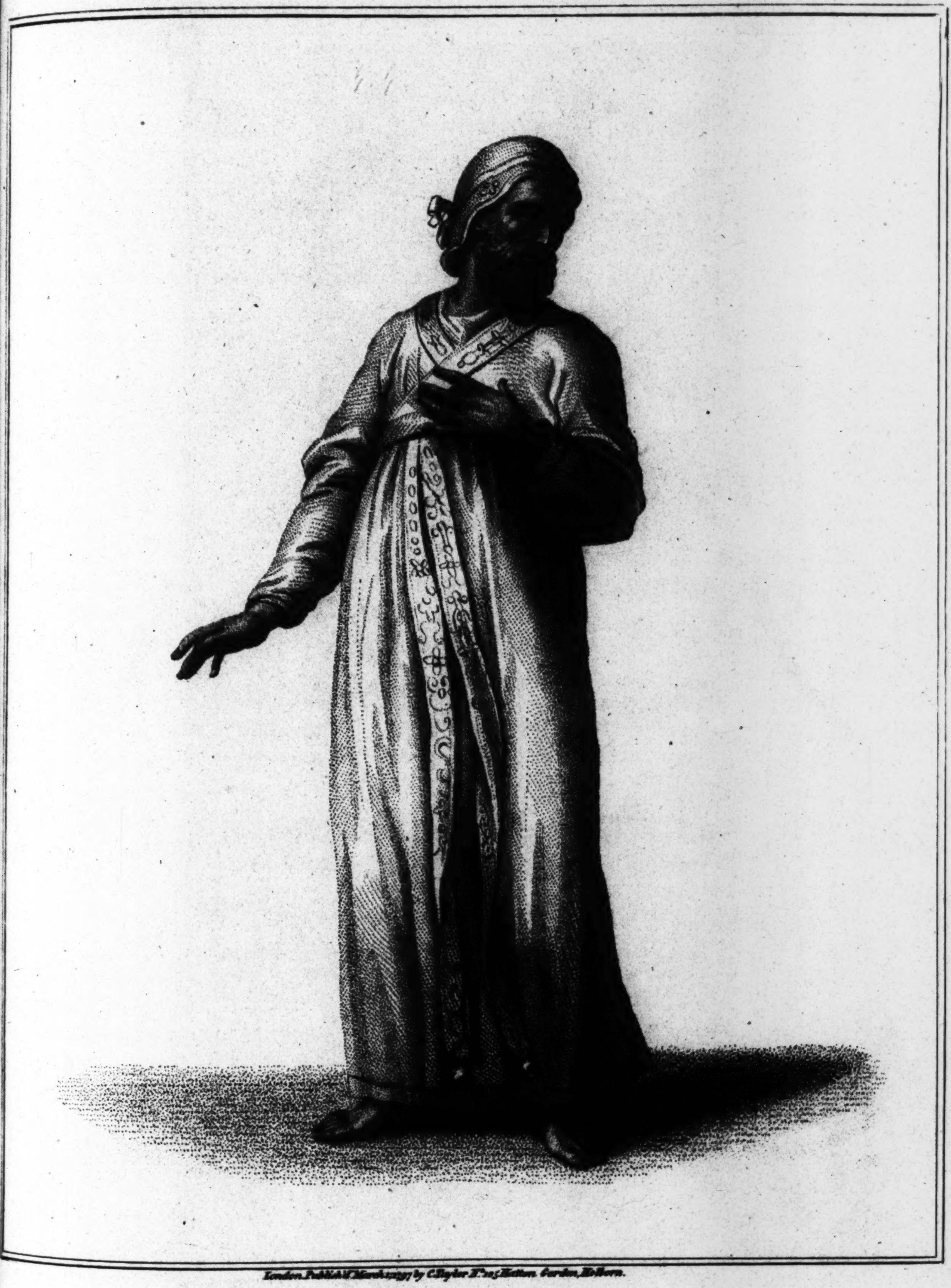

3
1
4
2
5
6
7
8
ΘΕΟΙϹ ΚΑΤΑΧΘΟΝΙΟΙϹ
ΓΛΥΚΩΝ ΚΑΙ ΗΜΕΡΑ

GATES of HADES: *HELL*.



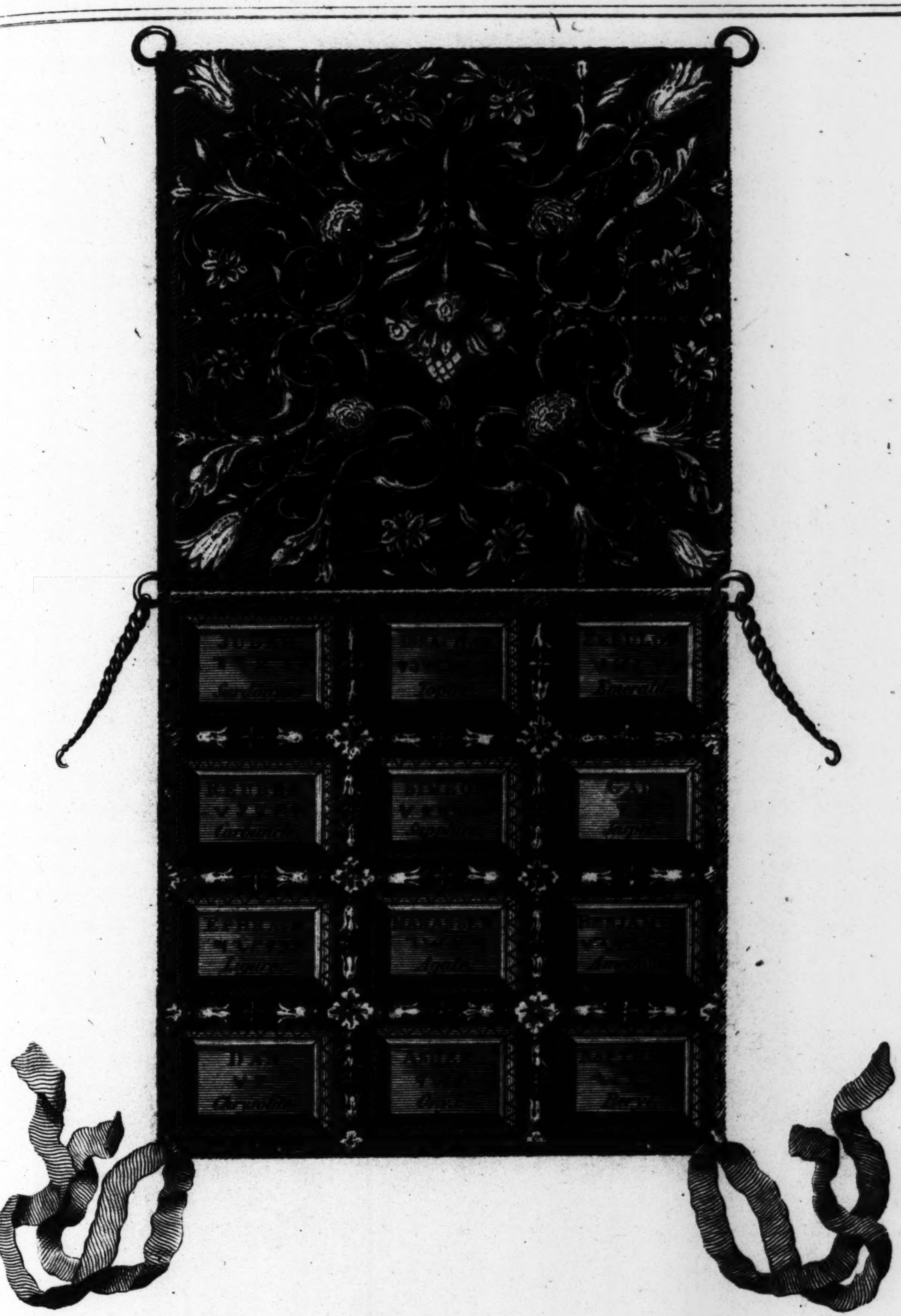
London, Publish'd Jan.y 1.1797, by C.Taylor, N.o 105 Hatton Garden, Holborn.

The HIGH-PRIEST, in his Robes. *from CALMET.*



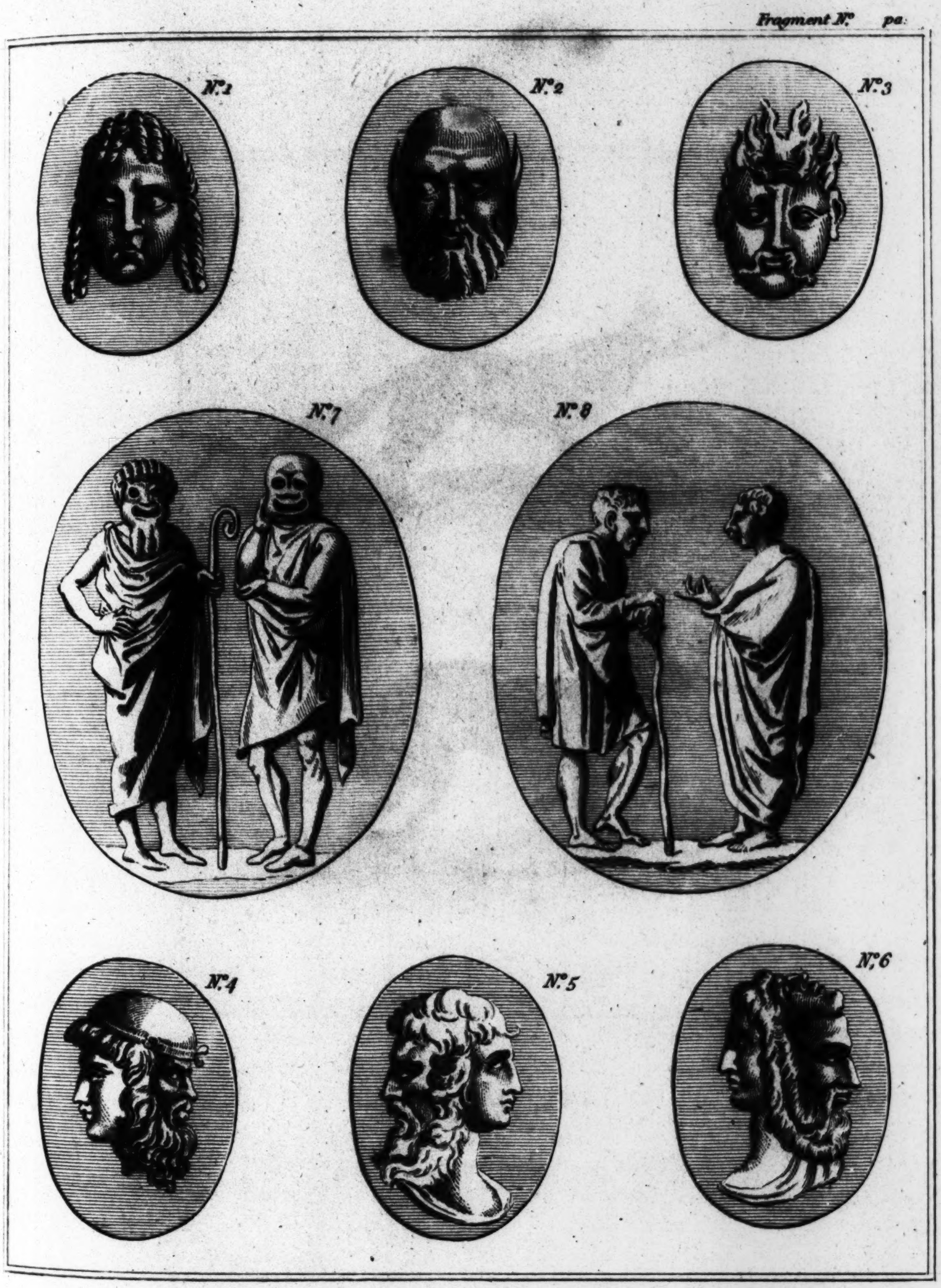
London Publish'd March 1.1797 by C.Taylor N°.10 Hatton Garden, Holborn.

HABIT of a common **PRIEST**. *from CALMET*.

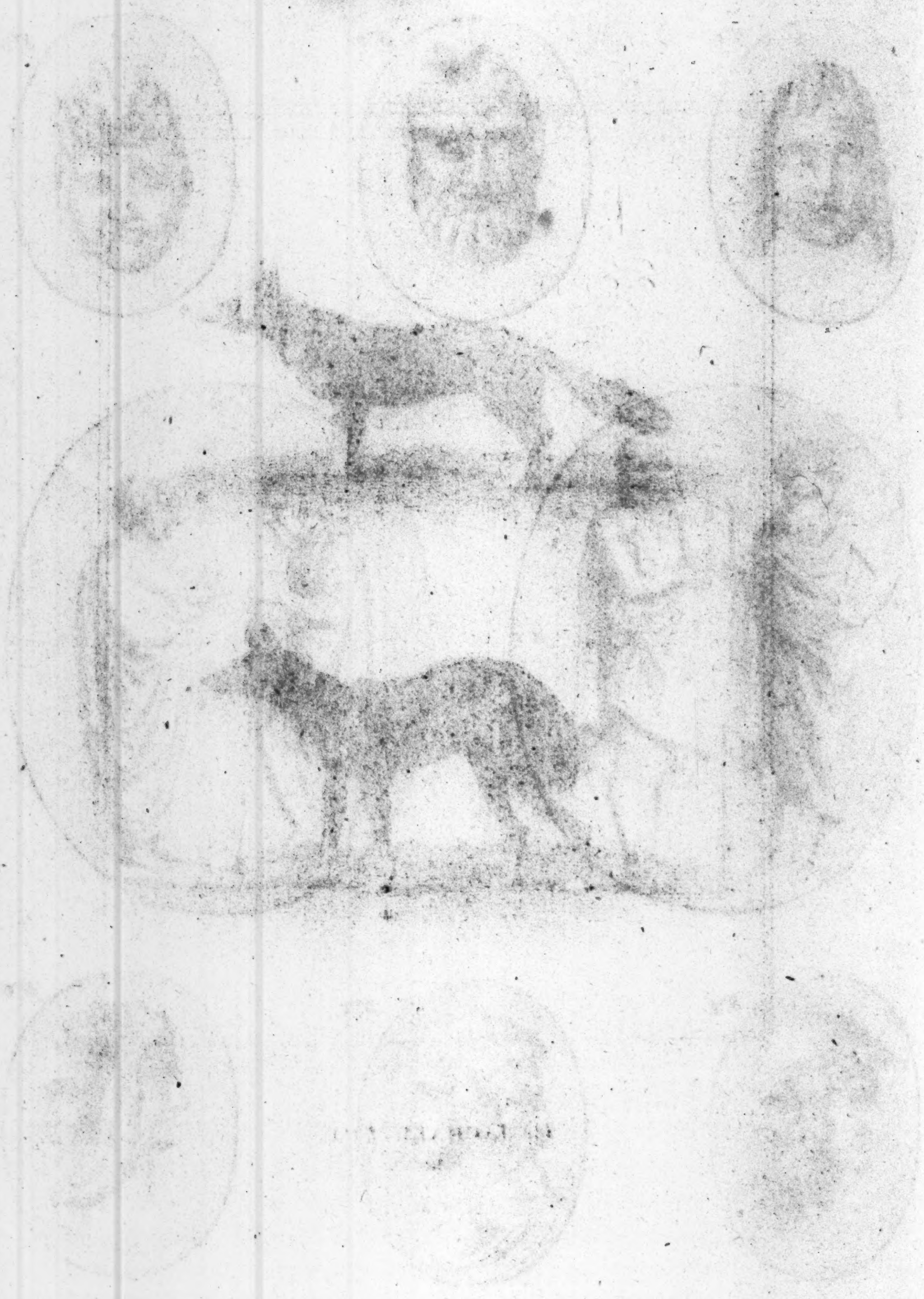

Emerald
Gad
Dan

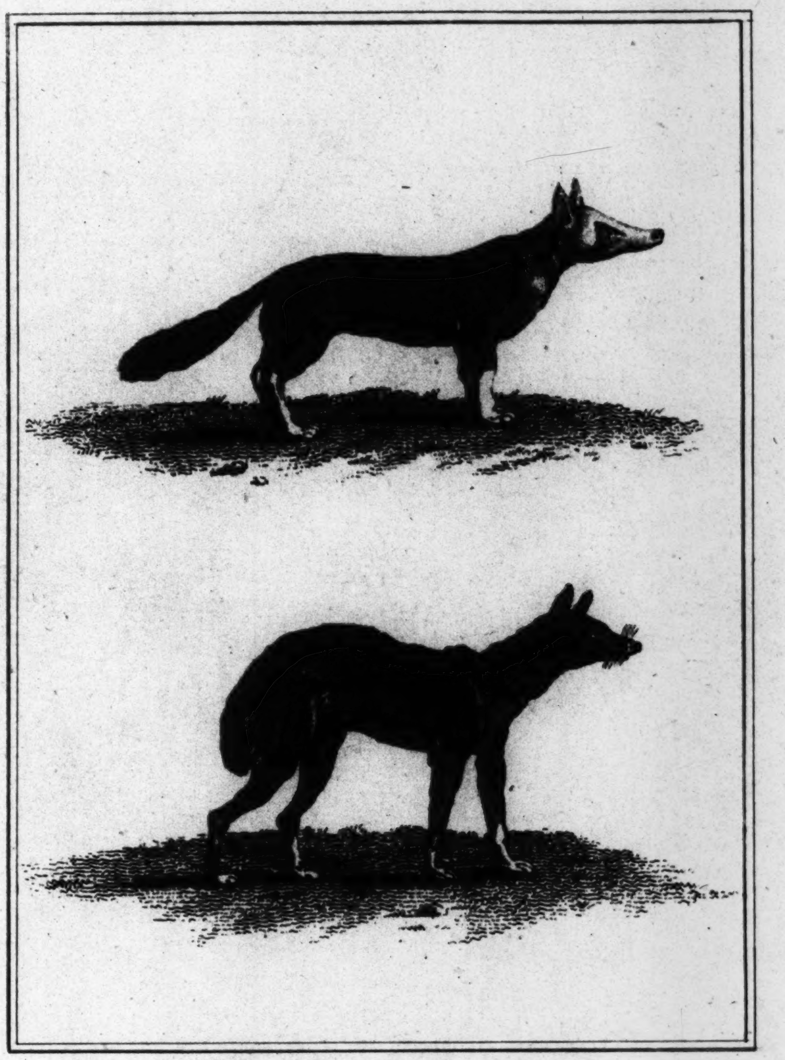
The HIGH-PRIEST'S *PECTORAL*

Fragment N° pa:

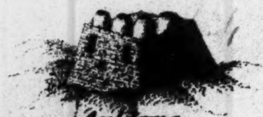

N°1
N°2
N°3
N°7
N°8
N°4
N°5
N°6

HYPOCRITES.

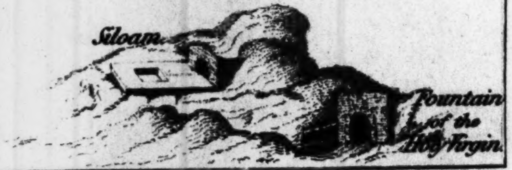


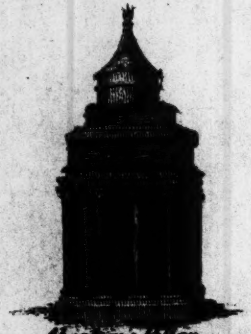


The JACKALL. *FOX*.



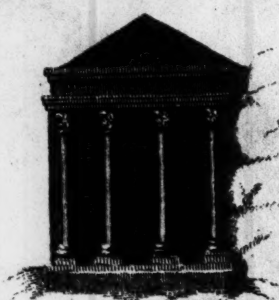
Aceldama.


Siloam.
Fountain of the Holy Virgin.

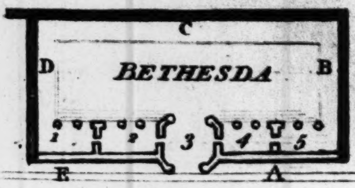


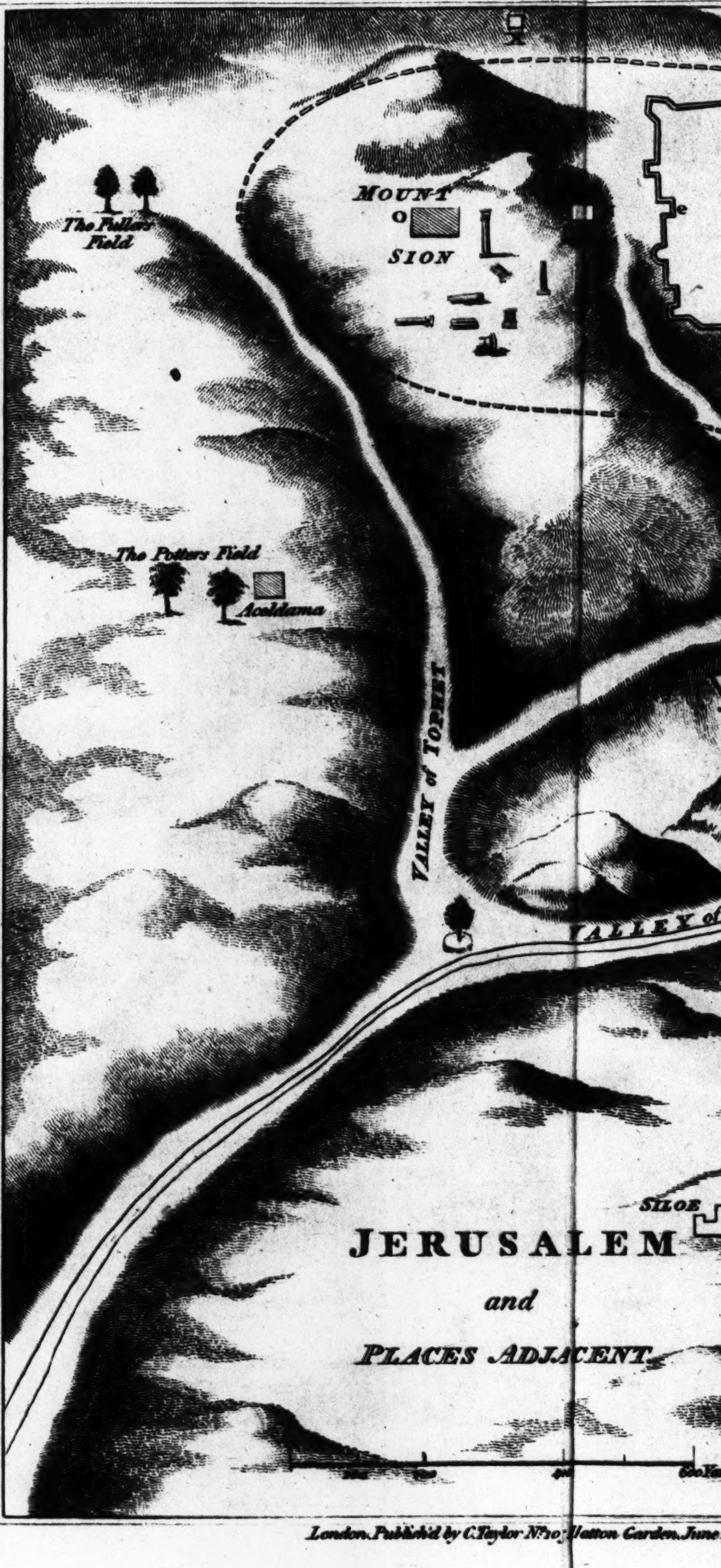
Absalom's Pillar.

Cave of S.t James.



Zechary's Sepulchre.


C
D
BETHESDA
B
1
2
3
4
5
E
A

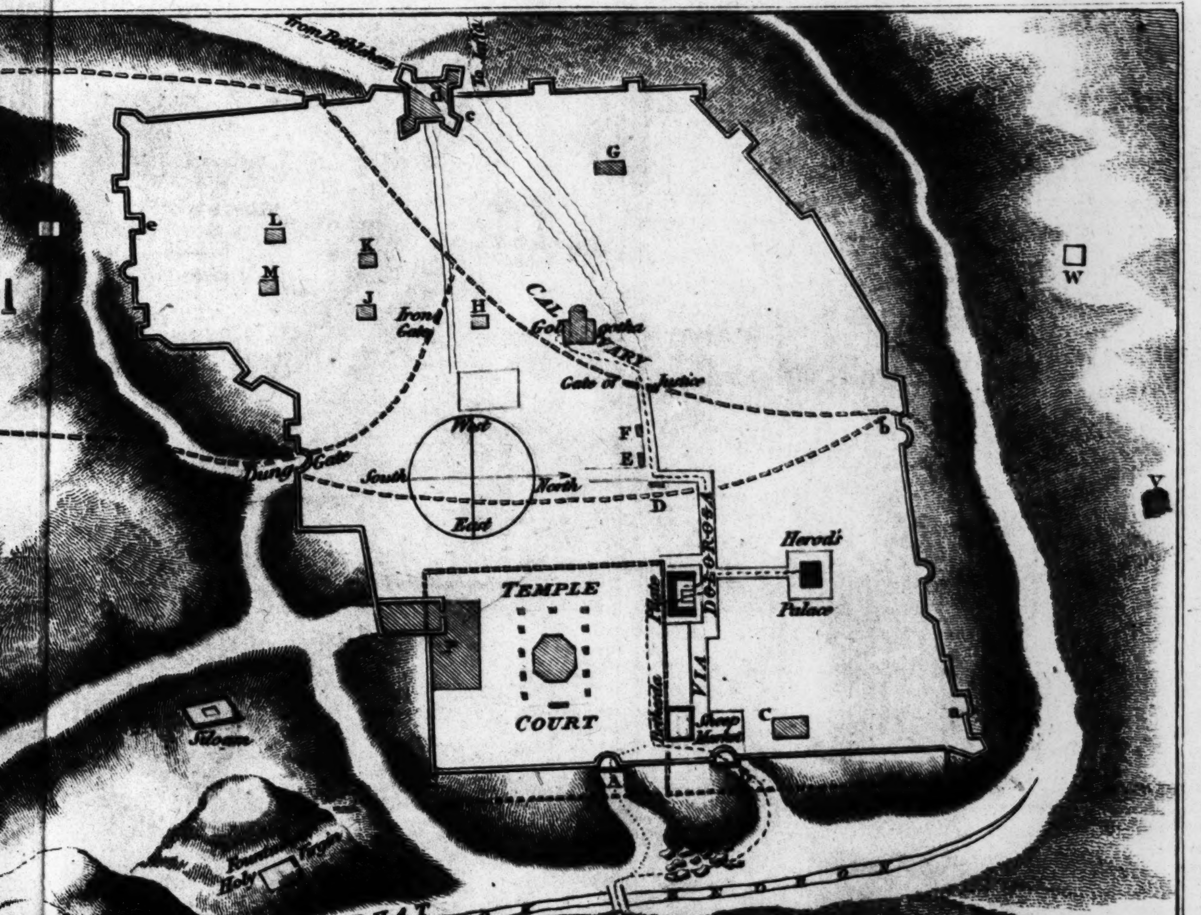

MOUNT
SION
o
e
The Fullers Field
The Potters Field
Aceldama
VALLEY of TOPHET
VALLEY of
SILOE
600 Yar

JERUSALEM

and

PLACES ADJACENT.

London, Publish'd by C. Taylor N.o 10 Hatton Garden June


from Bethlehem
To Joppa
d
c
e
G
L
K
M
J
H
Iron Gate
CALVARY
Golgotha
Gate of Justice
F
E
D
b
West
South
North
East
Dung Gate
Herod's Palace
TEMPLE
COURT
Pilate
VIA DOLOROSA
Bethesda
Sheep Market
C
a
A
Siloam
Holy Fountain Virgin
VALLEY of JEHOSHAPHAT
R
S
Gethsemane
U
W
V
To BETHPHAGE
MOUNT of OLIVES
SILOE
ALEM
DJACENT.
400
600 Yards

No 10 Hatton Garden. June 1, 1798.

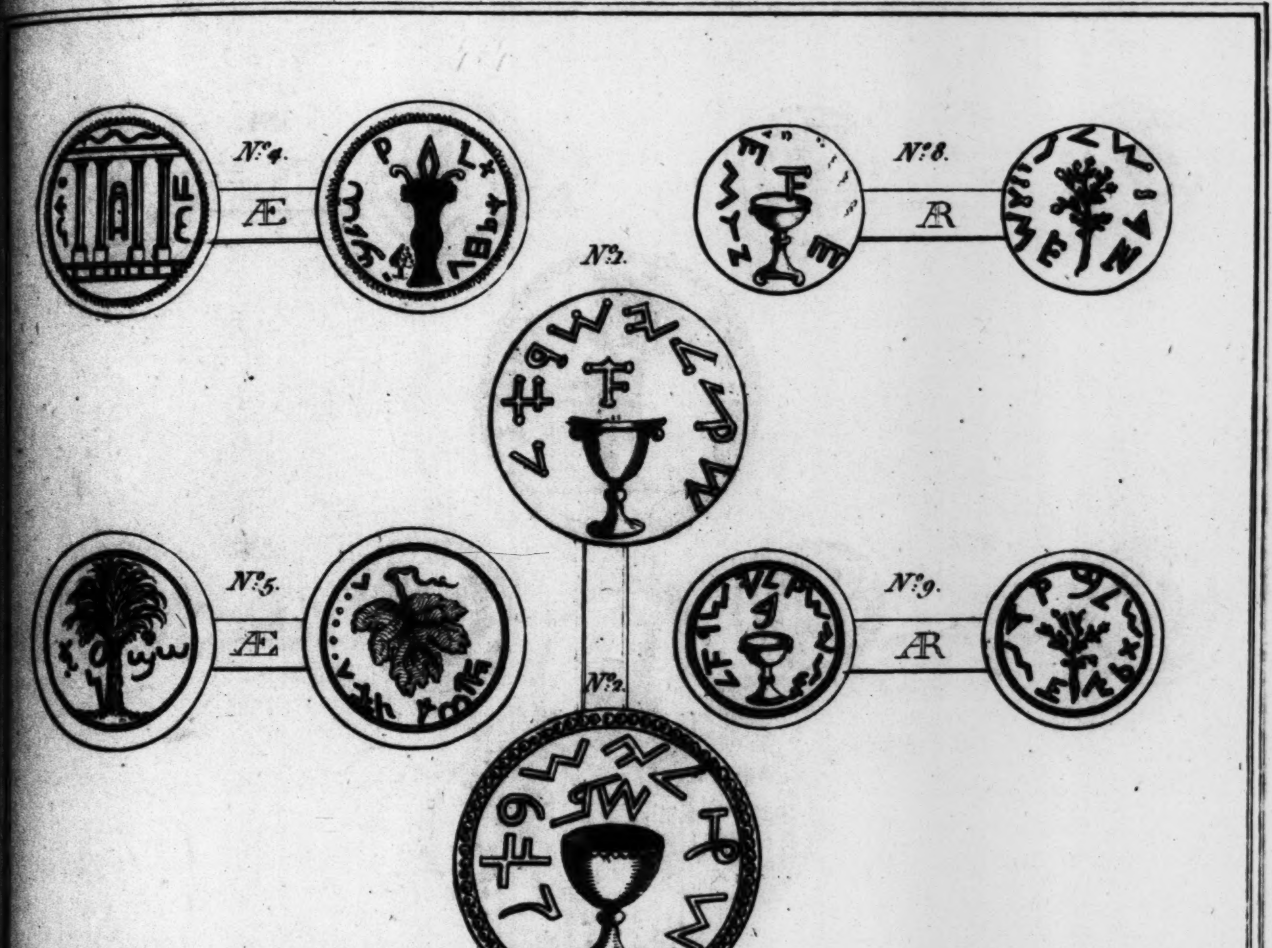

N.º 4.
Æ
N.º 8.
AR
N.º 1.
N.º 5.
Æ
N.º 9.
AR
N.º 2.
N.º 6.
Æ
N.º 10.
Æ
N.º 3.
N.º 7.
AR
N.º 11.
Æ

Plate I. JEWISH COINS, *from* CALMET.

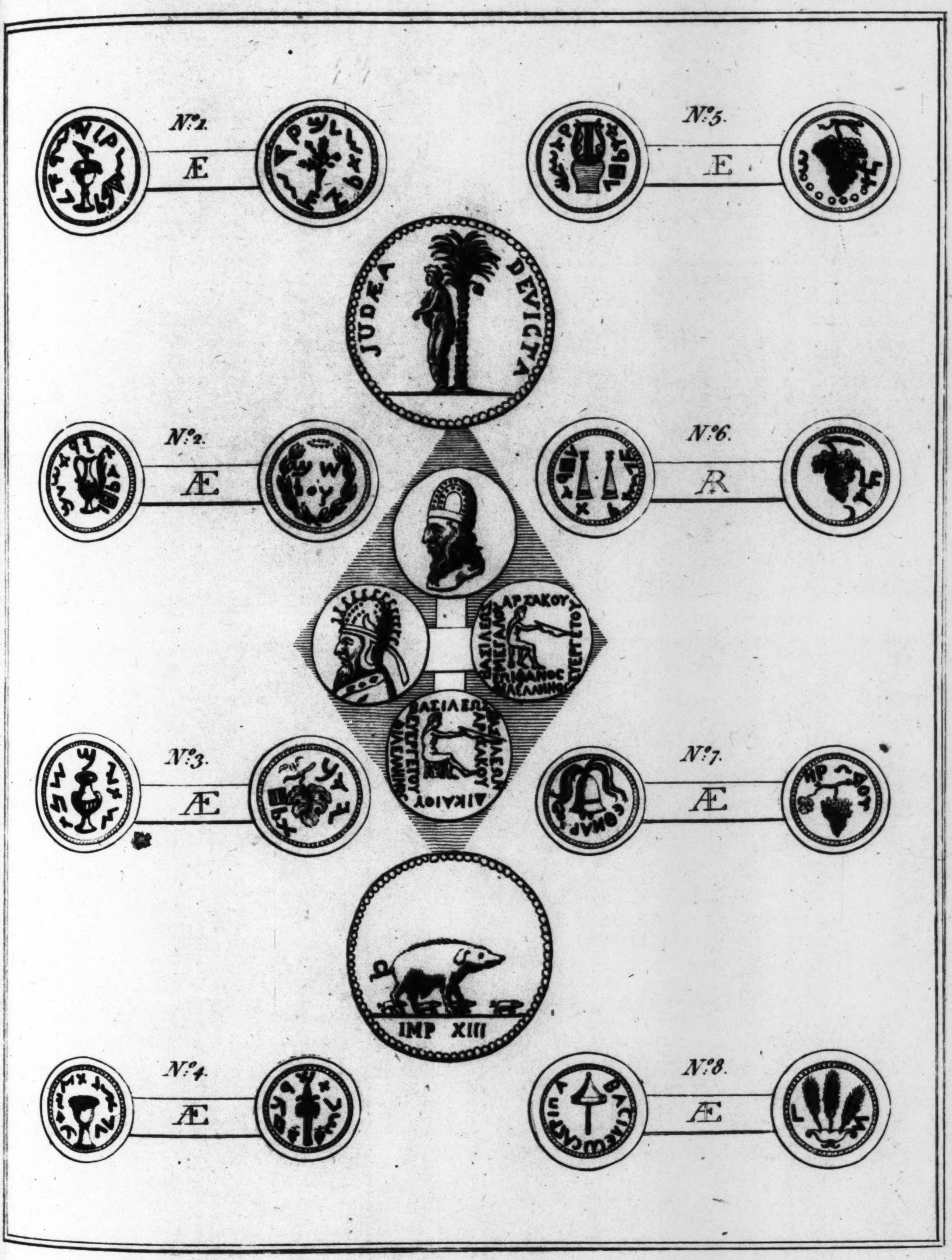
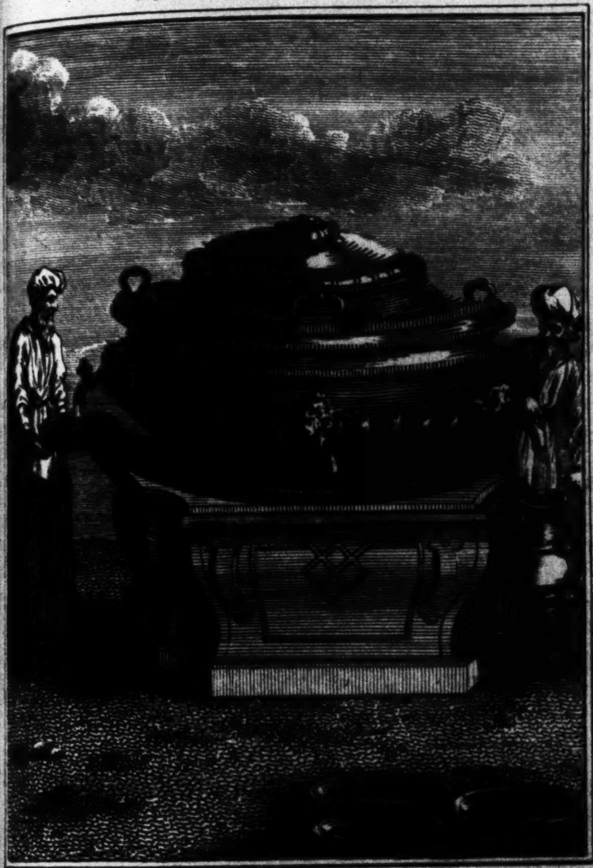
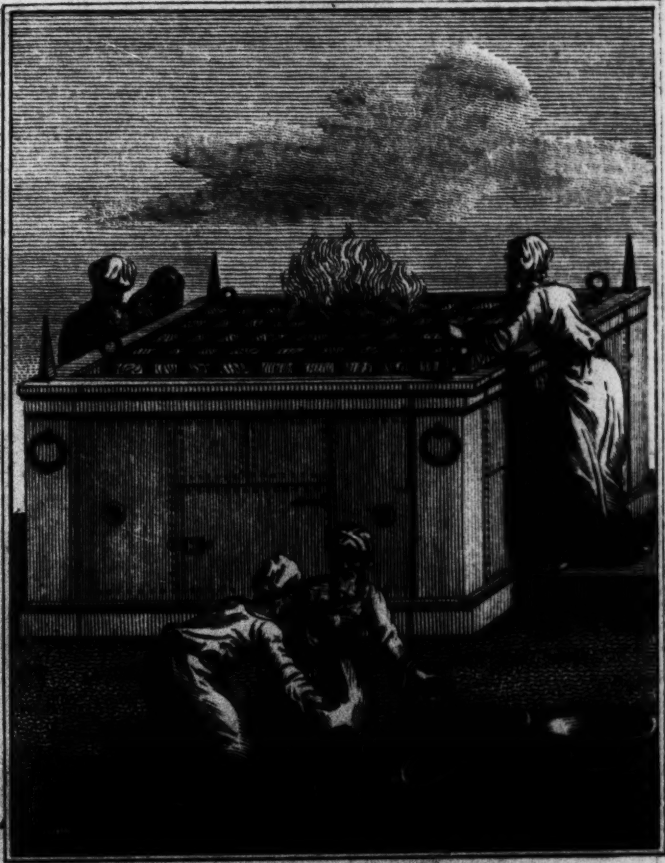

N.º 1.
Æ
N.º 5.
Æ
JUDEA DEVICTA
N.º 2.
Æ
N.º 6.
AR
ΑΡΣΑΚΟΥ
ΒΑΣΙΛΕΩΣ
ΔΙΚΑΙΟΥ
N.º 3.
Æ
N.º 7.
Æ
IMP XIII
N.º 4.
Æ
N.º 8.
Æ

Plate II. **JEWISH COINS**, *from* CALMET.

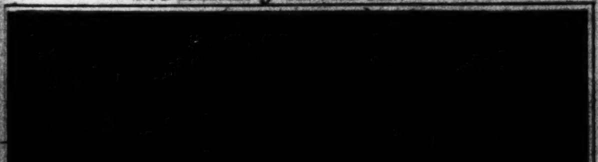
N.° 1. BRAZEN LAVER.



N.° 2. BRAZEN ALTAR.

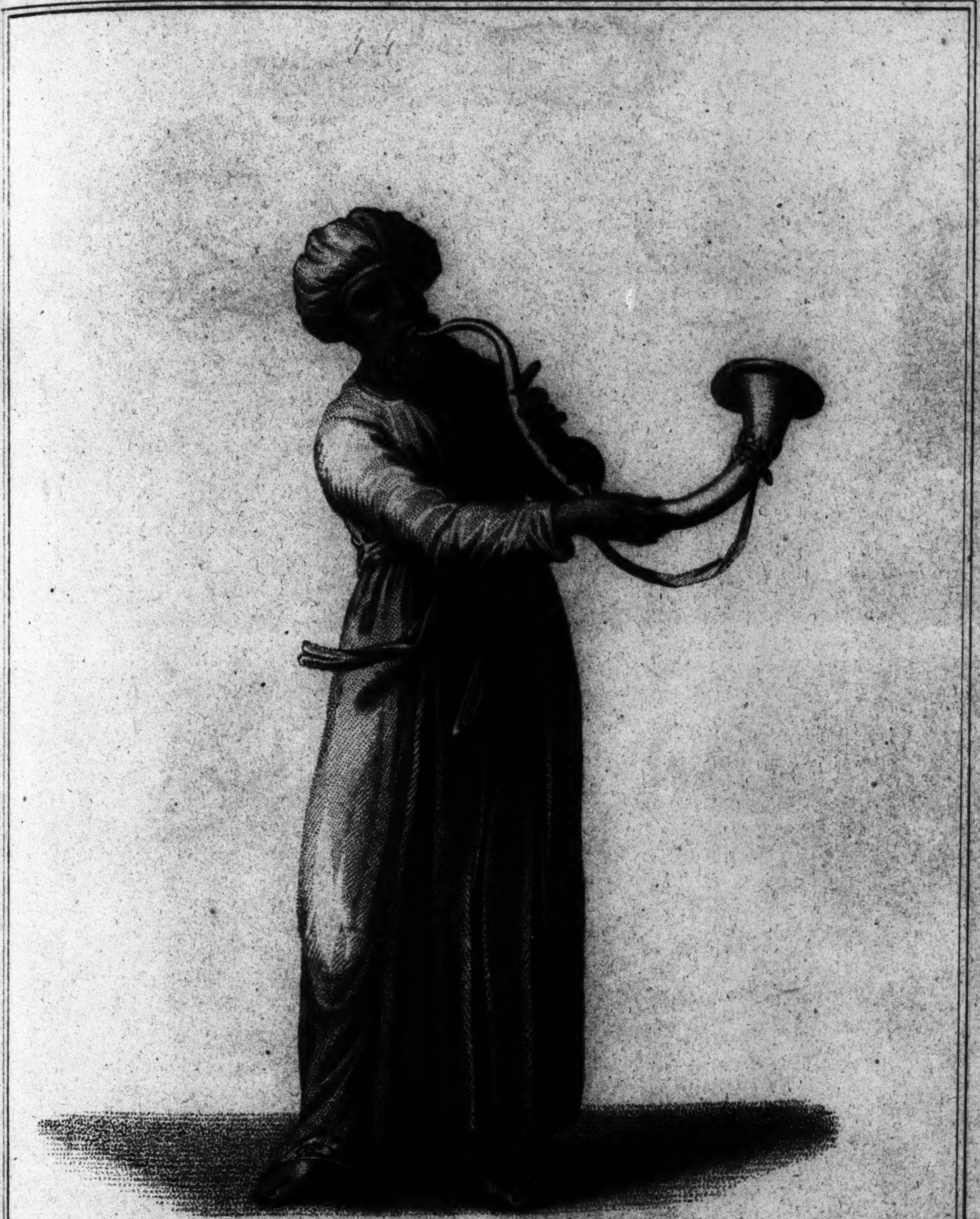


N.° 3 ALTAR of INCENSE.



N.° 4. TABLE of SHEW BREAD.

IMPLEMENTS of WORSIHP, *from* SAURIN.

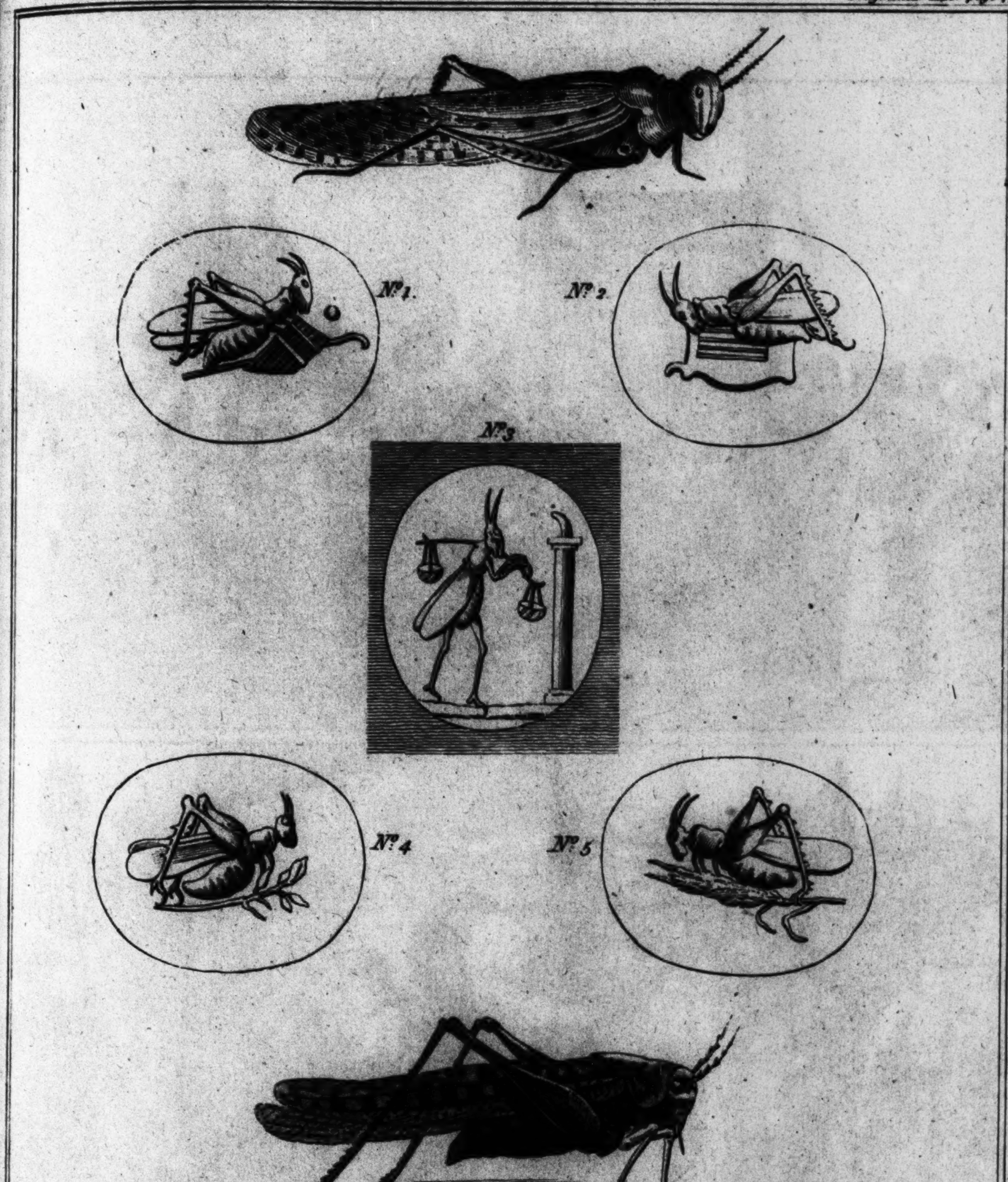


44

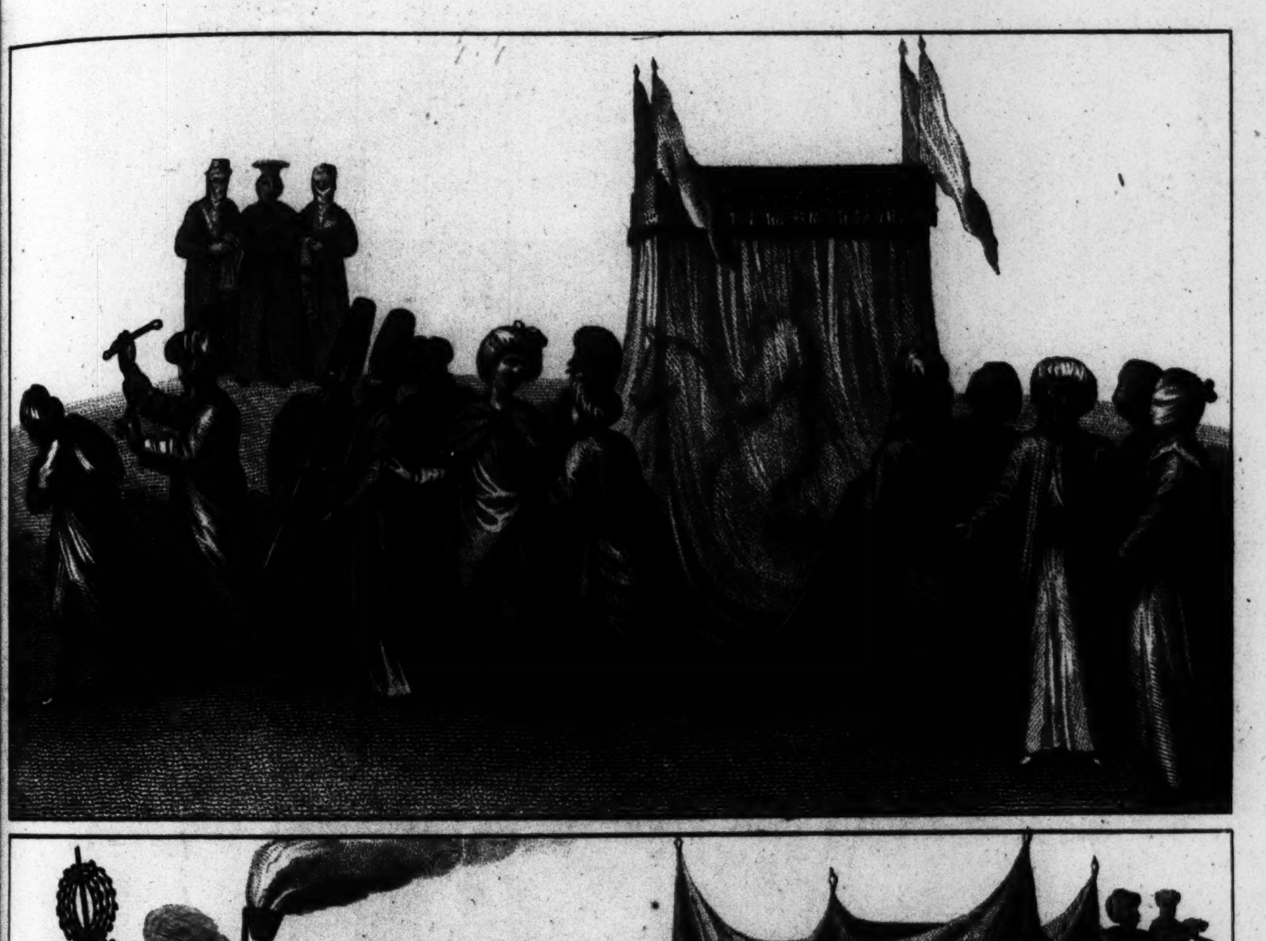
London, Publish'd Oct. 1. 1797, by C. Taylor No 10, Hatton Garden, Holborn.

HABIT of a LEVITE, *from CALMET.*

Fragment No. XLIV page 77.

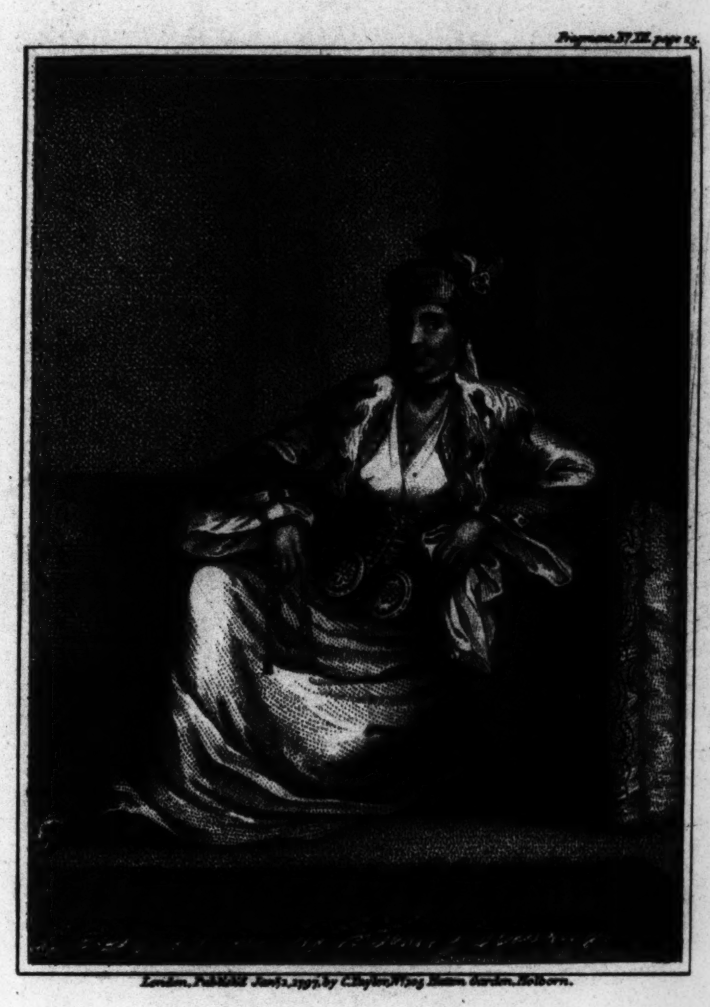

No. 1.
No. 2.
No. 3
No. 4
No. 5
a
b

The LOCUST.



MARRIAGE-PROCESSIONS.

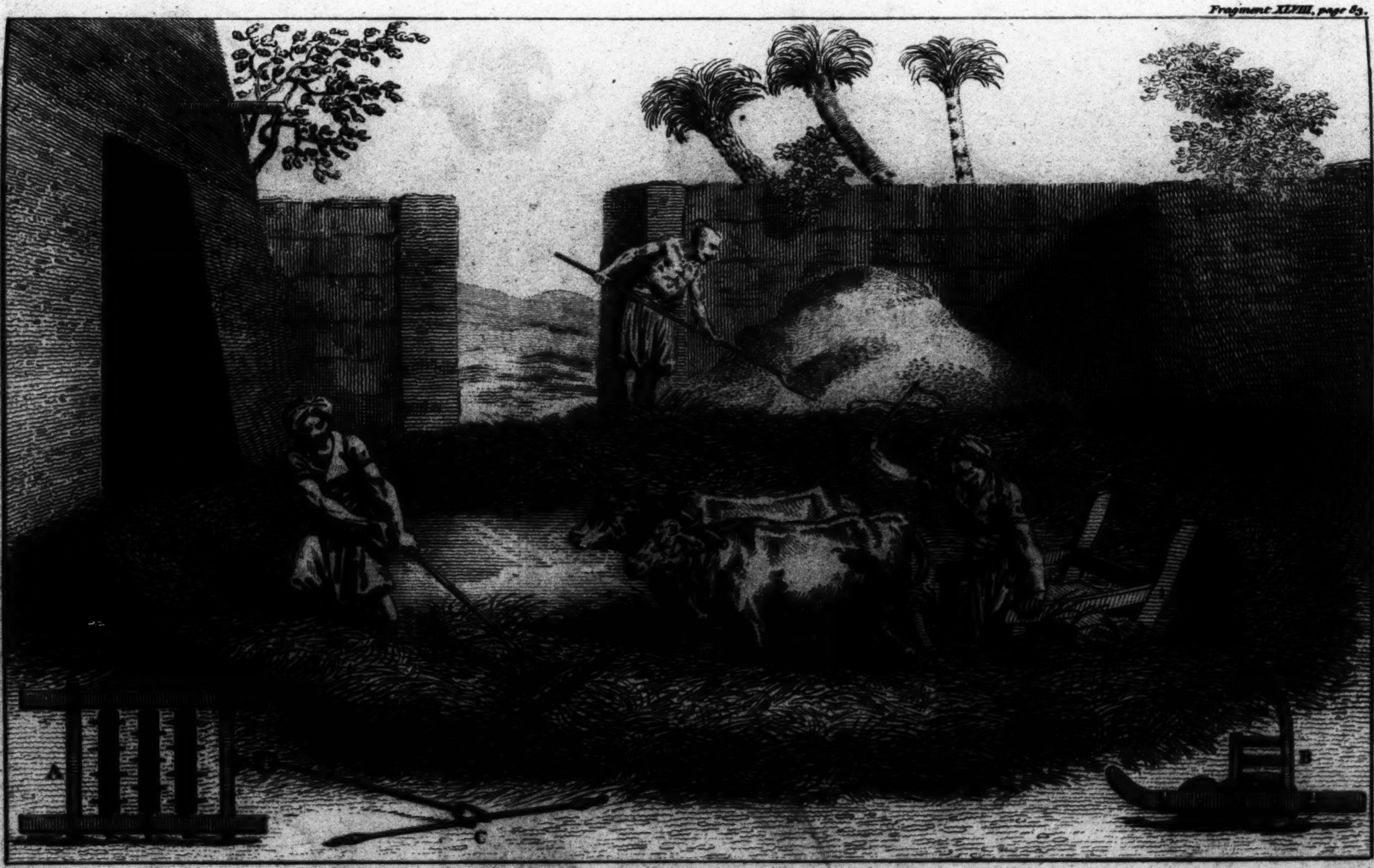
Fragment Nº IX. page 25.



London, Published Jan 1, 1797, by C. Taylor, Nº 109 Hatton Garden, Holborn.

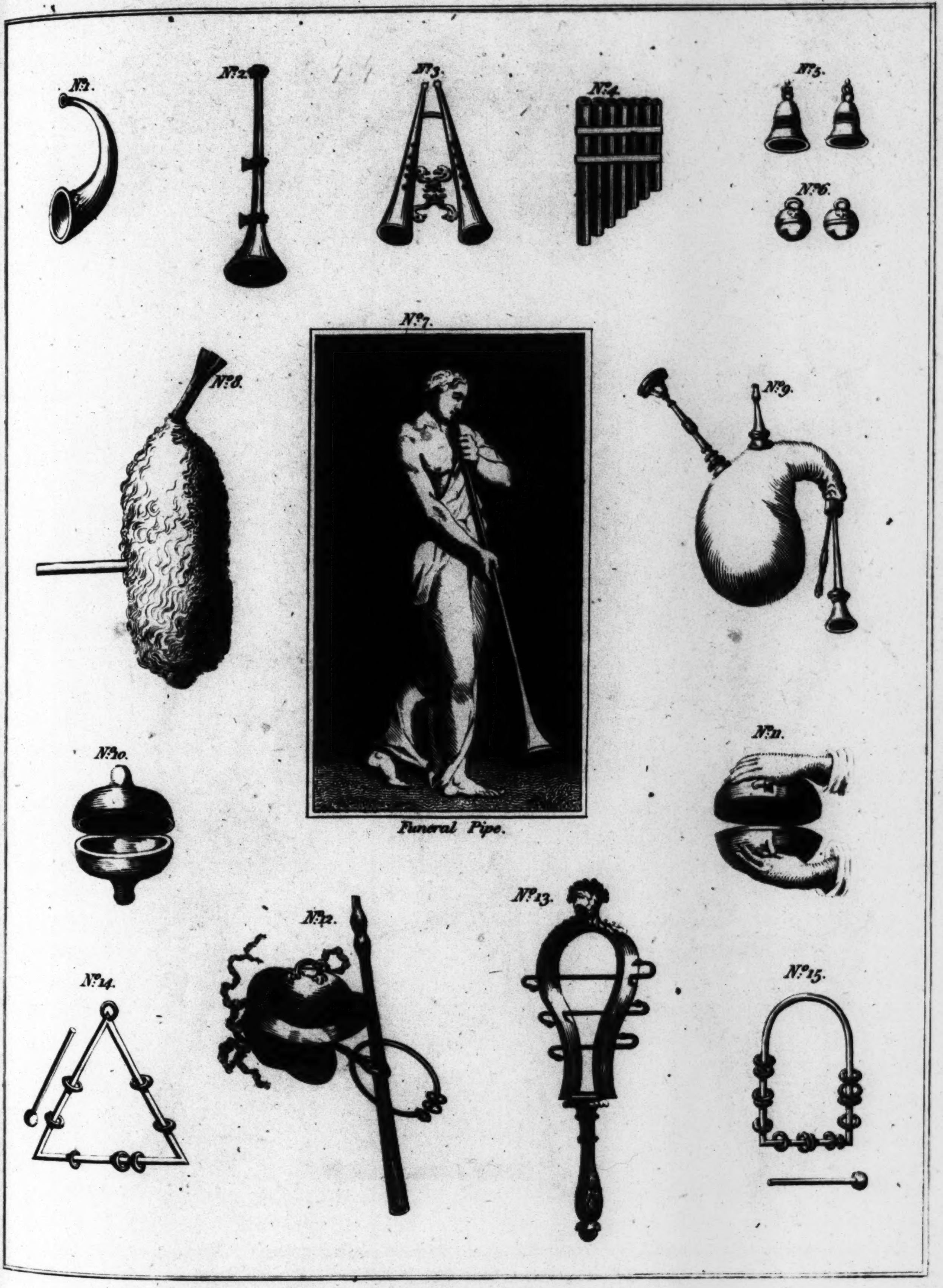
Mode of **SITTING** in the East.

Fragment XLVIII, page 83.

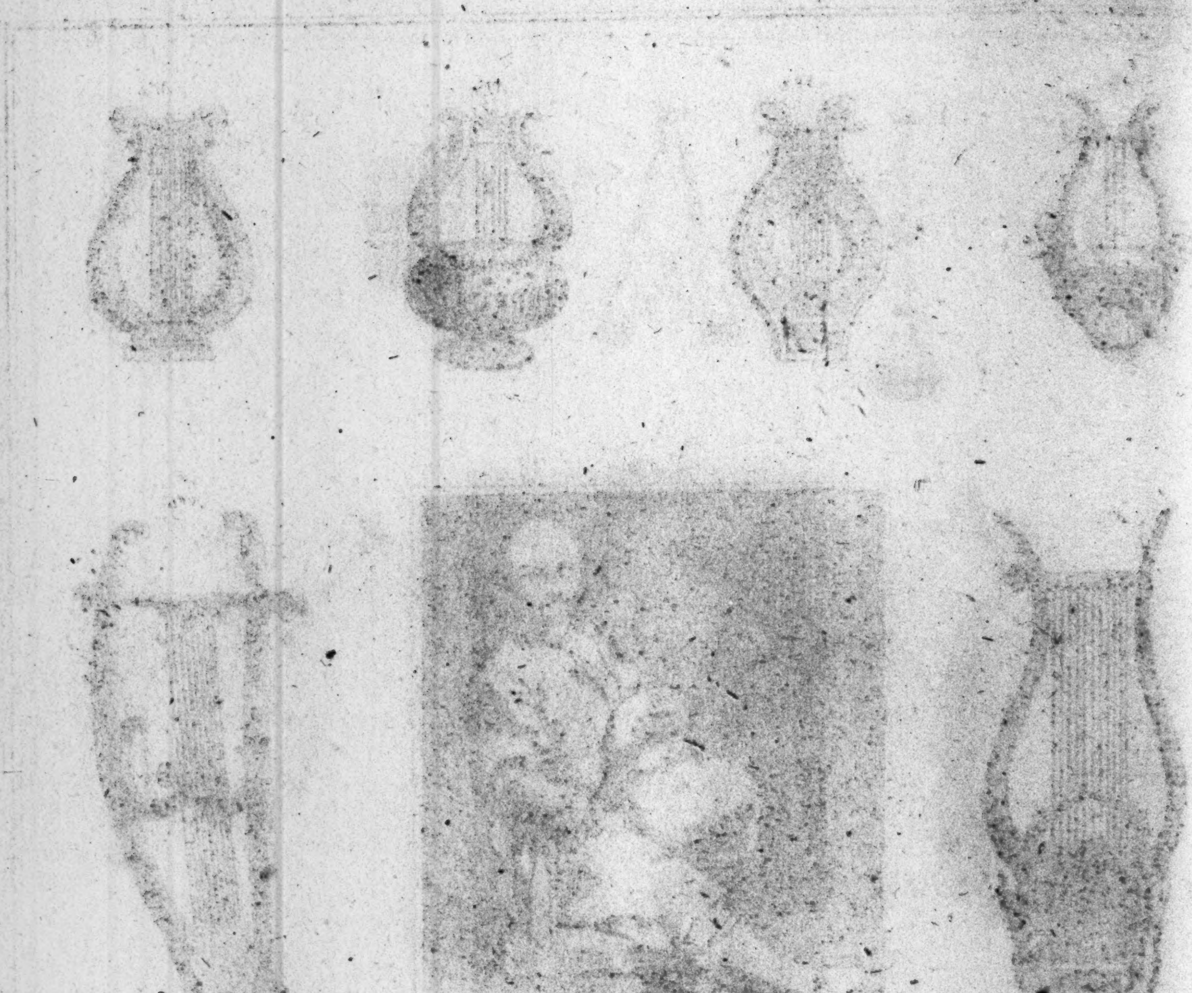


London Publish'd April 1.1797 by C.Taylor N°10 Hatton Garden, Holborn.

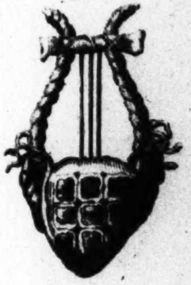
Manner of **THRESHING** in the East.


No. 1.
No. 2.
No. 3.
No. 4.
No. 5.
No. 6.
No. 7.
No. 8.
No. 9.
Funeral Pipe.
No. 10.
No. 11.
No. 12.
No. 13.
No. 14.
No. 15.

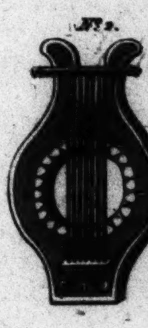
MUSICAL INSTRUMENTS. Plate I.



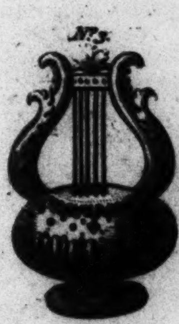
N°1.



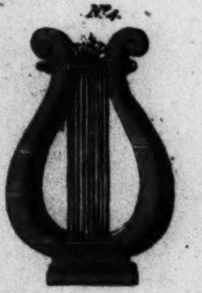
N°2.



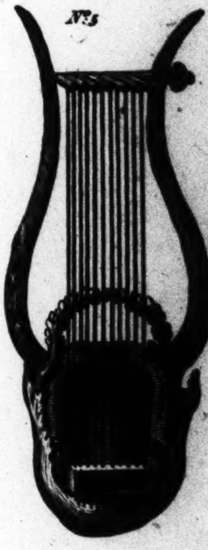
N°3.



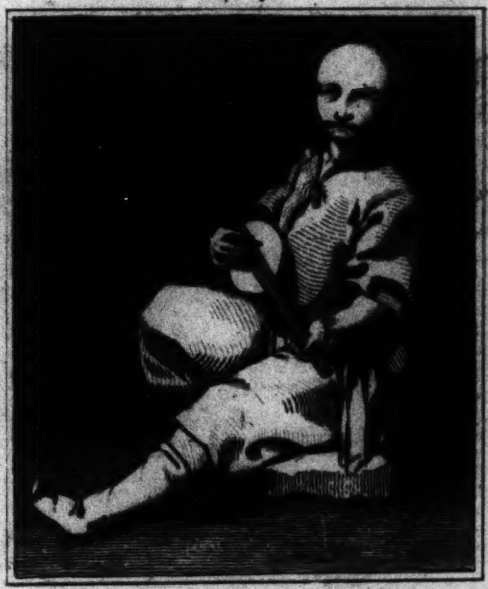
N°4.



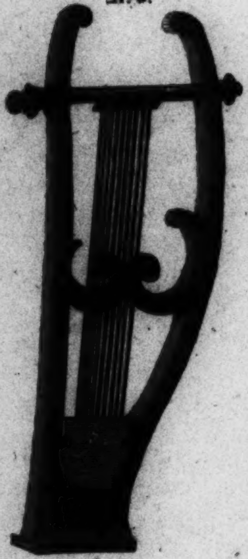
N°5.



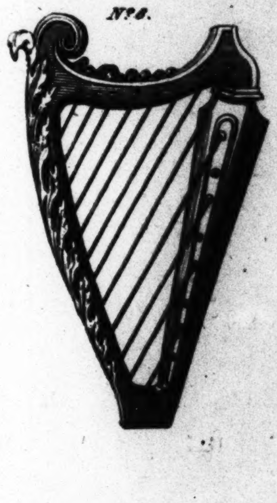
N°7.



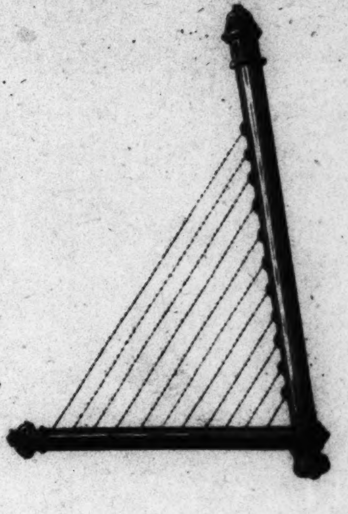
N°6.



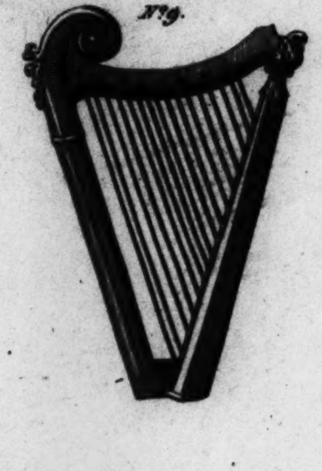
N°8.



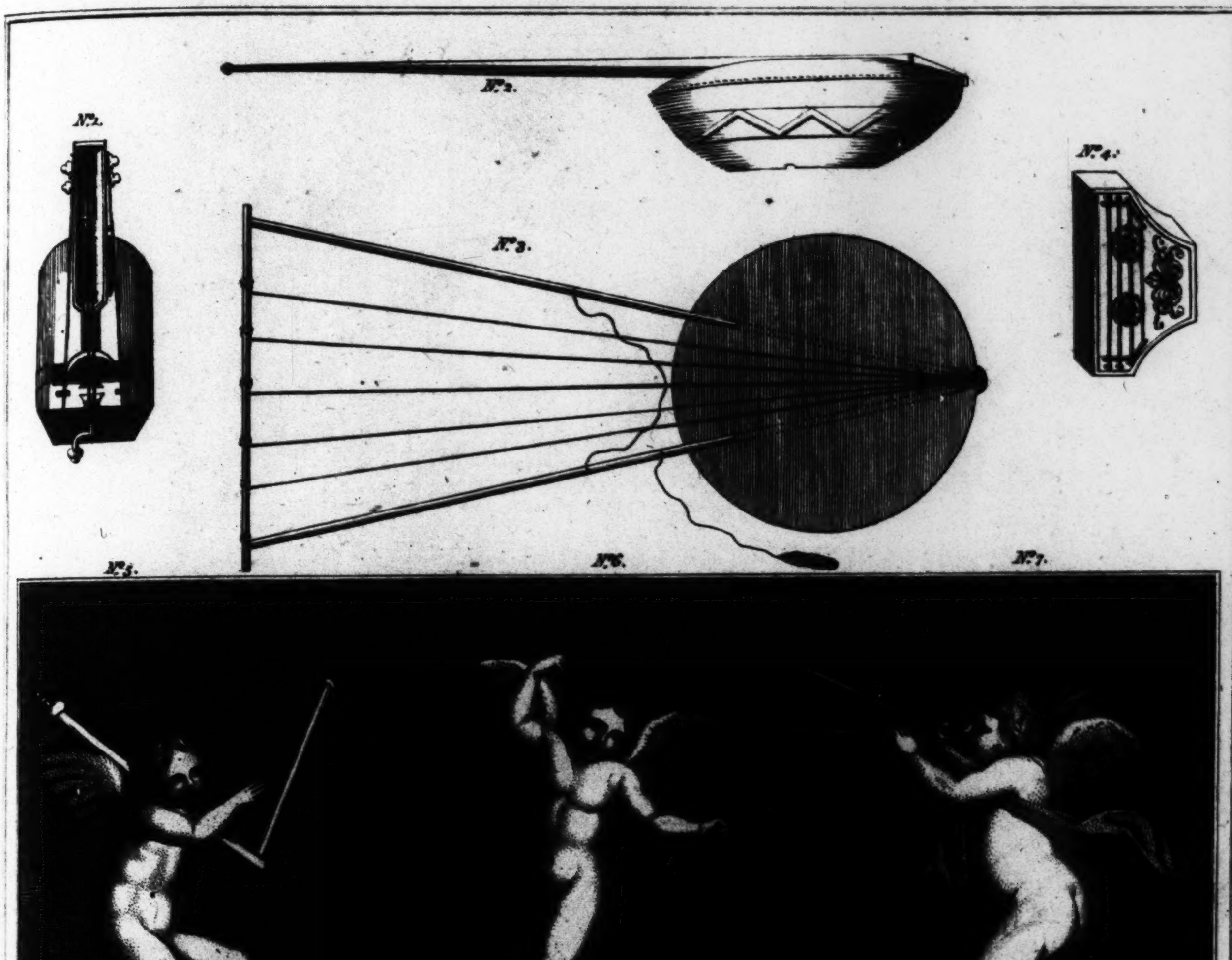
N°10.



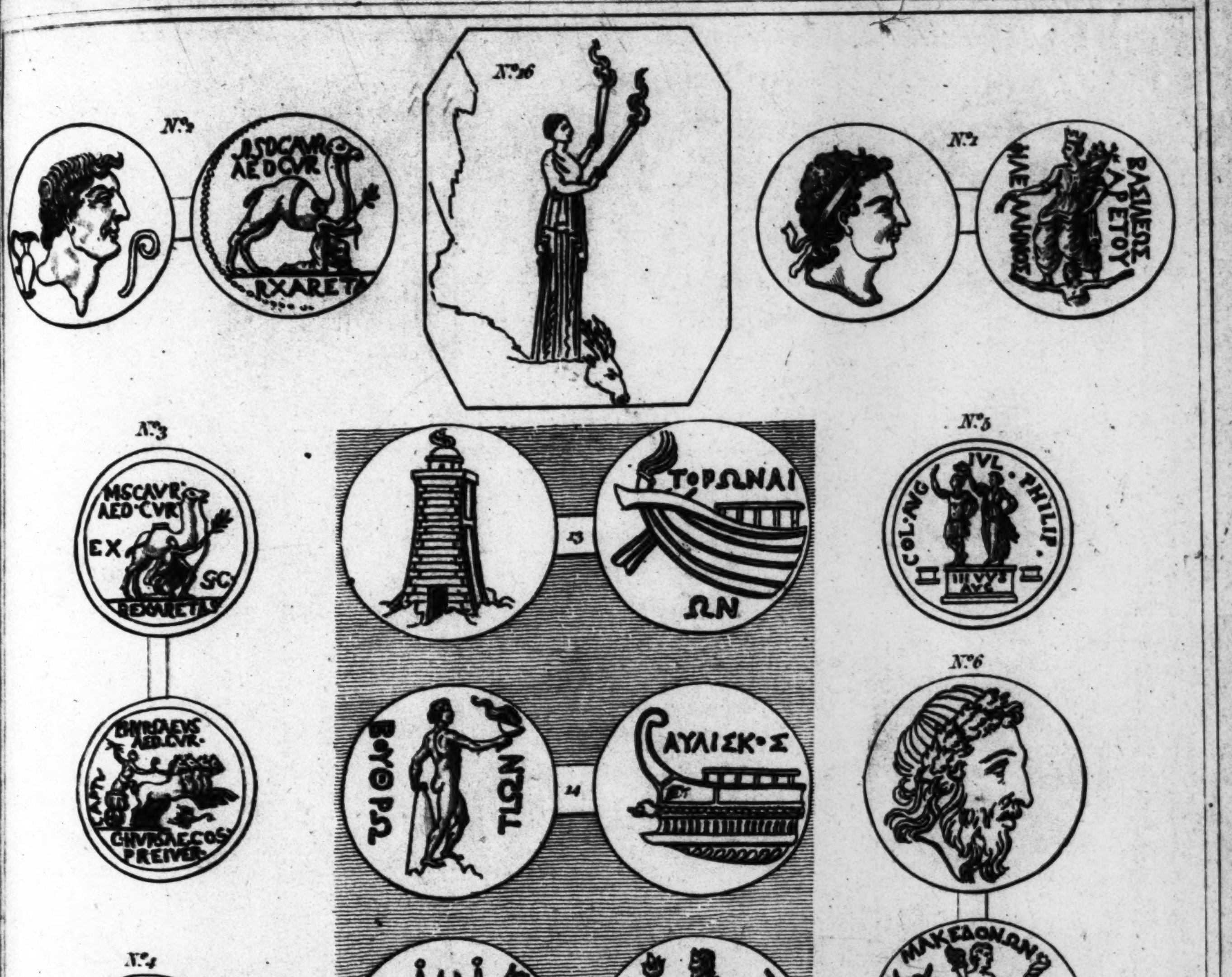
N°9.



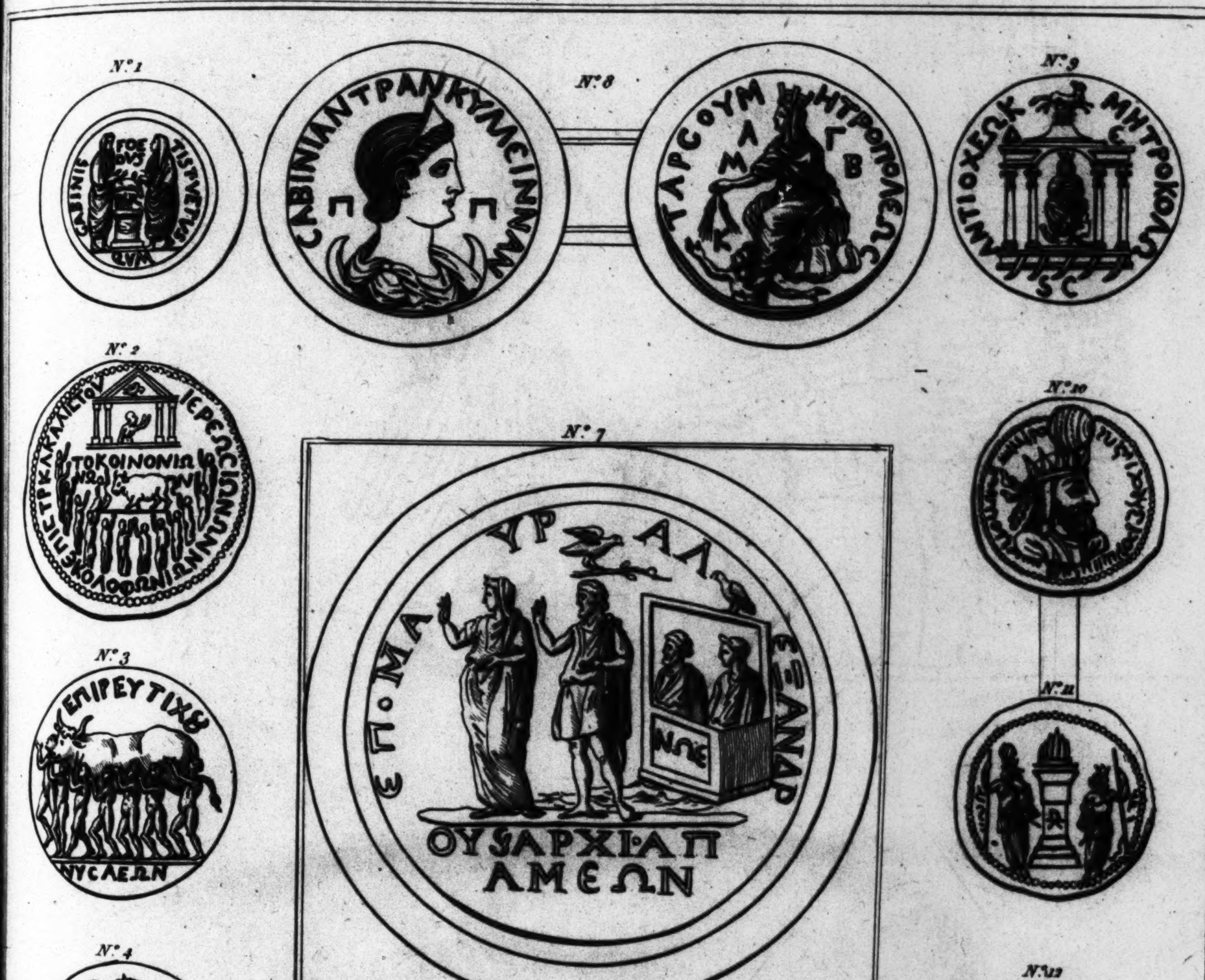
MUSICAL INSTRUMENTS. Plate II.


No. 1.
No. 2.
No. 3.
No. 4.
No. 5.
No. 6.
No. 7.
No. 8.
No. 9.
No. 10.

MUSICAL INSTRUMENTS. Plate III.

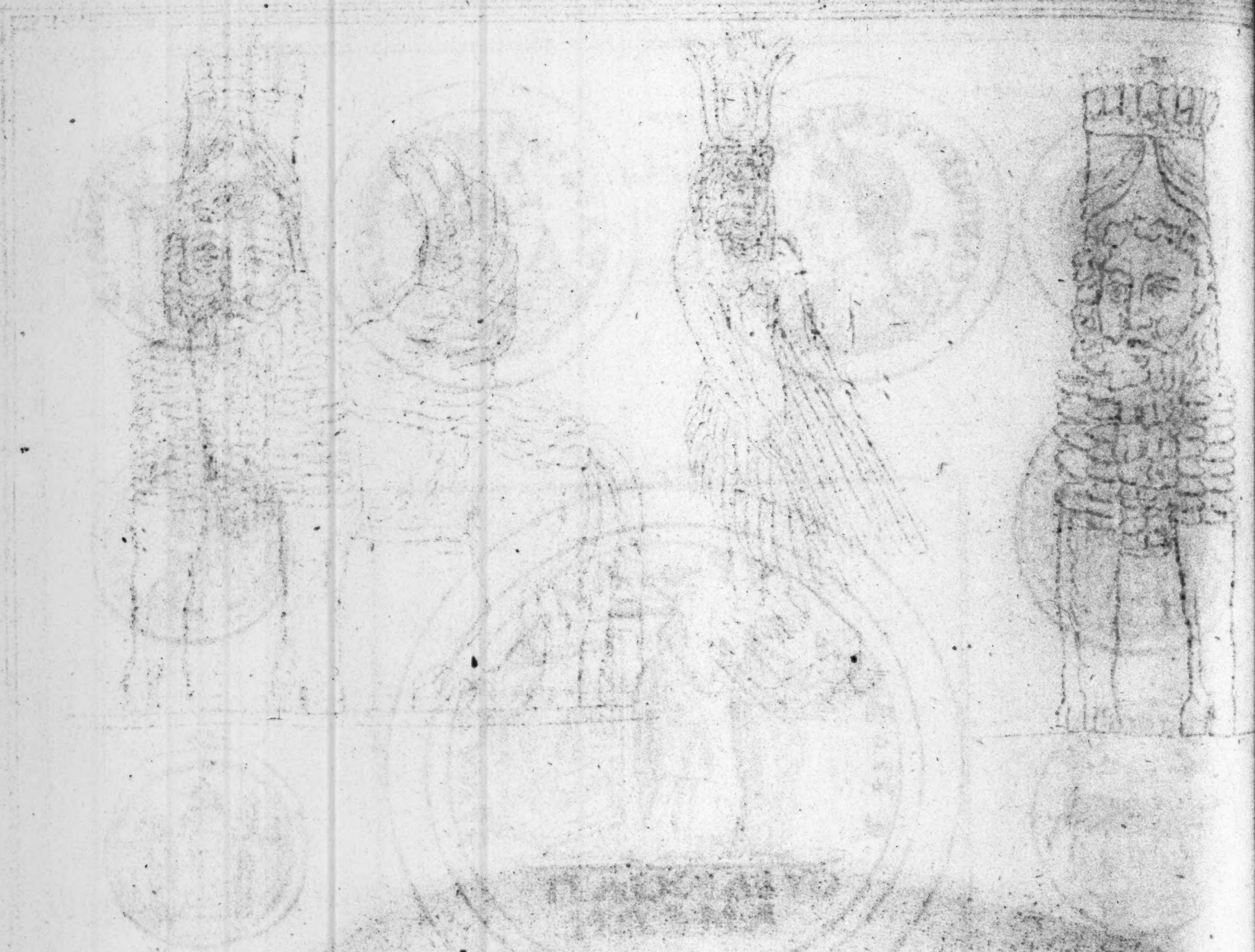

No. 2
M SCAVR AED CVR
REX ARETA
No. 16
No. 1
ΒΑΣΙΛΕΩΣ ΑΡΕΤΟΥ ΦΙΛΕΛΛΗΝΟΣ
No. 3
M SCAVR AED CVR
EX SC
REX ARETAS
No. 13
ΤΟΡΩΝΑΙ ΩΝ
No. 5
COL NIC IVL PHILIP
DIVVS AVG
No. 14
ΝΑΥΛΙΣΚΟΣ
No. 6
ΜΑΚΕΔΟΝΩΝ
ΠΡΩΤΗΣ
No. 4
IVDAEVS
BACCHIVS
No. 15
ΖΕΝΩΝ
No. 7
No. 8
No. 9
No. 10
Æ
No. 11
Æ
No. 12
Æ

MISCELLANIES. *Plate I.*

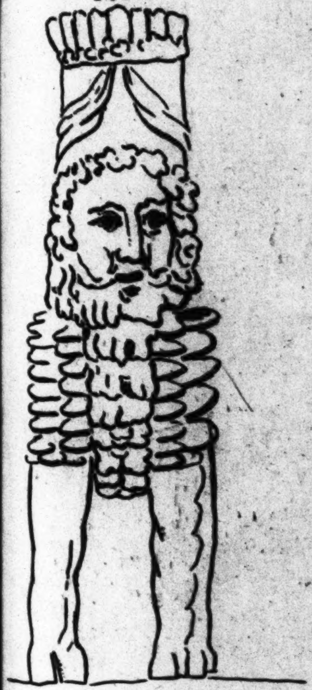


N.° 1
N.° 8
N.° 9
CABINIAN ΤΡΑΝΚΥΛΛΕΙΝΝΑΝ
Π Π
ΤΑΡCΟΥΜ ΜΗΤΡΟΠΟΛΕΩC
Α Μ Γ Β
Α Κ
ΑΝΤΙΟΧΕΩΝ ΜΗΤΡΟΚΟΛ
S C
N.° 2
ΤΟ ΚΟΙΝΟΝΙΑ
N.° 10
N.° 7
ΕΠΙΡΕΥΤΙΧΟΥ
ΕΠ Μ ΑΥΡ ΑΛΕΞΑΝΔΡ
ΝΩΕ
ΟΥ Β ΑΡΧΙ ΑΠ
ΑΜΕΩΝ
N.° 3
ΝΥCΑΕΩΝ
N.° 11
N.° 4
PMS COL VIM
AN II
N.° 12
N.° 6
IhS XIS REX REGNANTIUM
N.° 5
IhS XIS REX REGNANTIUM
N.° 13

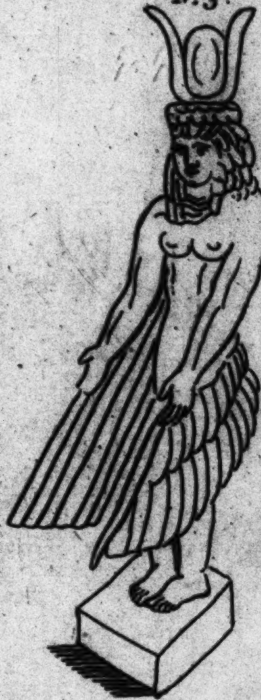
MISCELLANIES. *Plate II.*



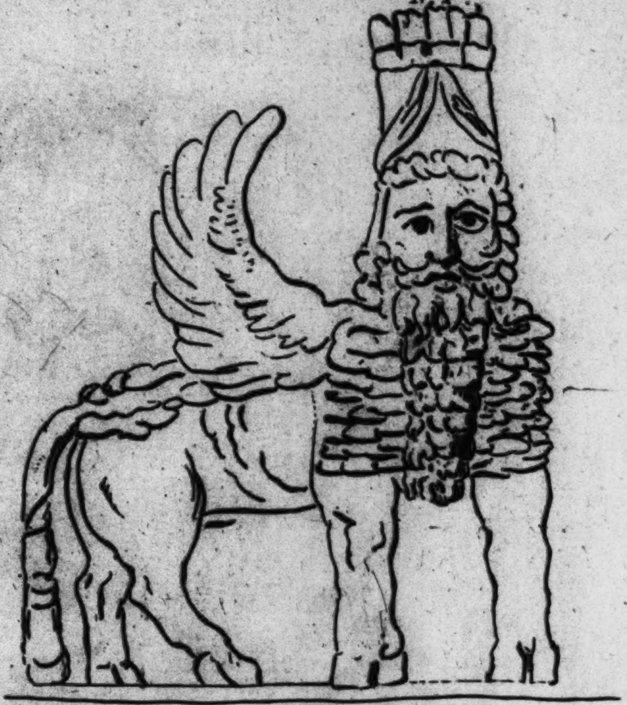
N°. 1.



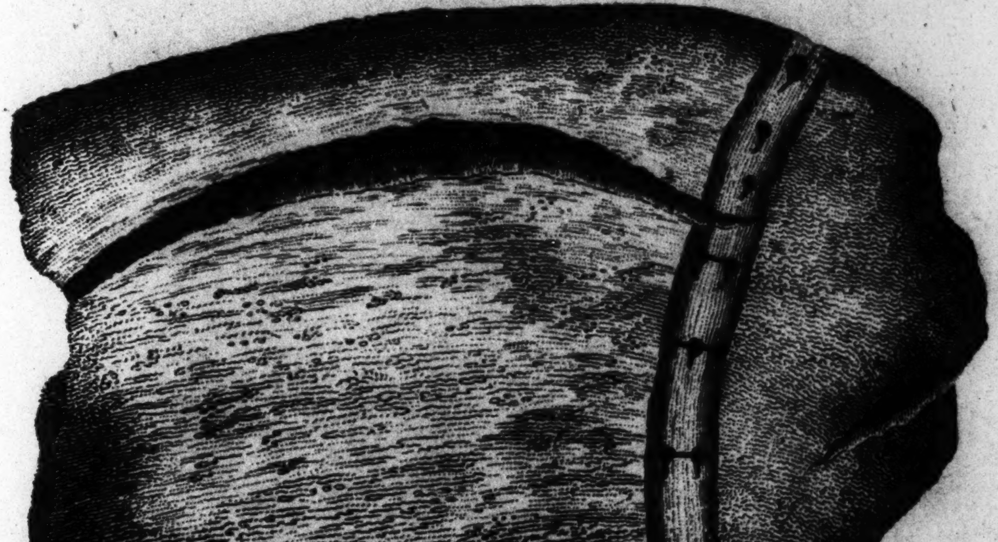
N°. 3



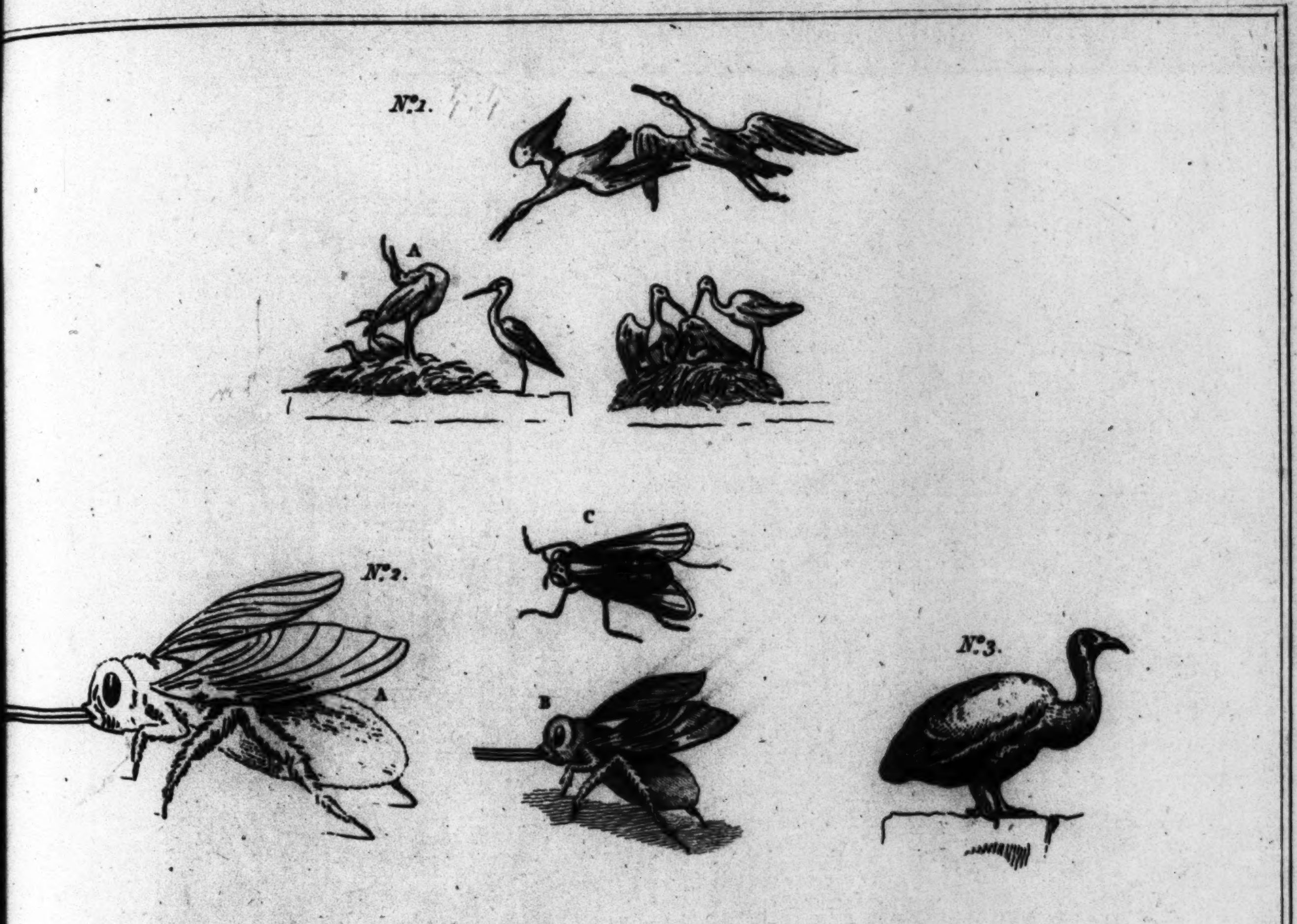
N°. 2



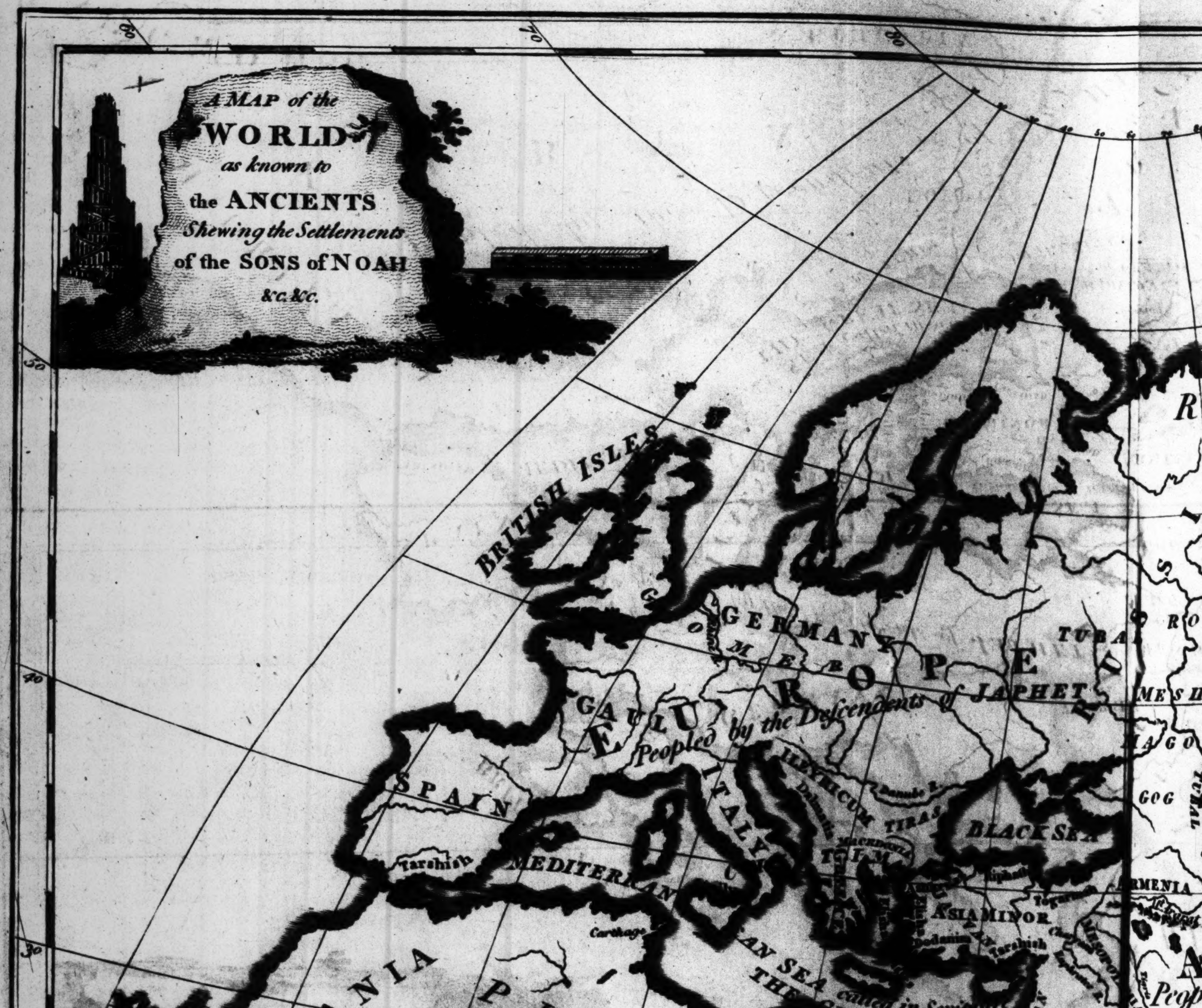
N°. 4.



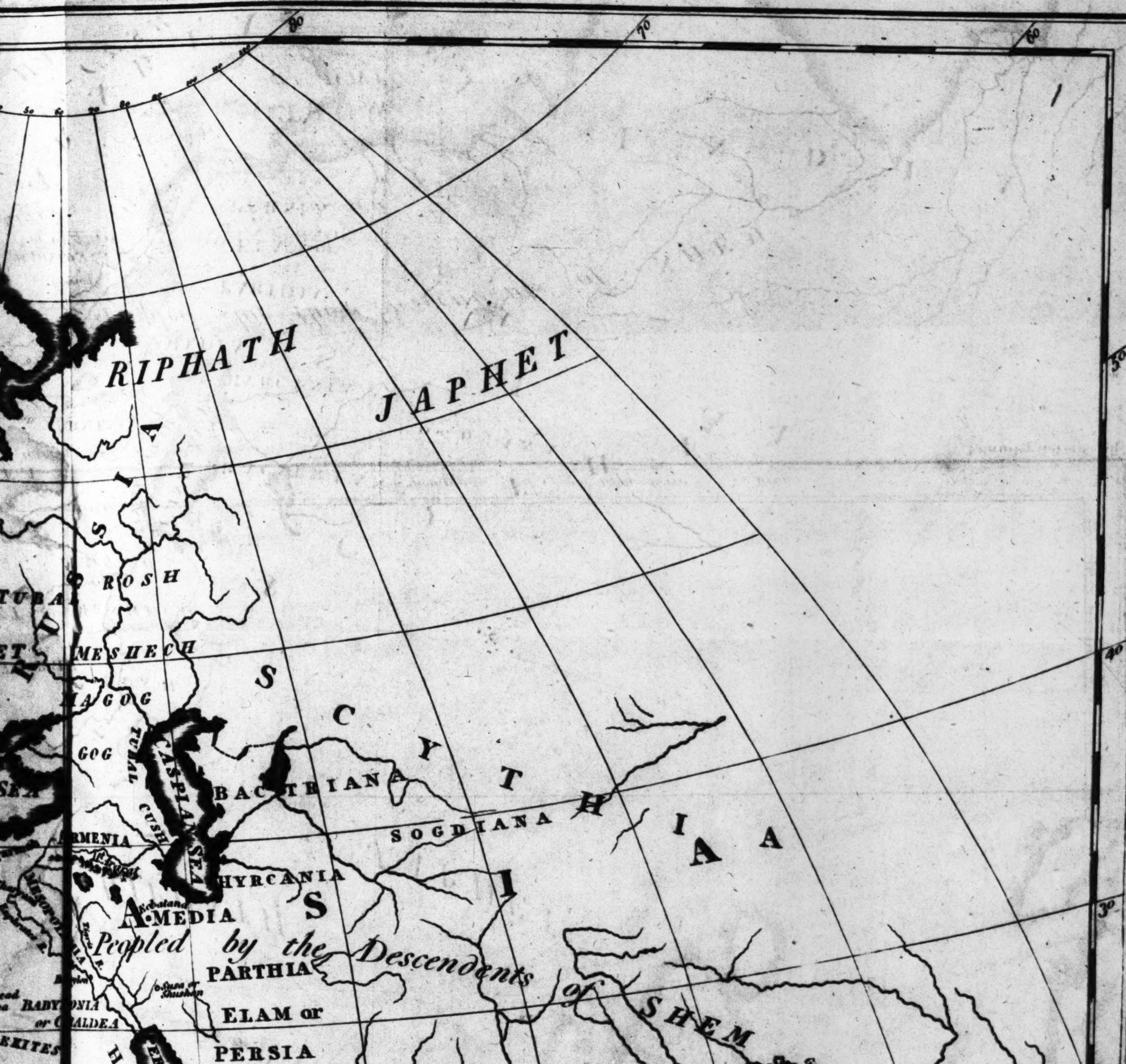
MISCELLANIES. *Plate III.*


No. 1.
A
No. 2.
C
A
B
No. 3.
No. 6.
No. 4.
No. 5.
PINOKEPOC

MISCELLANIES. *Plate IV.*

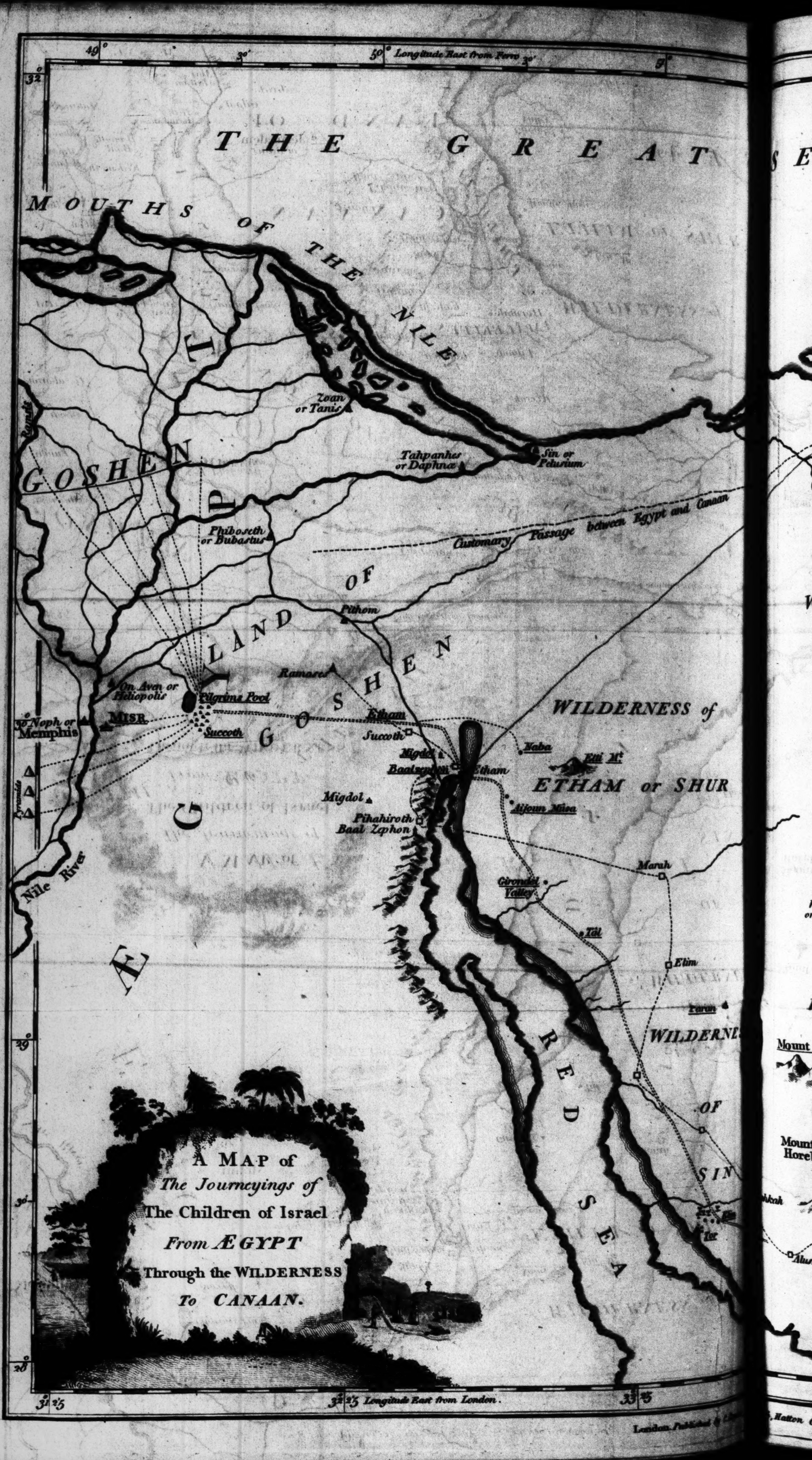

A MAP of the
WORLD
as known to
the ANCIENTS
Shewing the Settlements
of the SONS of NOAH
&c. &c.
BRITISH ISLES
GERMANY
GOMER
EUROPE
Peopled by the Descendents of JAPHET
GAUL
SPAIN
Tarshish
ITALY
HELVICUM
Dalmatia
TIRAS
Macedonia
KITTIM
BLACK SEA
ASIA MINOR
TUBAL
MESHECH
MAGOG
GOG
ARMENIA
MEDITERRANEAN SEA called in Scripture THE GREAT SEA
Carthage
MAURITANIA
PHUT
Peopled by the Descendents of
LIBYA
LEHABIM
NAPHTUHIM
CANAAN
Dead Sea
BABYLONIA or CHALDEA
AMALEKITES
EGYPT
MIZRAIM
CASLUHIM
PATHROS
ARABIA
HAVILAH
CUSH
RED SEA
ETHIOPIA
LUDIM
Saba
CUSH
NEGROES
NEGROES
OR
NEGROES
AFRICA
10
20
30
40
50
60
70
80
30
40
50
0
20
10
20
30
40
50

London, Published Sept.


80
70
60
50
40
30
10
0
RIPHATH
JAPHET
RUSSIA
ROSH
TUBAL
MESHECH
MAGOG
GOG
TUBAL CUSH
CASPIAN SEA
BACTRIANA
SOGDIANA
SCYTHIA
HYRCANIA
ARMENIA
ASIA
Ecbatana
MEDIA
Peopled by the Descendents of SHEM
PARTHIA
Susa or Shushan
ELAM or
PERSIA
BABYLONIA
or CHALDEA
HAVILAH
PERSIAN
ARABIA
CUSH
Saba
RED SEA
INDIA
Ganges R.
Equator
70
80 Longitude East
90 from Ferro
100
110

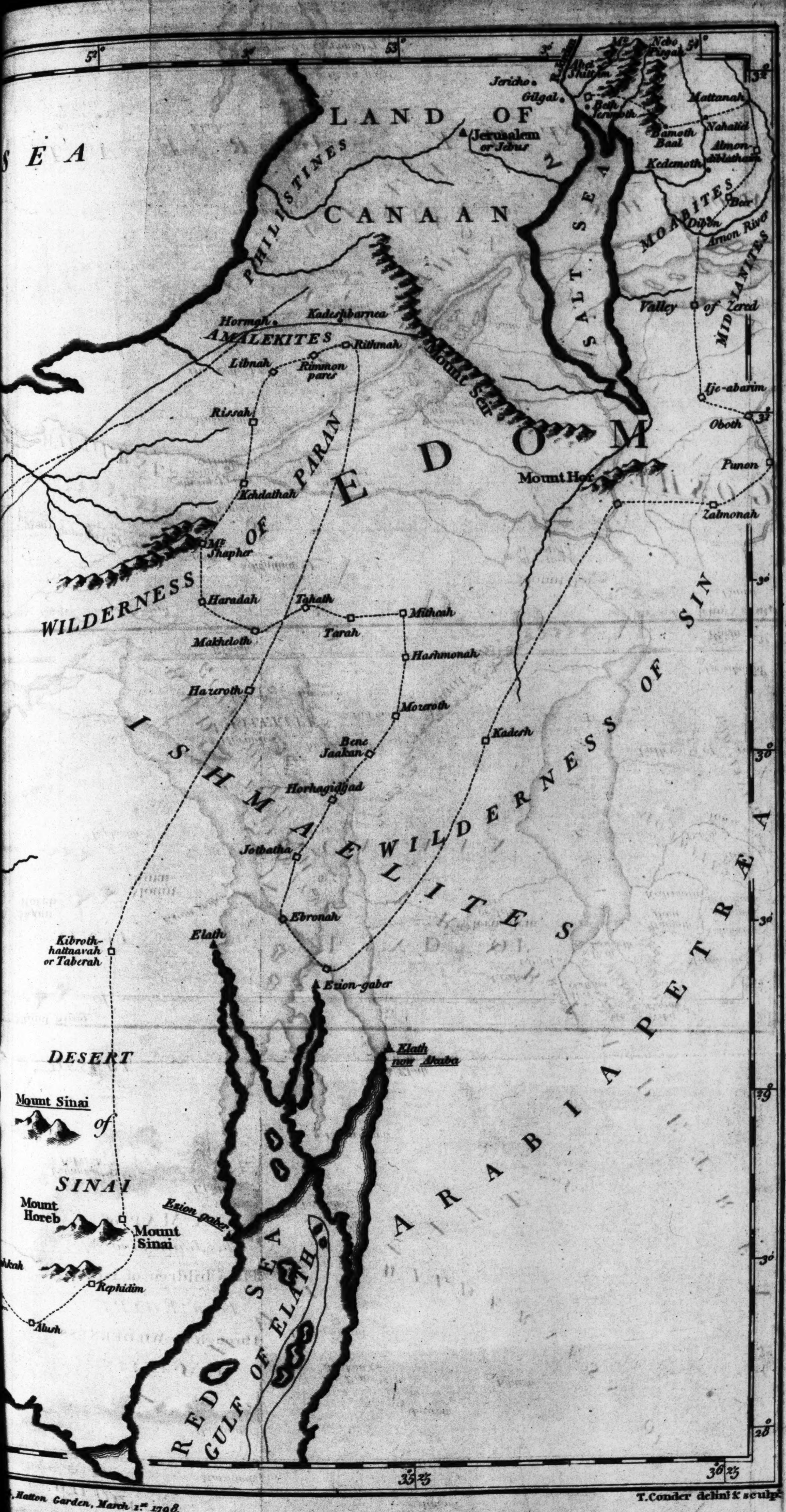
Taylor N° 108 Hatton Garden.

T. Conder del. et Sculp.


Longitude East from Ferro
49°
30'
50°
30'
5
32
THE GREAT SE
MOUTHS OF THE NILE
Zoan or Tanis
Tahpanhes or Daphnæ
Sin or Pelusium
Ramsis
GOSHEN
Customary Passage between Egypt and Canaan
Phiboseth or Bubastus
LAND OF GOSHEN
Pithom
Ramases
On, Aven or Heliopolis
Pilgrims Pool
Noph or Memphis
MISR
Succoth
Etham
Succoth
Migdol
Baalzephon
Etham
Naba
Etti Mt.
WILDERNESS of ETHAM or SHUR
Aijoun Misa
Migdol
Pihahiroth
Baal Zephon
Pyramids
Nile River
ÆGYPT
Marah
Girondel Valley
Tôl
Elim
Faran
WILDERNESS OF SIN
RED SEA
Tor
Mount
Mount Horeb
29
30'
28
31
25
32
25
Longitude East from London.
33
25

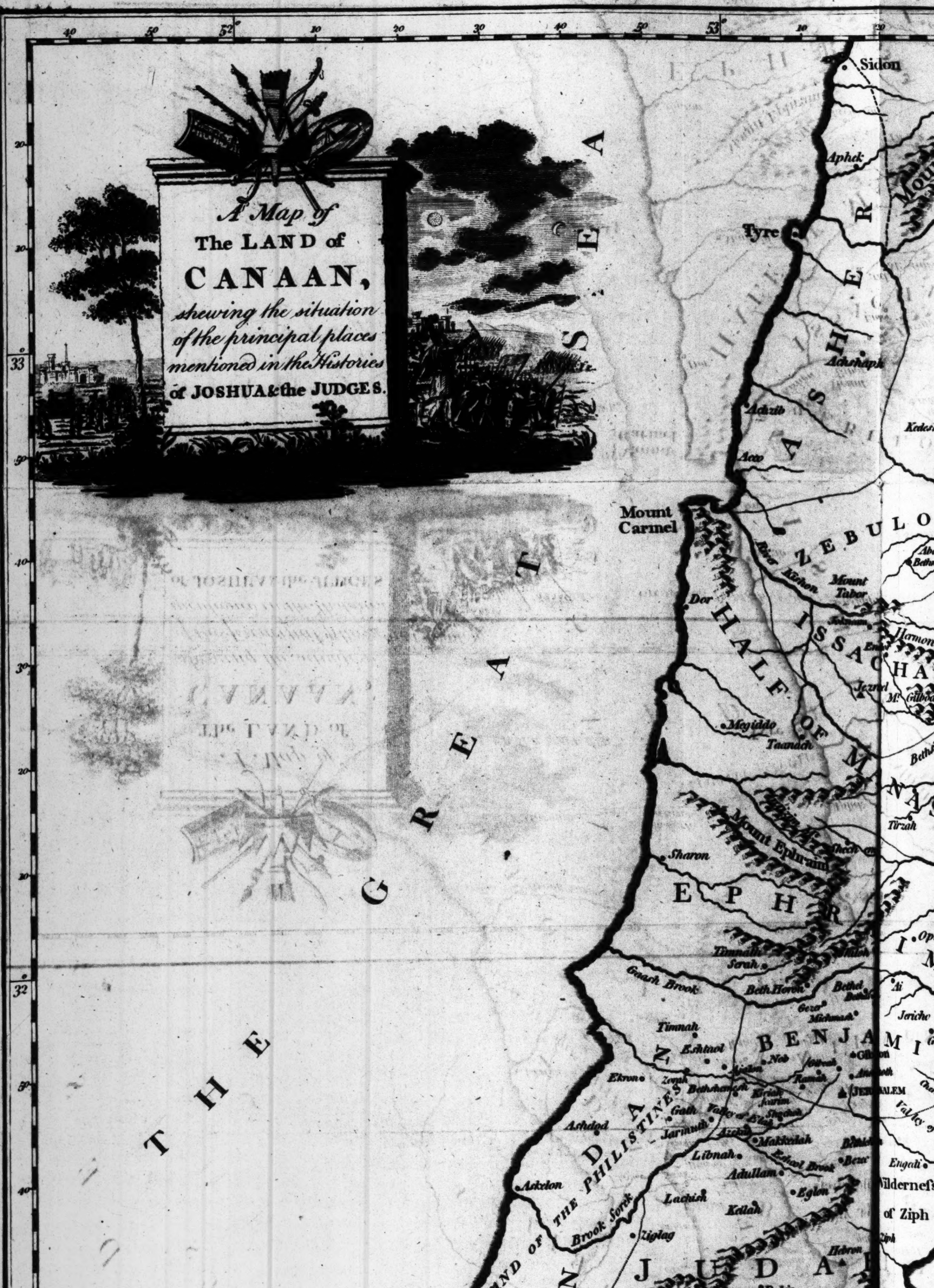
A MAP of
The Journeyings of
The Children of Israel
From ÆGYPT
Through the WILDERNESS
To CANAAN.

London. Published by C. [illegible] Hatton


LAND OF CANAAN
SEA
PHILISTINES
Jerusalem or Jebus
Jericho
Gilgal
Abel Shittim
Nebo Pisgah
Beth Jesimoth
Mattanah
Bamoth Baal
Nahaliel
Almon-diblathaim
Kedemoth
Dibon
Bar
Arnon River
MOABITES
MIDIANITES
SALT SEA
Valley of Zered
Ije-abarim
Oboth
Punon
Zalmonah
Mount Hor
EDOM
Mount Seir
Hormah
Kadeshbarnea
AMALEKITES
Rithmah
Rimmon parez
Libnah
Rissah
Kehelathah
Mt. Shapher
WILDERNESS OF PARAN
Haradah
Makheloth
Tahath
Tarah
Mithcah
Hashmonah
Hazeroth
Moseroth
Bene Jaakan
Horhagidgad
Jotbatha
Ebronah
Kadesh
ISHMAELITES
WILDERNESS OF SIN
ARABIA PETRÆA
Elath
Ezion-gaber
Elath now Akaba
Kibroth-hattaavah or Taberah
DESERT of SINAI
Mount Sinai
Mount Horeb
Mount Sinai
Rephidim
Alush
Ezion gaber
RED SEA
GULF OF ELATH
52
53
54
30'
32
31
30'
30
30'
29
30'
28
35 25
36 25

, Hatton Garden, March 1st 1798.

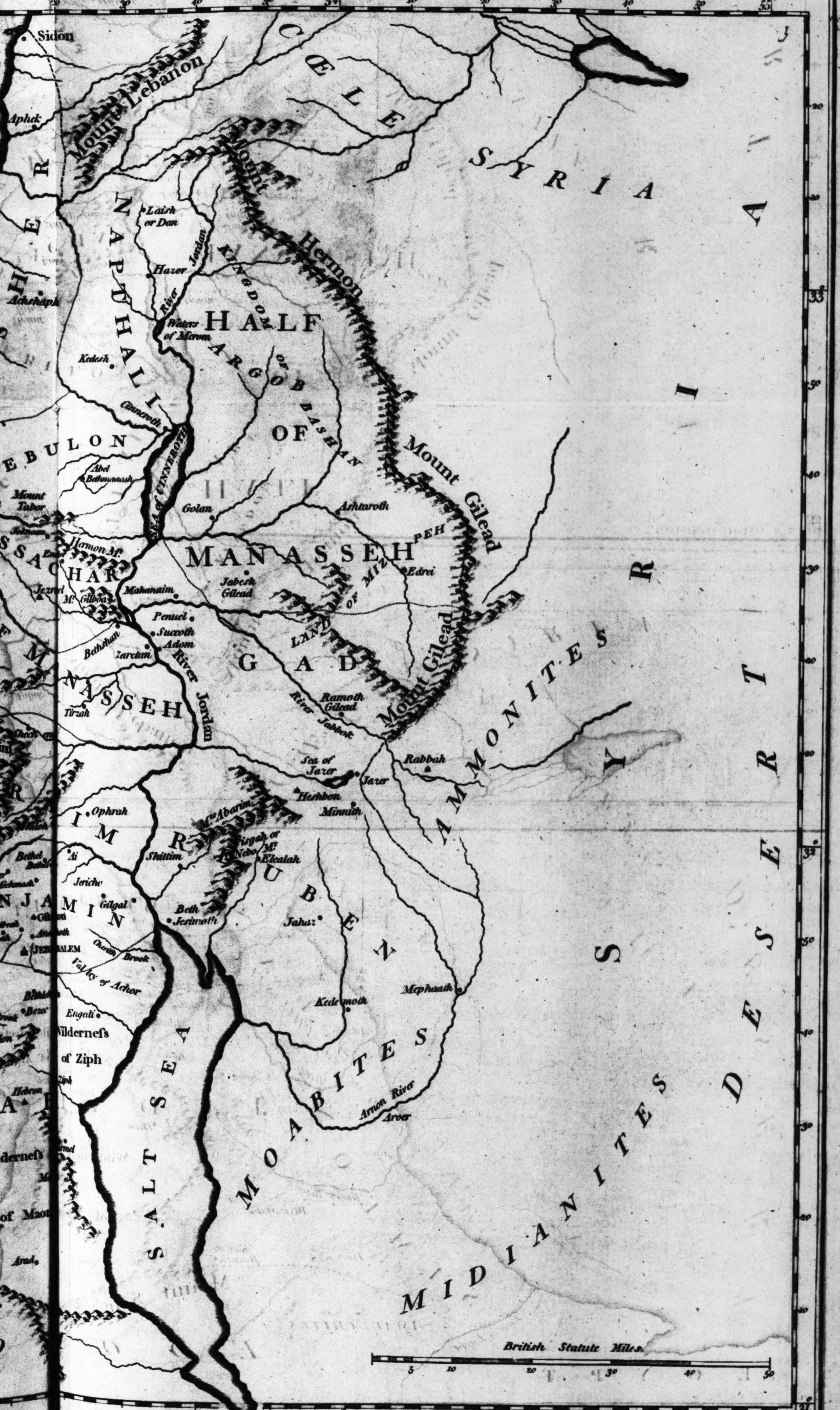
T. Conder delin & sculp.



A Map of
The LAND of
CANAAN,
shewing the situation
of the principal places
mentioned in the Histories
of JOSHUA & the JUDGES.

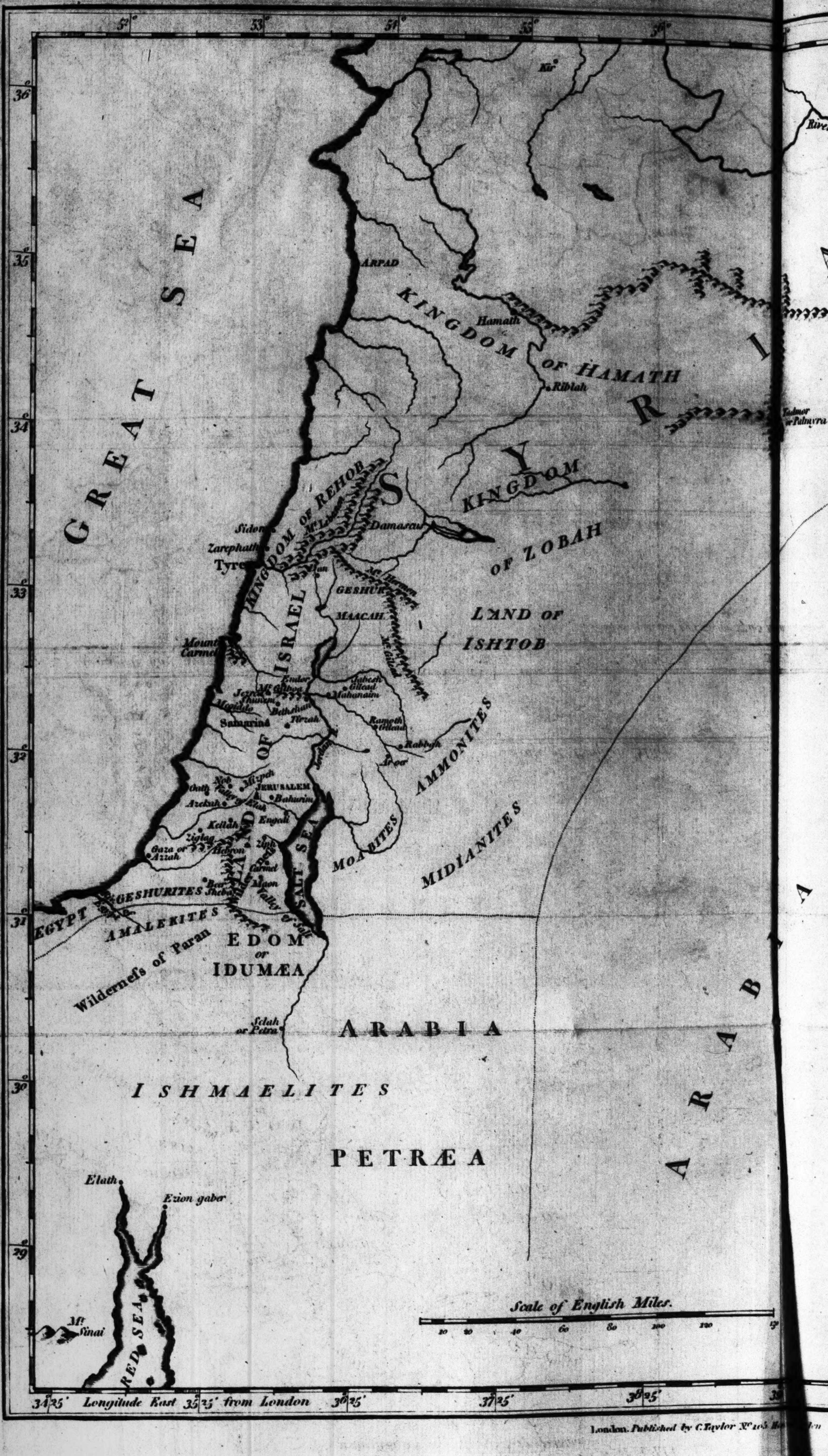
THE GREAT SEA
Sidon
Aphek
Tyre
ASHER
Achshaph
Achzib
Acco
Mount Carmel
ZEBULON
River Kishon
Mount Tabor
Dor
HALF OF MANASSEH
ISSACHAR
Hermon
Jezreel
Mt. Gilboa
Megiddo
Taanach
Mount Ephraim
Shechem
Tirzah
Sharon
EPHRAIM
Timnath Serah
Gaash Brook
Beth Horon
Bethel
Ai
Jericho
Gezer
Michmash
Timnah
Eshtaol
BENJAMIN
Nob
Gibeon
Ekron
Zorah
Bethshemesh
Kiriath Jearim
Ramah
Anathoth
JERUSALEM
DAN
Ashdod
Gath
Valley of Elah
Shochoh
Jarmuth
Azekah
Makkedah
Libnah
Elah Brook
Bethlehem
Bezer
Engedi
Askelon
LAND OF THE PHILISTINES
Adullam
Eglon
Lachish
Keilah
Wilderness of Ziph
Brook Sorek
Ziglag
Hebron
JUDAH
Debir
Gaza
Wilderness of Maon
SIMEON
Brook Besor
Beer Sheba
Hormah
Kadesh Barnea
Arad
Mount Seir
AMALECHITES
River of Egypt
EDOM
EGYPT
33
32
31
34 25' Longitude East from London
35 25

London. Published May 1st 1799 by I. Taylor, N

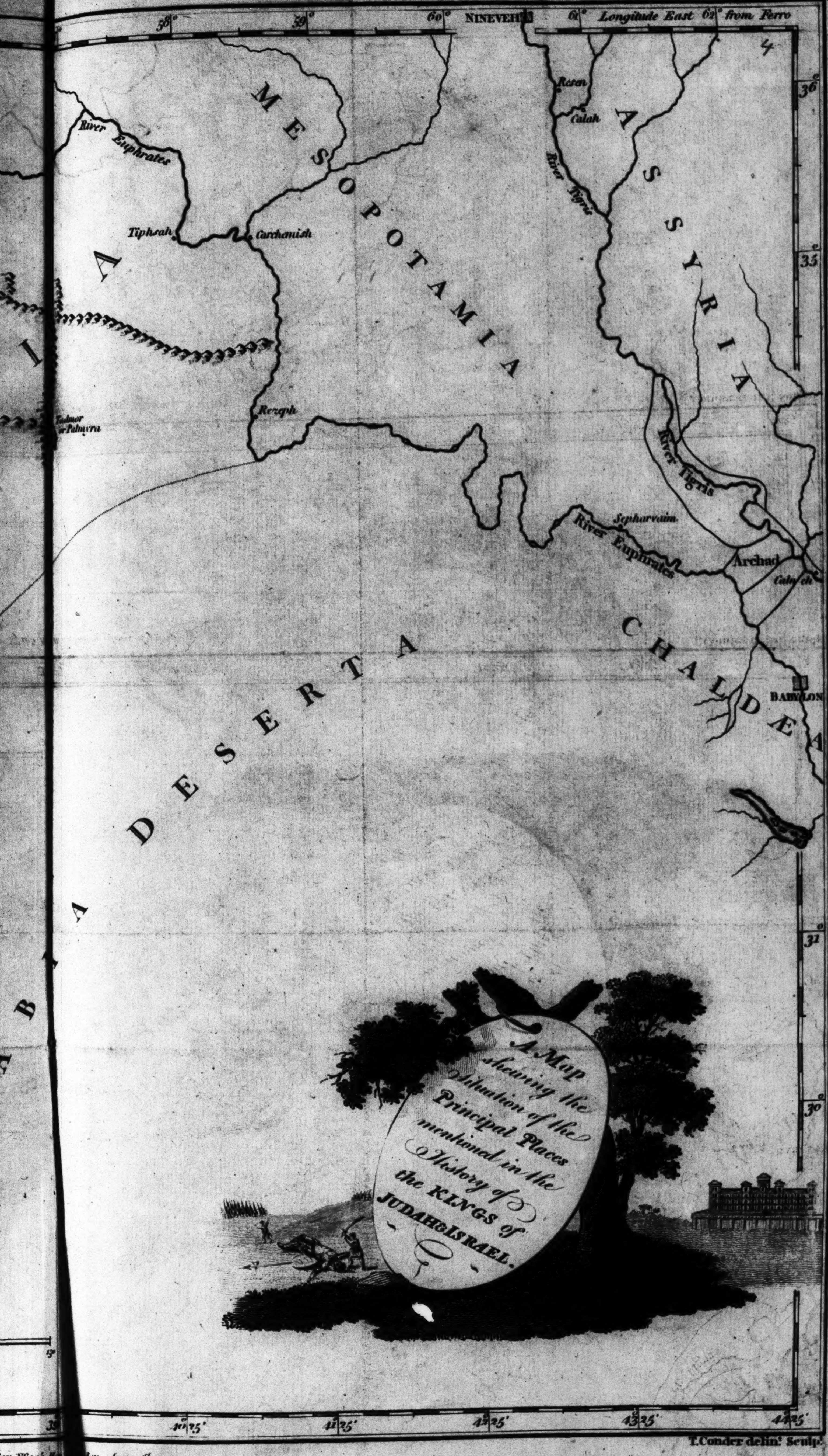

Sidon
Mount Lebanon
Aphek
CŒLE SYRIA
Mount Hermon
Laish or Dan
Hazor
River Jordan
Waters of Merom
NAPHTALI
HALF
KINGDOM OF BASHAN
ARGOB
OF
Kedesh
Cinneroth
ZEBULON
Abel Bethmaacah
SEA of CINNEROTH
Mount Tabor
Golan
Ashtaroth
Mount Gilead
MANASSEH
LAND OF MIZPEH
Edrei
Hermon M.
ISSACHAR
Jezreel
Mt. Gilboa
Mahanaim
Jabesh Gilead
Penuel
Succoth
Adom
Bethshan
Zarethan
River Jordan
GAD
Mount Gilead
MANASSEH
Tirzah
River Jabbok
Ramoth Gilead
AMMONITES
Rabbah
Sea of Jazer
Jazer
Heshbon
Minnith
Mt. Abarim
Ophrah
EPHRAIM
REUBEN
Pisgah or Mt. Nebo
Elealah
Ai
Shittim
Jericho
Gilgal
BENJAMIN
Beth Jesimoth
Jahaz
Gibeon
JERUSALEM
Cherith Brook
Valley of Achor
Bethlehem
Bezer
Engedi
Wilderness of Ziph
Ziph
Kedemoth
Mephaath
Hebron
MOABITES
Arnon River
Aroer
SALT SEA
Carmel
Wilderness of Maon
Arad
MIDIANITES
SYRIA
ARABIA
DESERT
British Statute Miles.
5
10
20
30
40
50
30
40
50
55
20
33
50
40
30
20
32
50
40
30
20
10
31
36 25'

1st 1799 T. Taylor, No. 105 Hatton Garden.

T. Conder Delin.t & Sculp.t

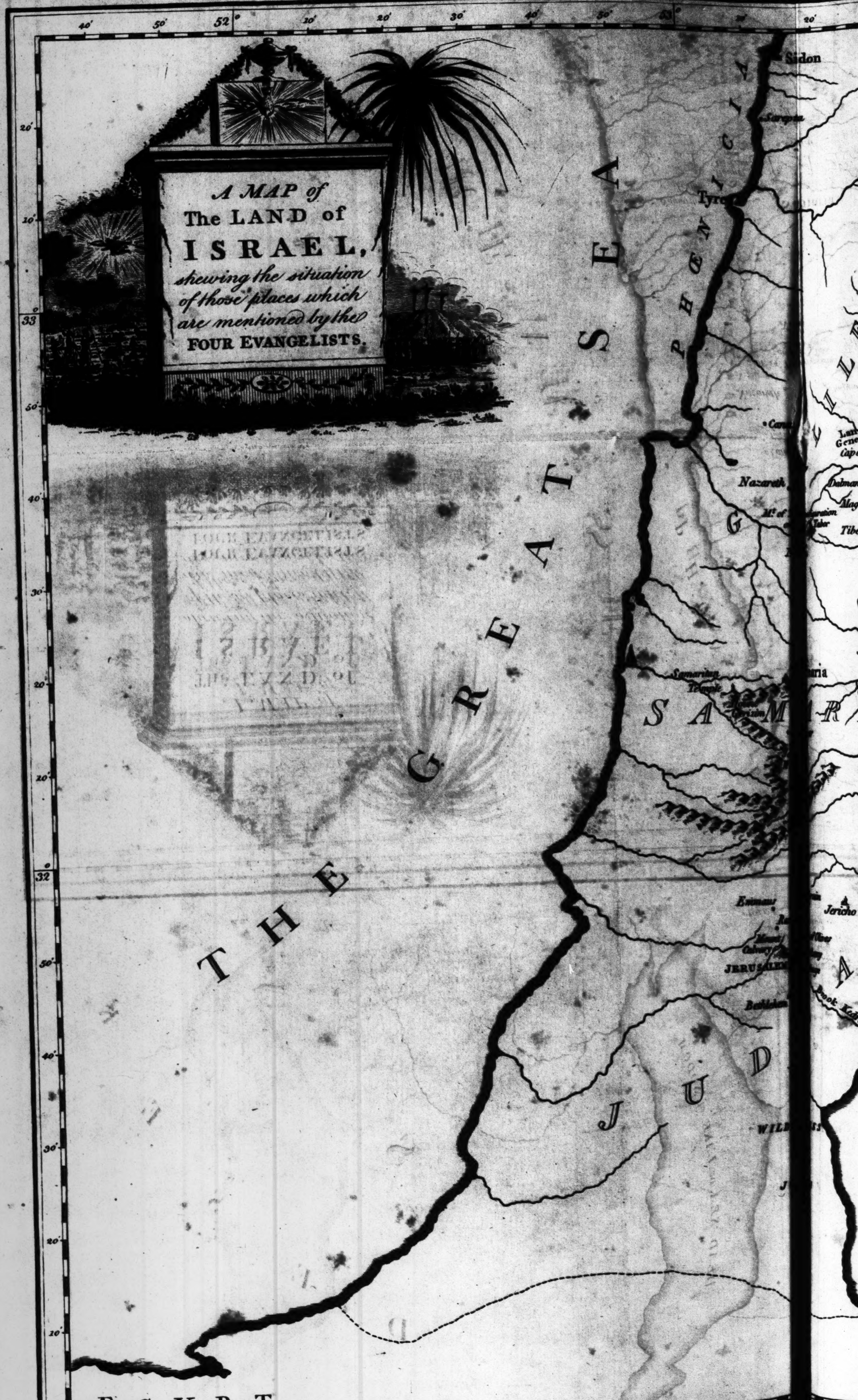

GREAT SEA
Kir
River
ARPAD
KINGDOM OF HAMATH
Hamath
Riblah
SYRIA
Tadmor or Palmyra
KINGDOM OF ZOBAH
Damascus
KINGDOM OF REHOB
Mt. Libanus
Sidon
Zarephath
Tyre
Dan
Mt. Hermon
GESHUR
MAACAH
LAND OF ISHTOB
Mount Carmel
KINGDOM OF ISRAEL
Mt. Gilead
Endor
Mt. Gilboa
Jezreel
Shunem
Megiddo
Bethshan
Jabesh Gilead
Mahanaim
Samaria
Tirzah
Ramoth Gilead
Rabbah
Aroer
Jordan R.
AMMONITES
Nob
Mizpeh
Gath
Valley of Elah
JERUSALEM
Bahurim
Azekah
Keilah
Engedi
LAND OF JUDAH
Ziglag
Ziph
Gaza or Azzah
Hebron
Carmel
Maon
Beer Sheba
SALT SEA
MOABITES
MIDIANITES
EGYPT
GESHURITES
AMALEKITES
Valley of Salt
EDOM or IDUMÆA
Wilderness of Paran
Selah or Petra
ARABIA
ISHMAELITES
PETRÆA
ARABIA
Elath
Ezion gaber
Mt. Sinai
RED SEA
Scale of English Miles.
10
20
40
60
80
100
120
36
35
34
33
32
31
30
29
31°
33°
34°
35°
36°
34 25'
Longitude East
35 25'
from London
36 25'
37 25'
38 25'

London. Published by C. Taylor Nº 10


58°
59°
60°
NINEVEH
61°
Longitude East
62° from Ferro
36°
35°
31°
30°
MESOPOTAMIA
ASSYRIA
A
I
Resen
Calah
River Tigris
River Euphrates
Tiphsah
Carchemish
Rezeph
Tadmor or Palmyra
River Tigris
Sepharvaim
River Euphrates
Archad
Calnch
CHALDÆA
BABYLON
DESERTA
A
B
A Map shewing the Situation of the Principal Places mentioned in the History of the KINGS of JUDAH & ISRAEL. &c.
39
40° 25'
41° 25'
42° 25'
43° 25'
44° 25'
4

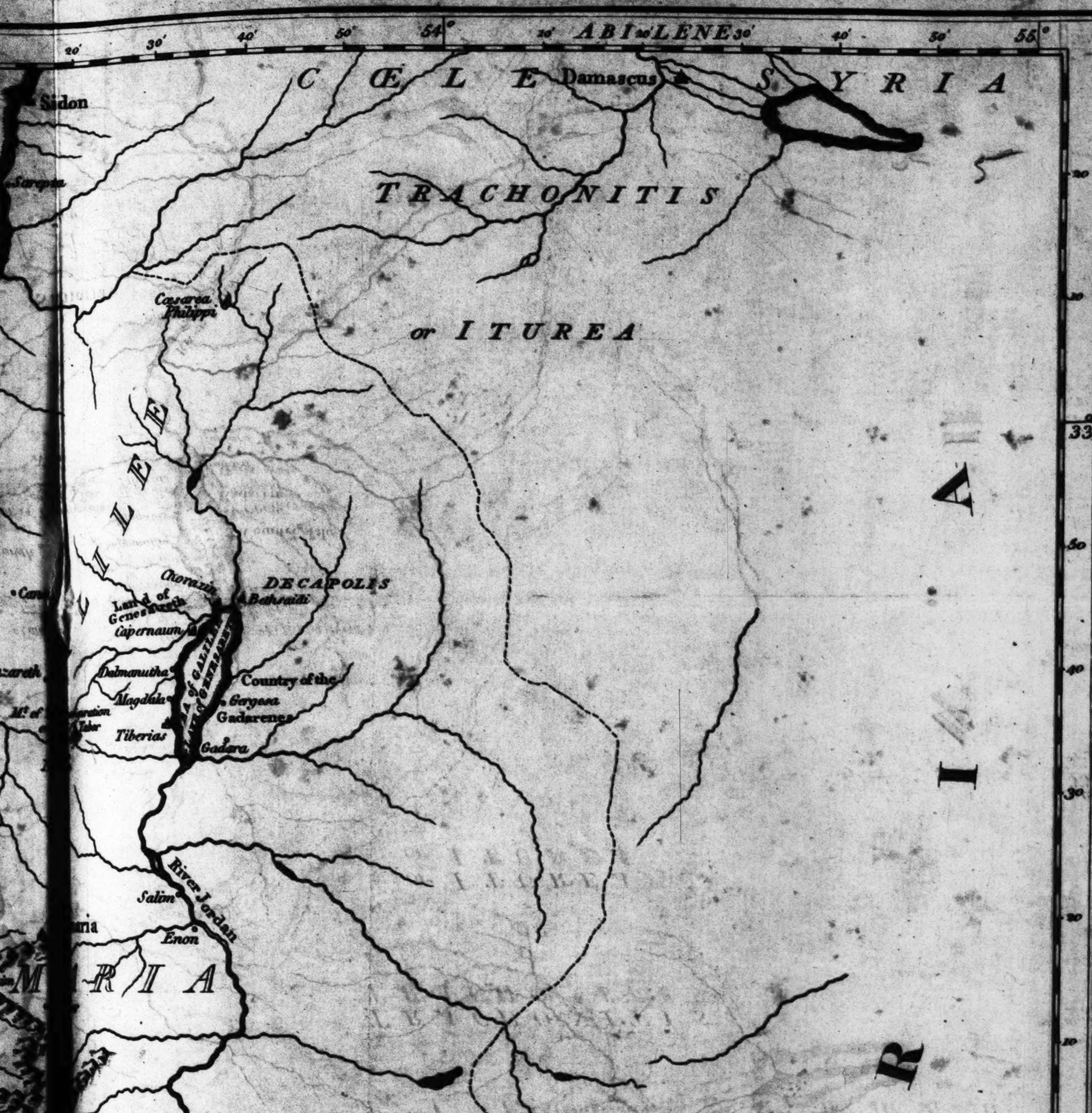
T.Conder delin.t Sculp.

or Nº 105 Ho[illegible]len June 1st 1799.



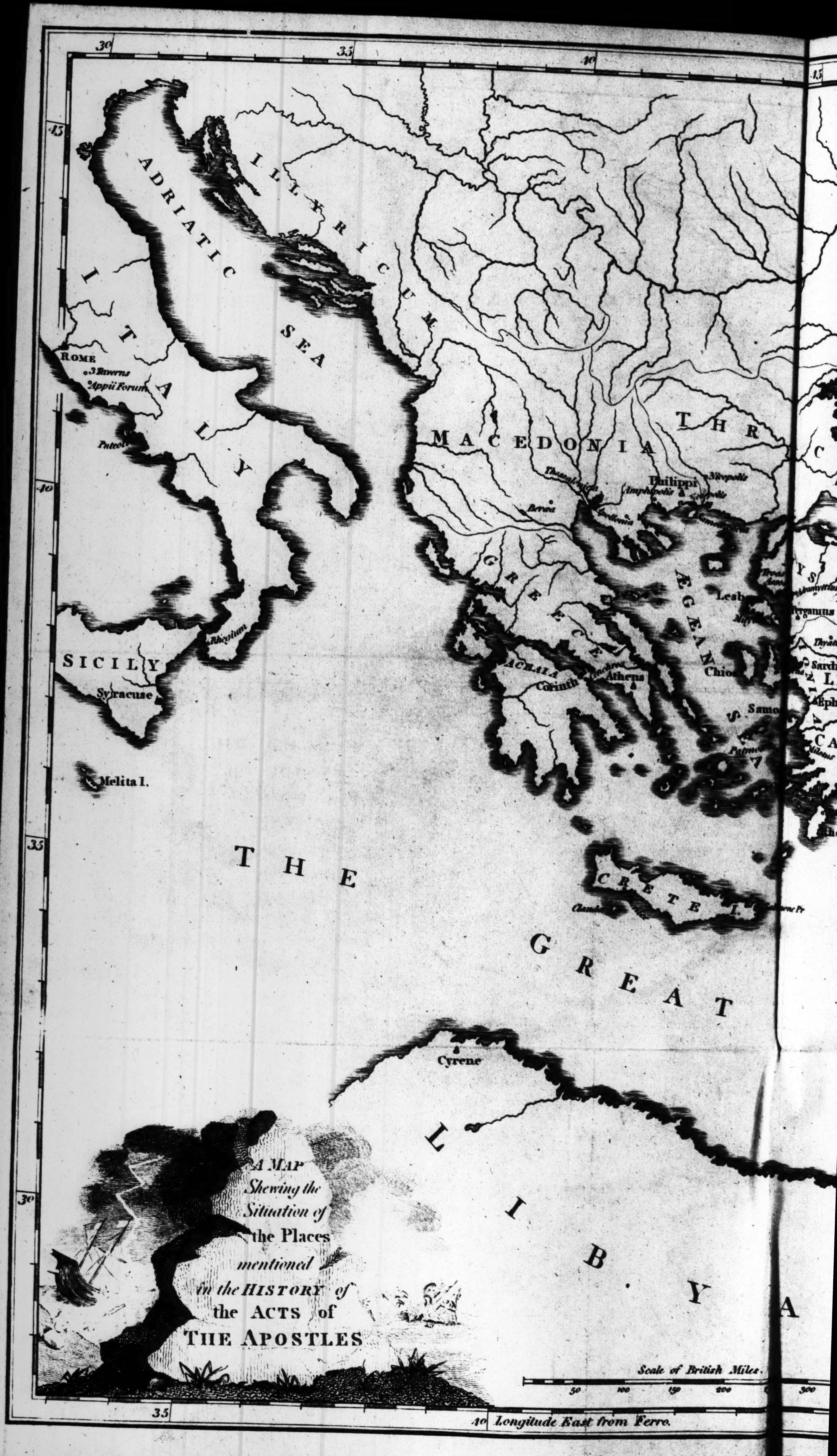
A MAP of
The LAND of
ISRAEL,
shewing the situation
of those places which
are mentioned by the
FOUR EVANGELISTS.
THE GREAT SEA
PHŒNICIA
Sidon
Sarepta
Tyre
Cana
Nazareth
Mt. of Transfiguration or Tabor
G
SAMARIA
Samaritan Temple
Mount Gerizim
Emmaus
Mount Calvary
JERUSALEM
Bethlehem
Jericho
Brook Kedron
JUD
WILDERNESS
ÆGYPT
40'
50'
52
20'
30'
53
33
32
31
34 25' Longitude East from London
35 25'

London Published by C.Tay en Garden,

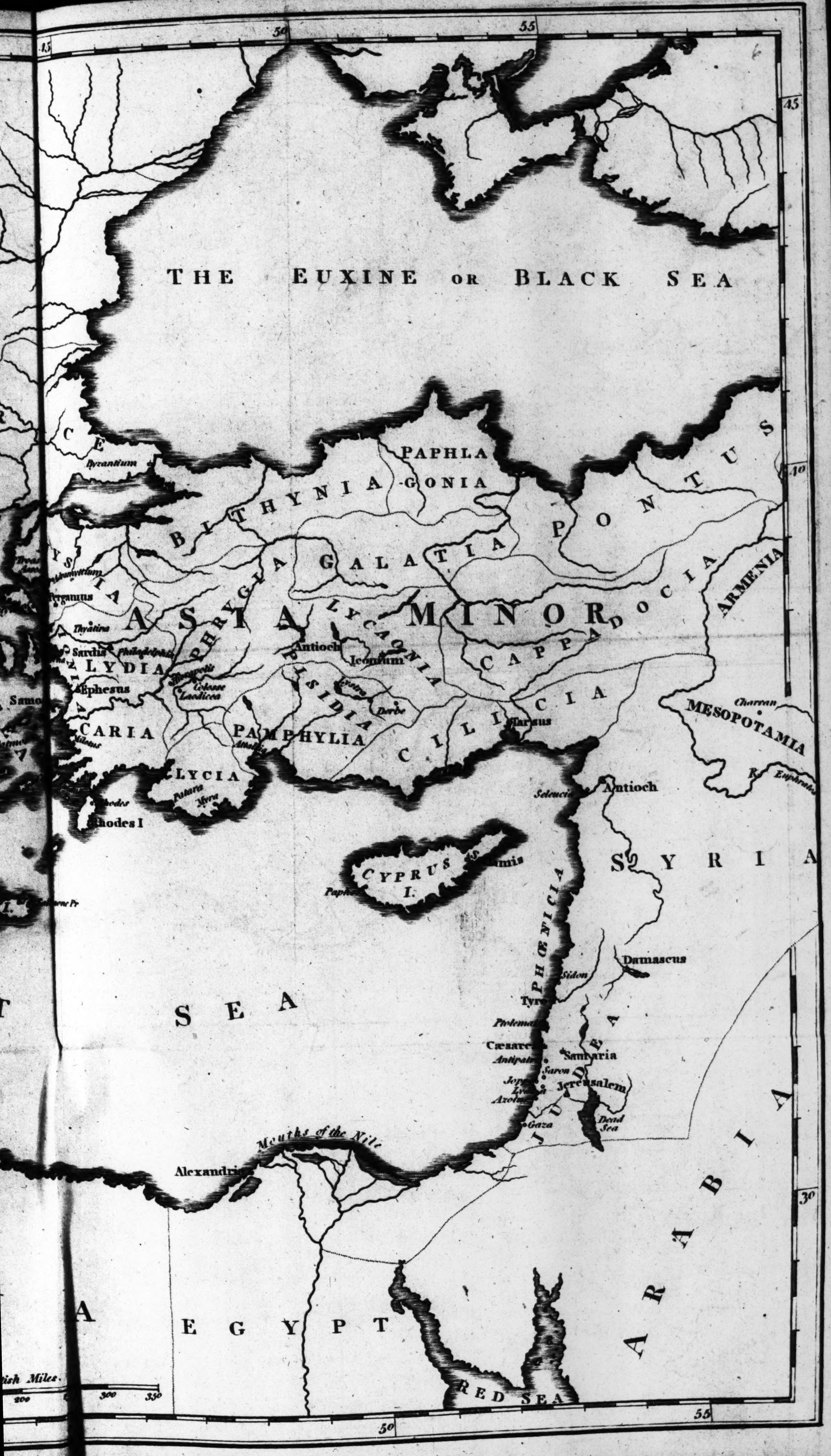

ABILENE
CŒLE SYRIA
Damascus
Sidon
Sarepta
TRACHONITIS
or ITUREA
Cæsarea Philippi
GALILEE
DECAPOLIS
Chorazin
Bethsaida
Land of Genesareth
Capernaum
Dalmanutha
Magdala
Tiberias
Sea of Galilee or Lake of Gennesareth
Country of the Gergesa Gadarenes
Gadara
Tabor
River Jordan
Salim
Enon
SAMARIA
Bethabara
Jericho
Brook Kidron
DEAD SEA or LAKE of SODOM
ARABIA
SYRIAN DESERT
EGYPT
20'
30'
40'
50'
54°
55°
33
32
31
36°25'

by C Tay... Garden, Augt. 1st. 1798.

Conder Delint. & Sculp.

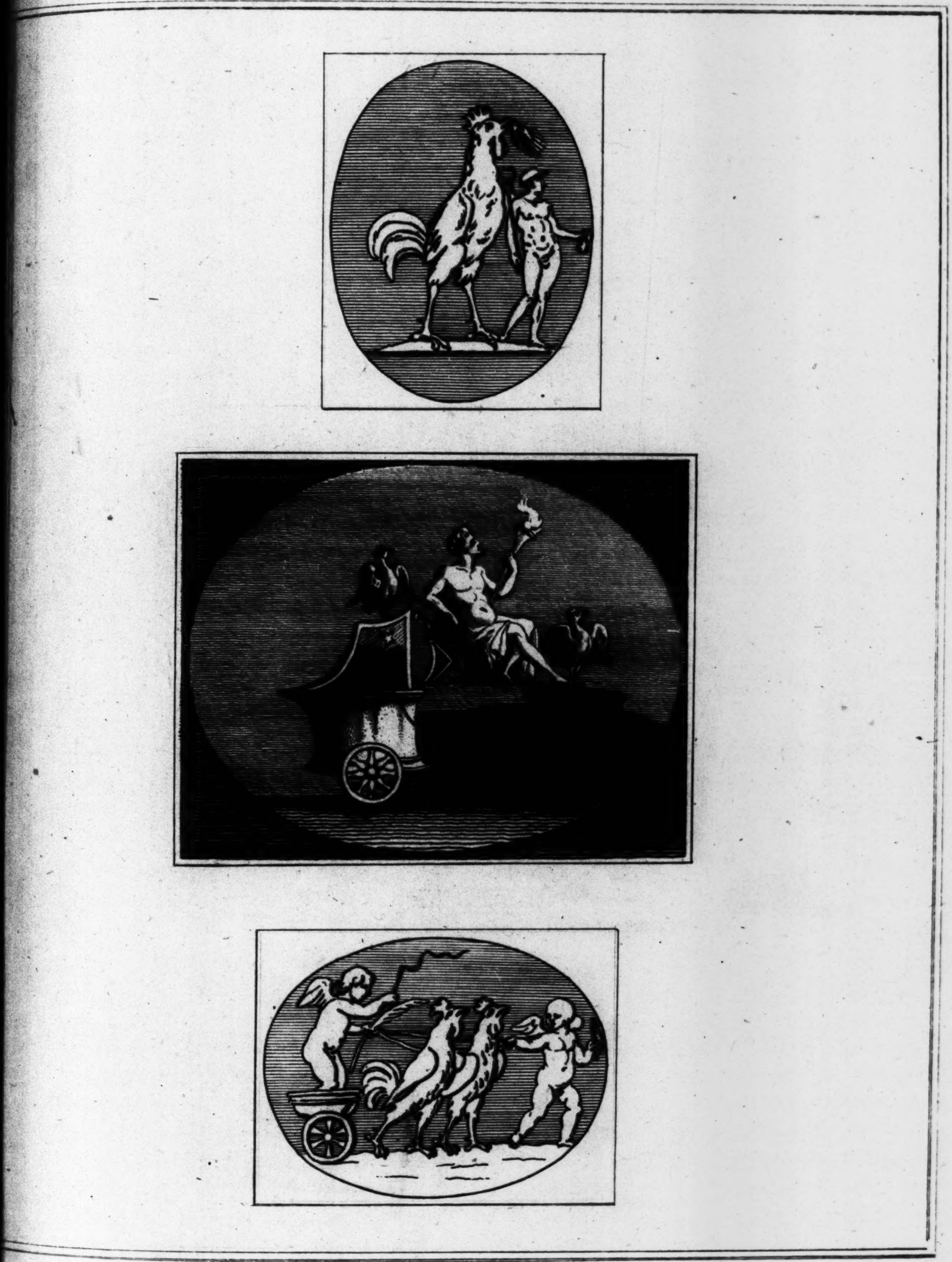

A MAP
Shewing the
Situation of
the Places
mentioned
in the HISTORY of
the ACTS of
THE APOSTLES
ADRIATIC
SEA
ILLYRICUM
ITALY
ROME
3 Taverns
Appii Forum
Puteoli
Rhegium
SICILY
Syracuse
Melita I.
MACEDONIA
Thessalonica
Berea
Apollonia
Amphipolis
Philippi
Neapolis
THR
GREECE
ACHAIA
Corinth
Cenchrea
Athens
ÆGEAN
SEA
Lesb
Chios
Samo
Patmos
Assos
Adramyttium
Pergamus
Thyatira
Sardis
Ephe
Miletus
CA
C
CRETE I.
Clauda
Salmone Pr
THE
GREAT
Cyrene
LIBYA
Scale of British Miles
50
100
150
200
300
30
35
40
45
Longitude East from Ferro.

London, Published Feb.y 1.st 180 Taylor

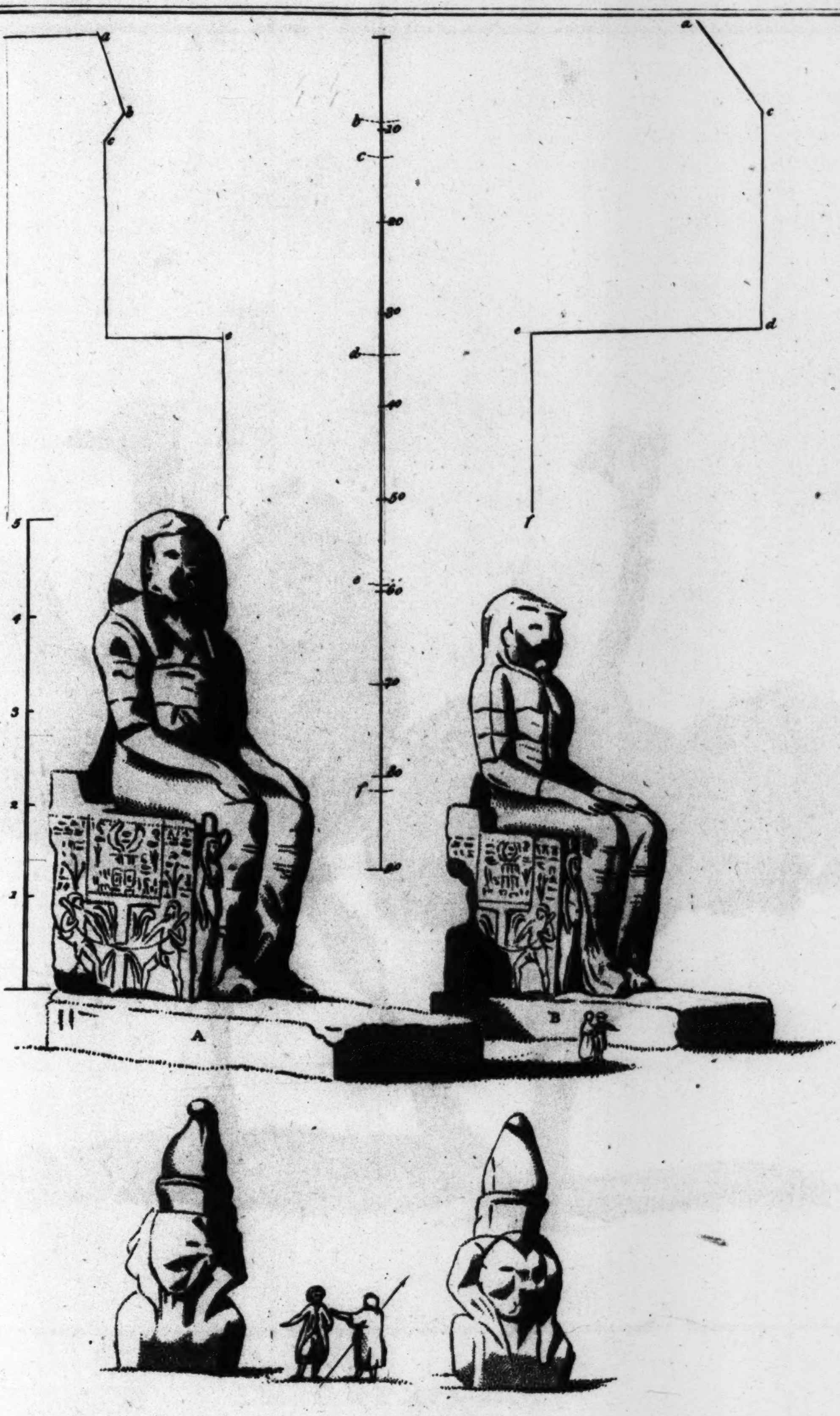


THE EUXINE OR BLACK SEA
ASIA MINOR
PAPHLAGONIA
BITHYNIA
PONTUS
GALATIA
CAPPADOCIA
ARMENIA
PHRYGIA
LYCAONIA
PISIDIA
LYDIA
CARIA
LYCIA
PAMPHYLIA
CILICIA
MESOPOTAMIA
Charran
R. Euphrates
Byzantium
Troas
Adramyttium
Pergamus
Thyatira
Sardis
Philadelphia
Hierapolis
Colosse
Laodicea
Ephesus
Samos
Miletus
Antioch
Iconium
Lystra
Derbe
Tarsus
Attalia
Patara
Myra
Rhodes
Rhodes I
Seleucia
Antioch
SYRIA
CYPRUS I.
Salamis
Paphos
PHŒNICIA
Sidon
Tyre
Damascus
Ptolemais
Cæsarea
Antipatris
Samaria
Saron
Joppa
Lydda
Azotus
Jerusalem
Dead Sea
Gaza
JUDÆA
ARABIA
SEA
Mouths of the Nile
Alexandria
EGYPT
RED SEA
ish Miles.
200
300
350
45
50
55
45
40
30
50
55

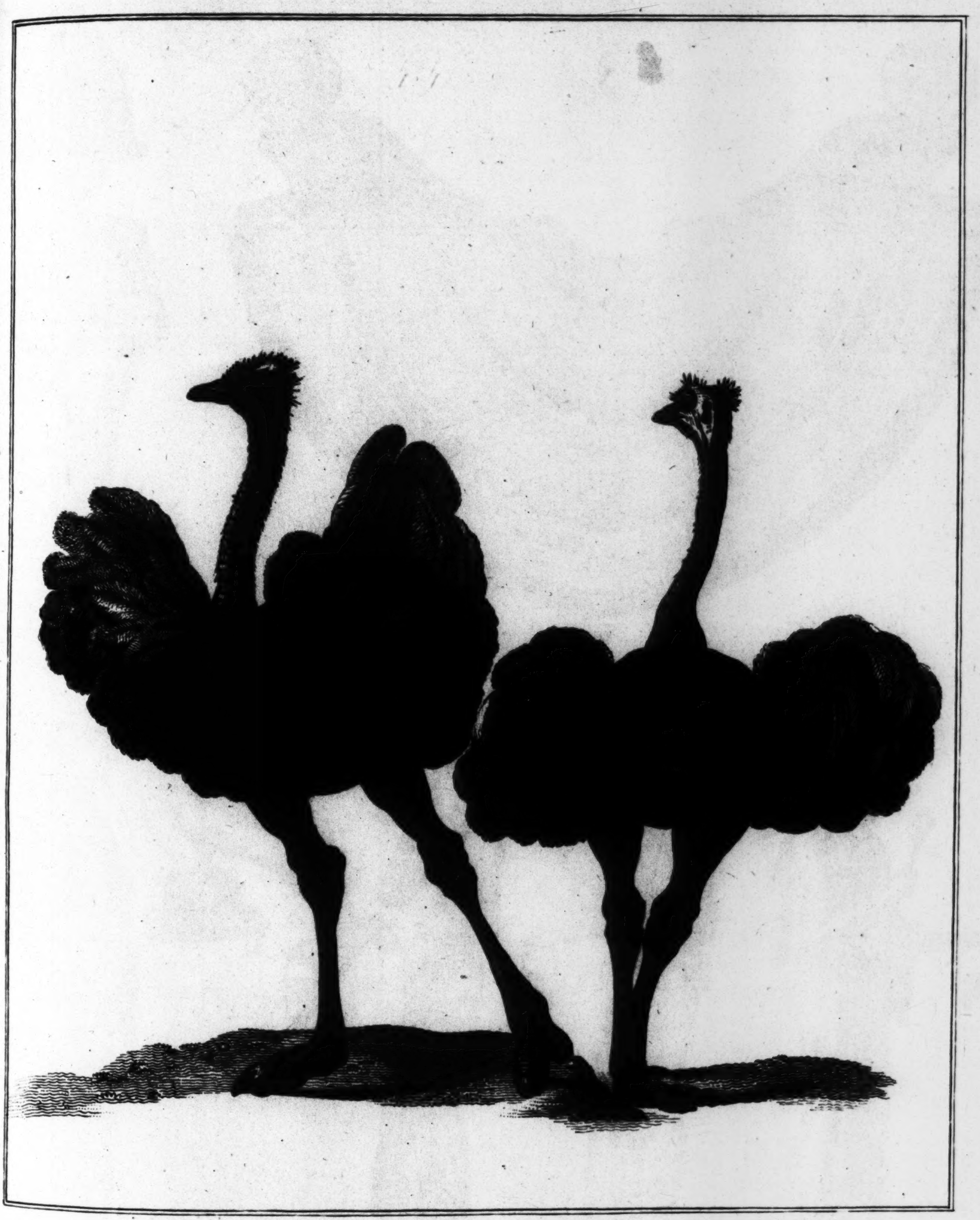
d Feb.y 1st 180 Taylor, No. 105, Hatton Garden.



NERGAL.

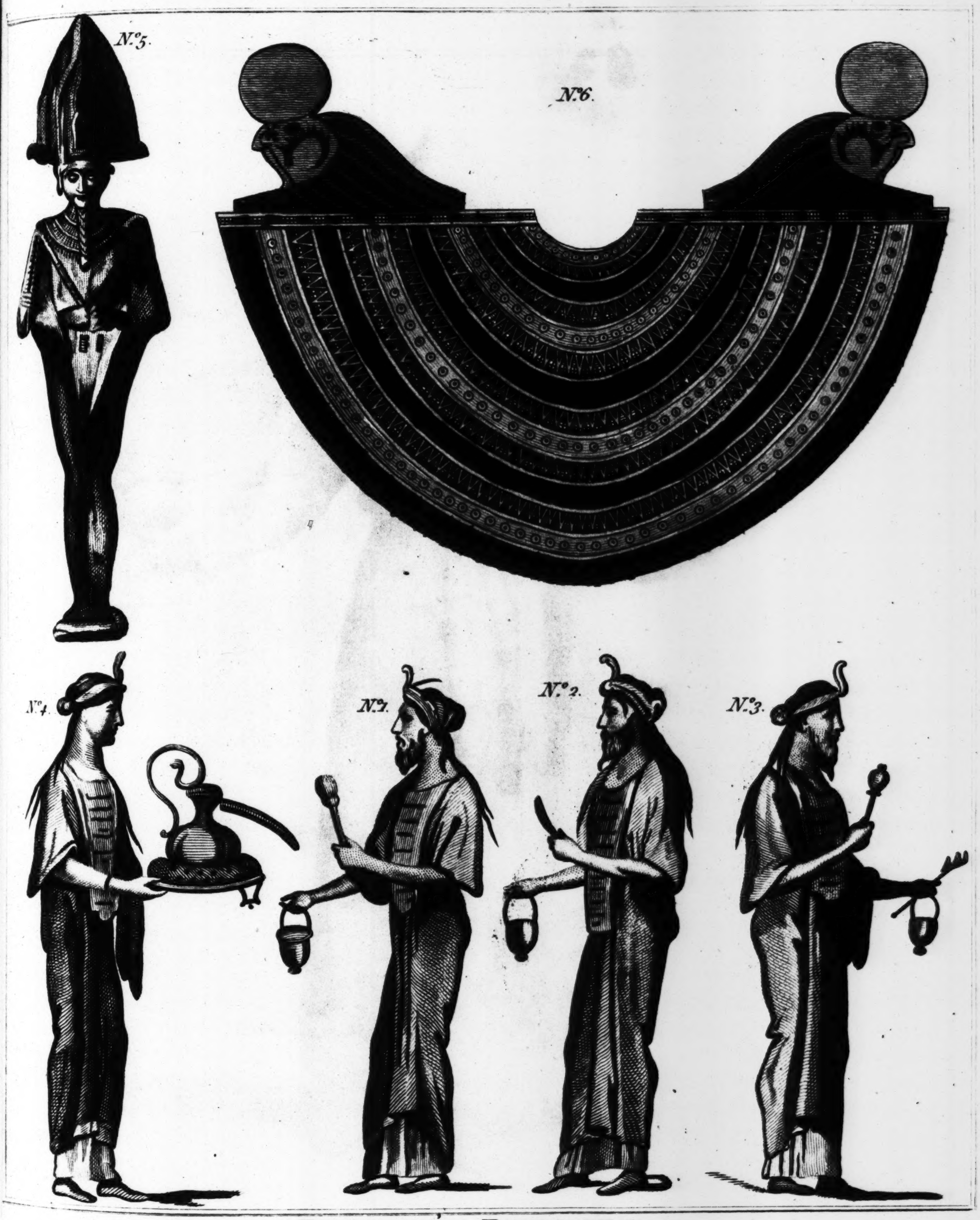

a
b
c
e
f
5
4
3
2
1
b
10
c
20
30
d
40
50
e
60
70
80
f
90
a
c
d
e
f
A
B

NEBUCHADNEZZARS GOLDEN IMAGE.

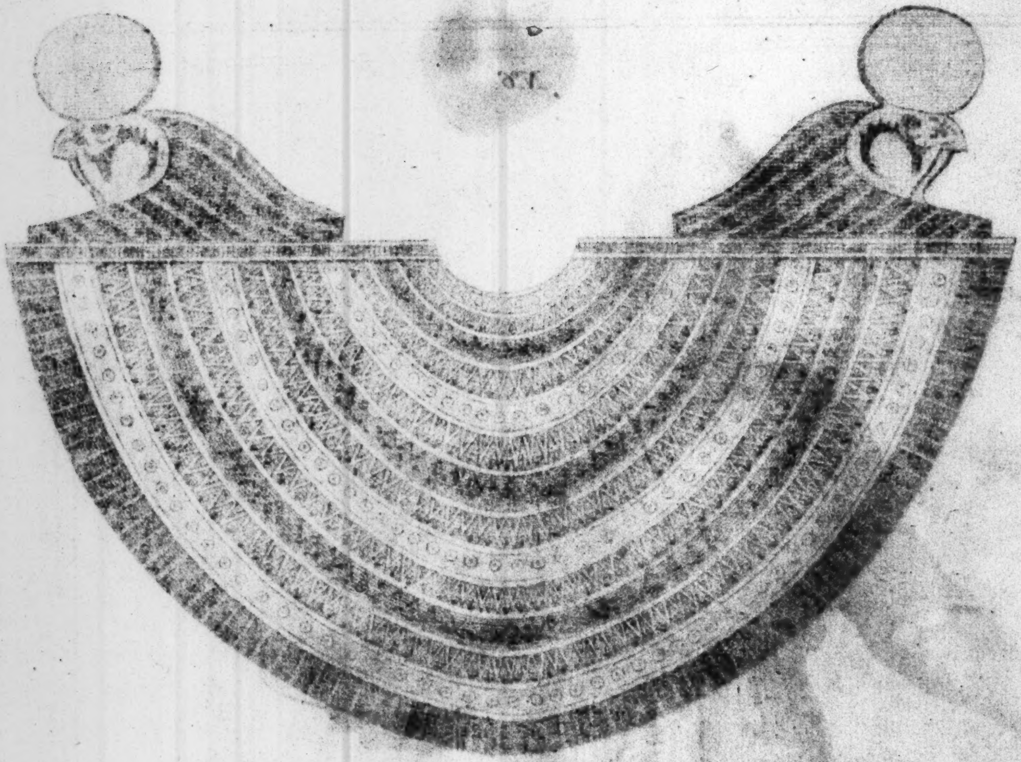


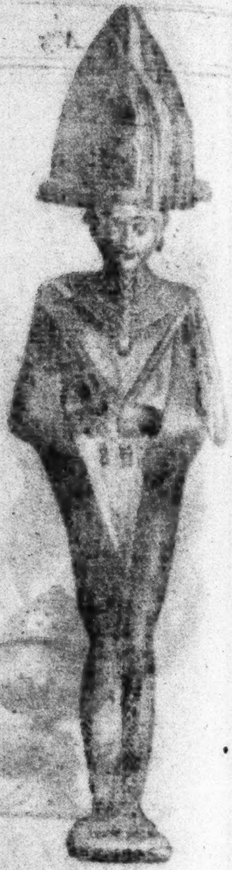
The OSTRICH.

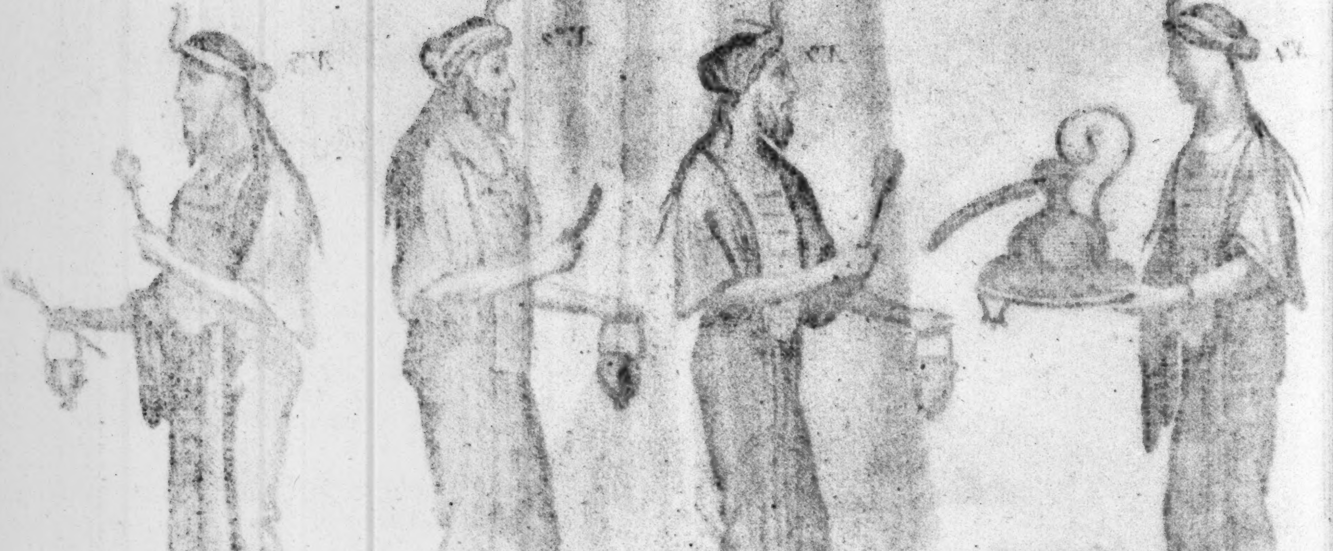
N°7.

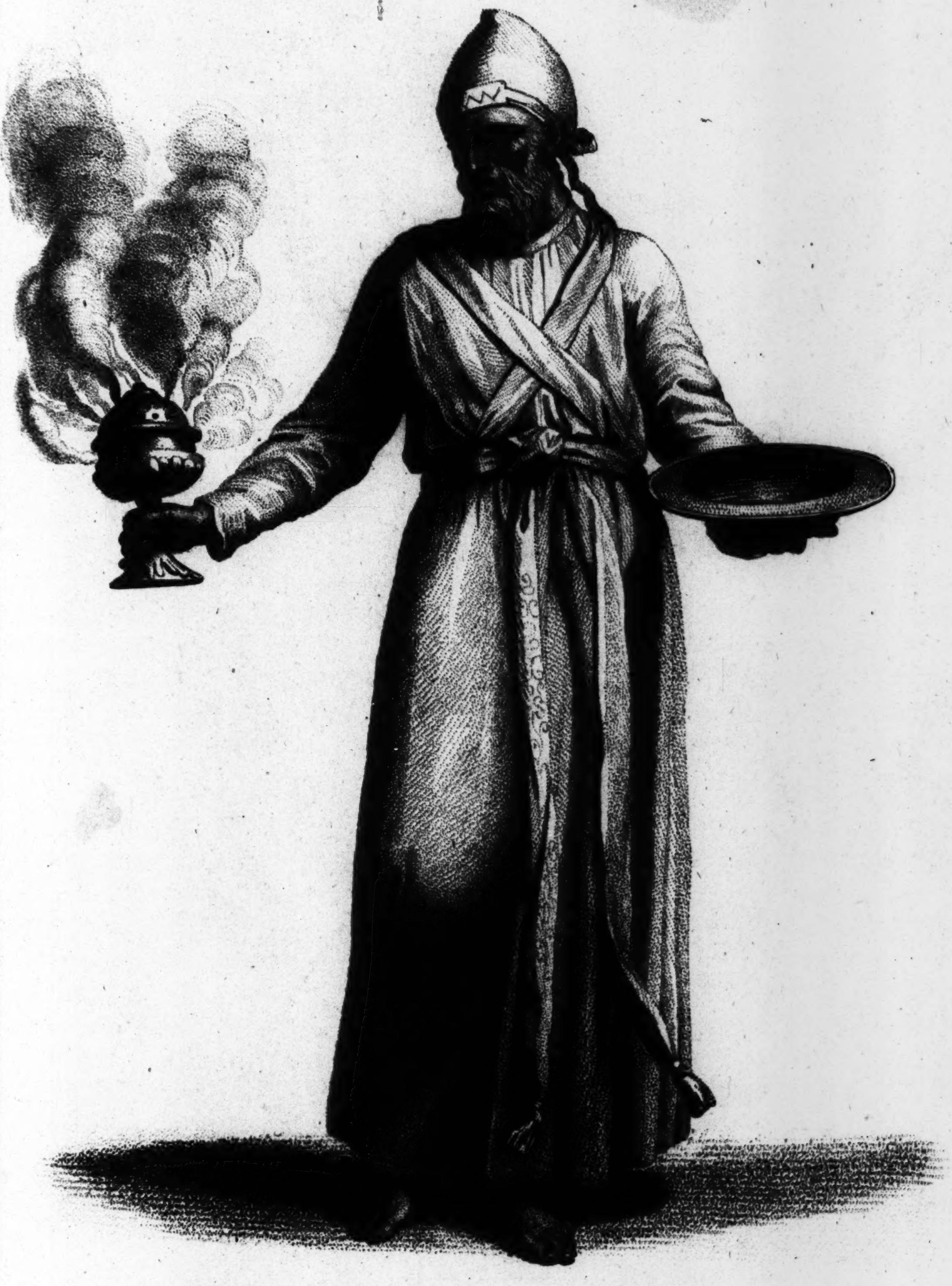

N.o 5.
N.o 6.
N.o 4.
N.o 1.
N.o 2.
N.o 3.

PRIEST'S DRESSES.



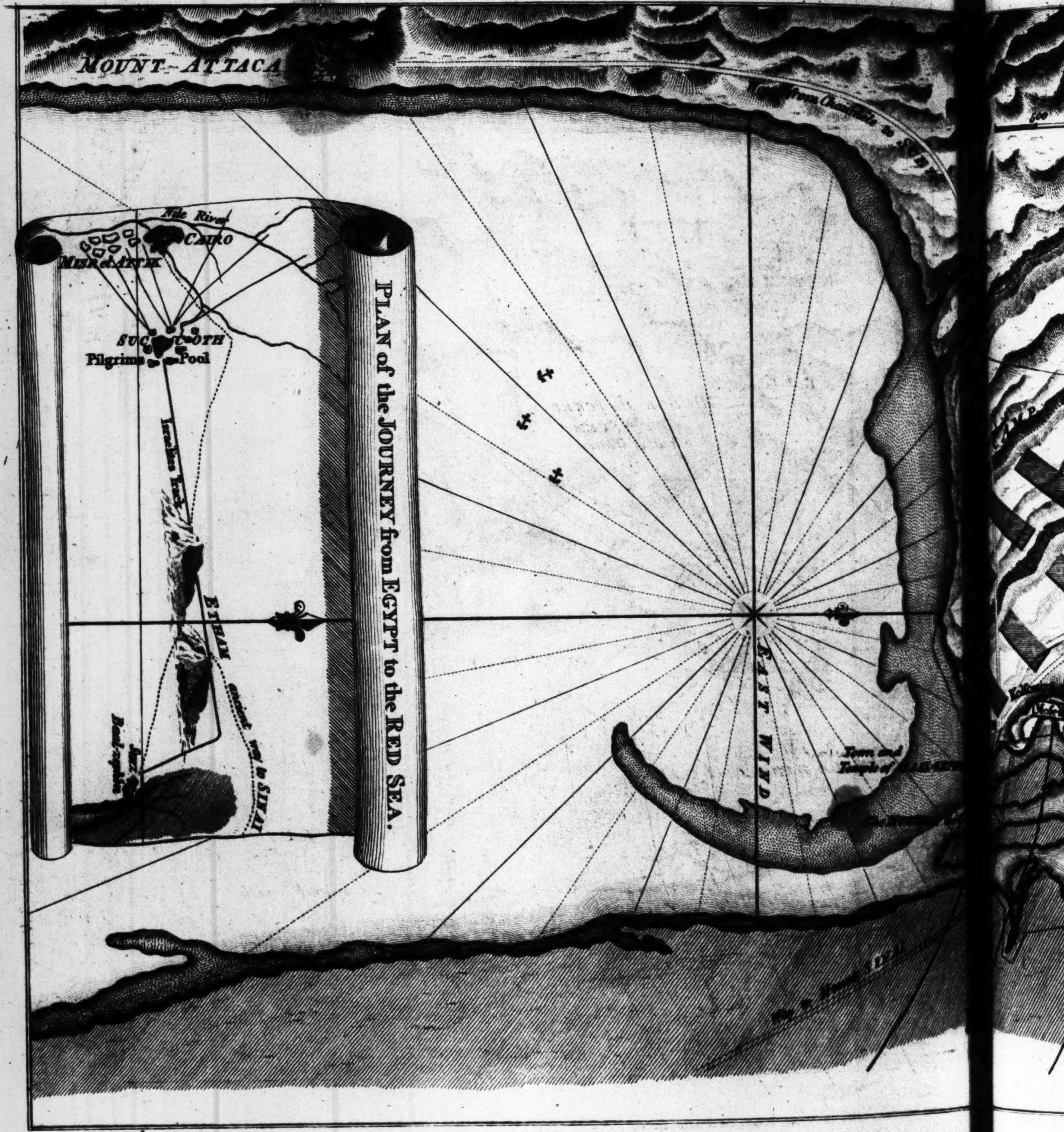






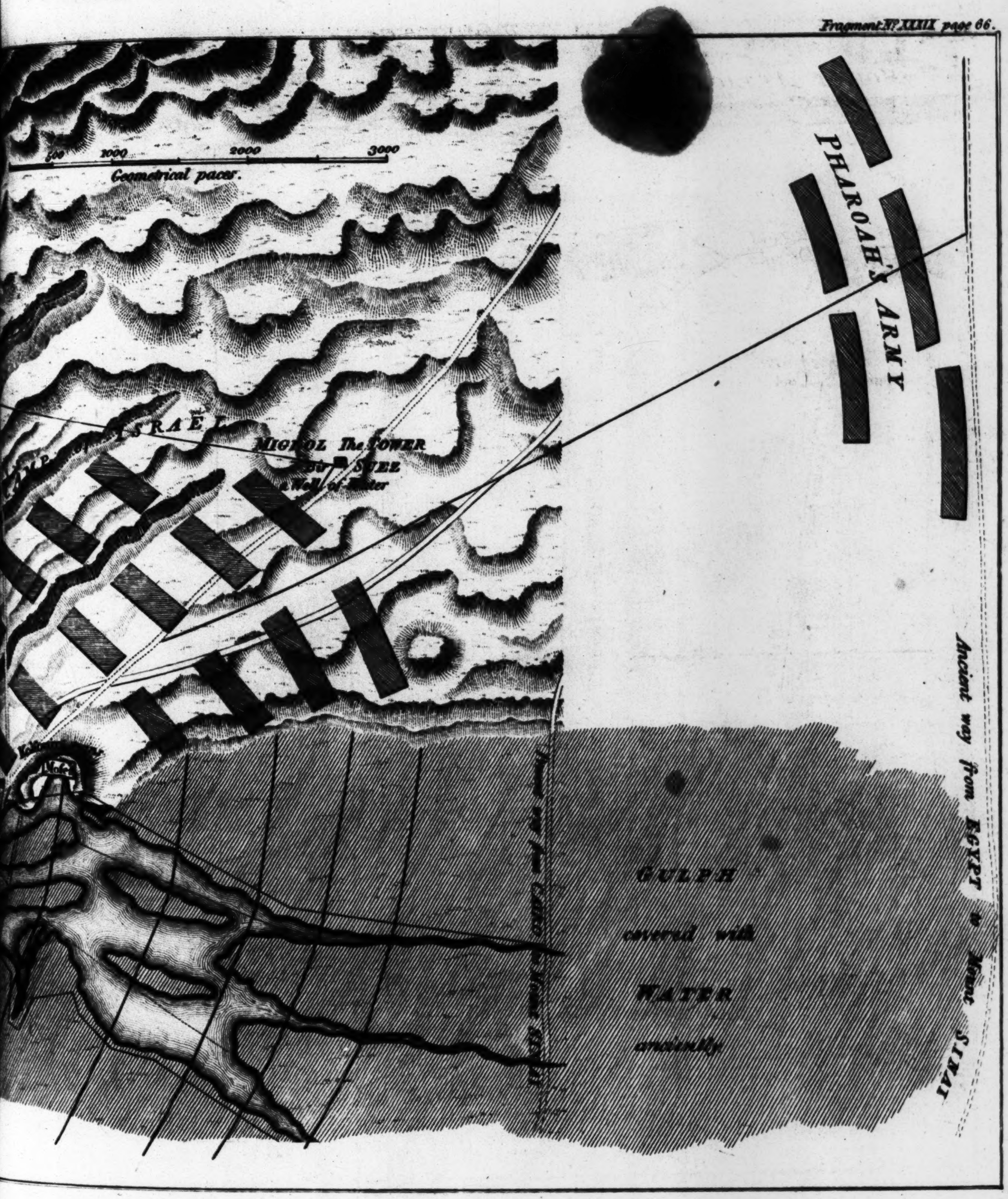
London Publish'd April 1st 1797, by C.Taylor No. 105 Hatton Garden Holborn

The **HIGH - PRIEST**, in his white Robe, on the day of **EXPIATION**. *from CALMET*.


MOUNT ATTACA
Way from Chairholle to Suez
PLAN of the JOURNEY from EGYPT to the RED SEA.
Nile River
CAIRO
MISR el ATTEK
SUCCOTH
Pilgrims Pool
Israelites Track
ETHAM
ancient way to SINAI
Suez
Baal-zephon
EAST WIND
Town and Temple of
Way to Mount SINAI

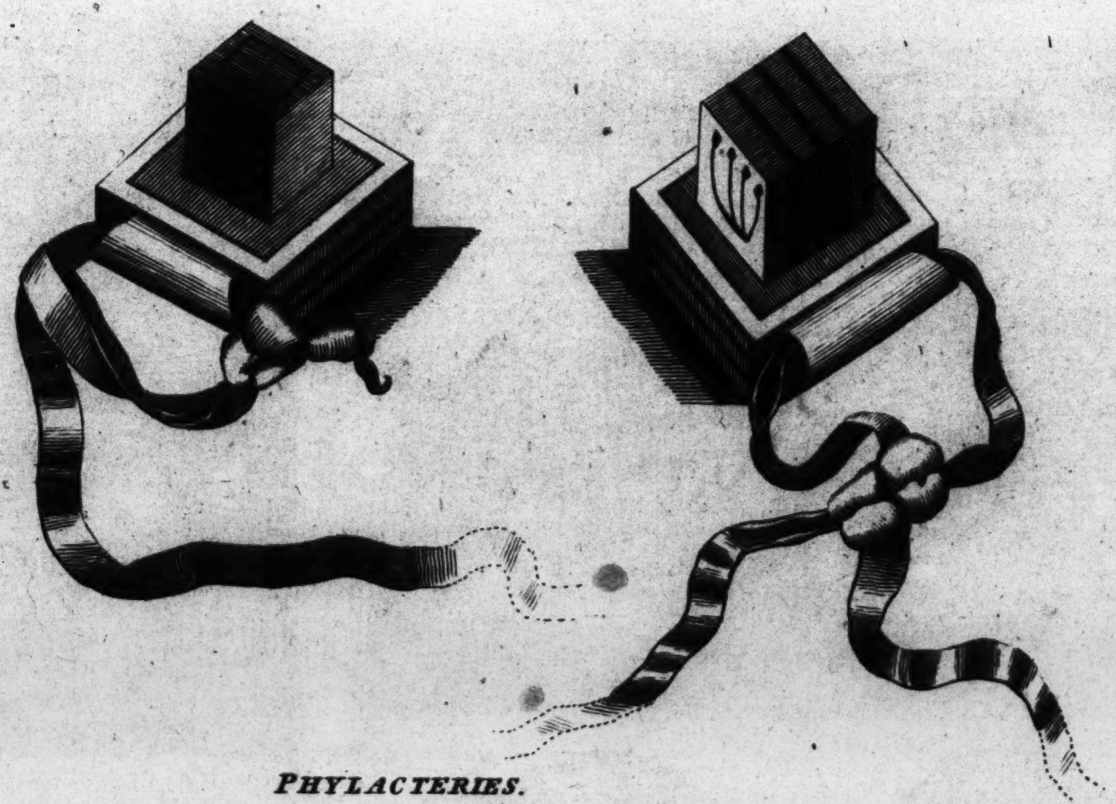
PLAN explanatory of the PASSAG the R

London. Publish'd April [illegible] by [illegible] N° 5 Hatton-Ga

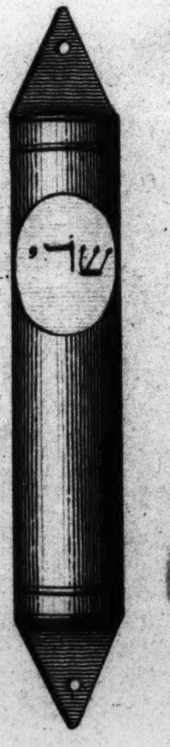

500 1000 2000 3000
Geometrical paces.
CAMP of ISRAEL
MIGDOL The TOWER
Bir SUEZ
a Well of Water
Nofe
PHAROAH'S ARMY
Present way from CAIRO to Mount SINAI
Ancient way from EGYPT to Mount SINAI
GULPH
covered with
WATER
anciently

SAG the RED-SEA, by the ISRAELITES.

ril 1797 by No 5 Hatton-Garden, Holborn.

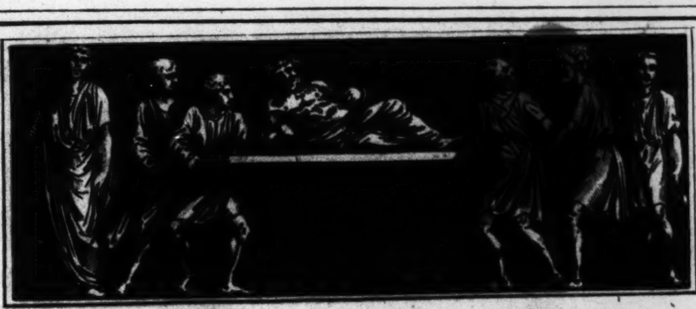


PHYLACTERIES.

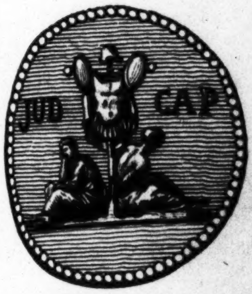


MEZUZOTH.

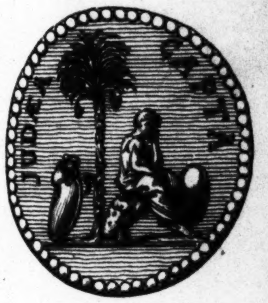
From Originals furnished by Mr. DAVID LEVI.

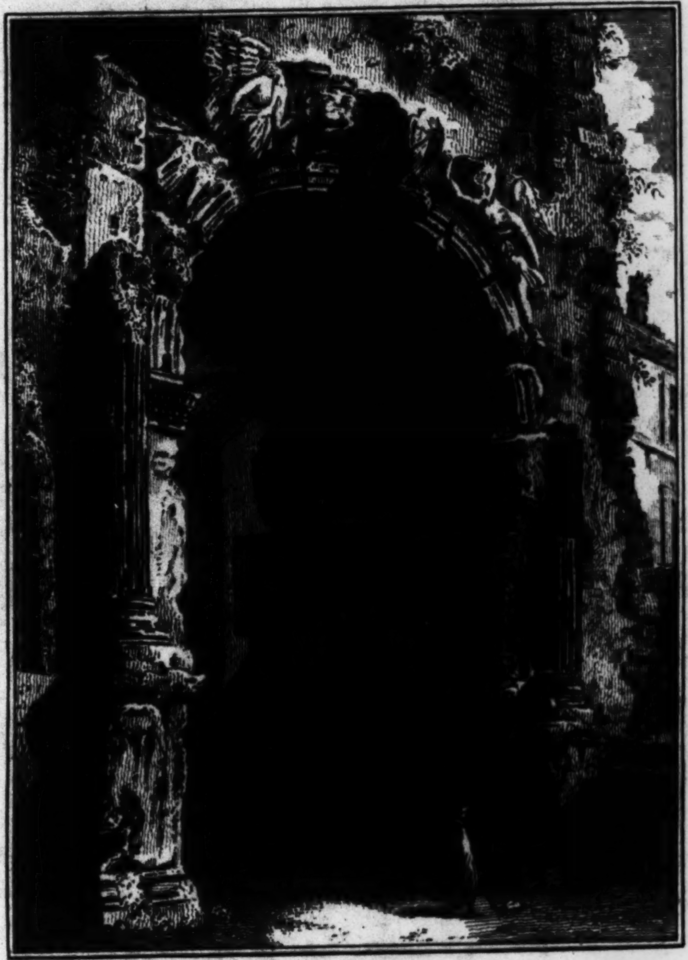


N^o.1.



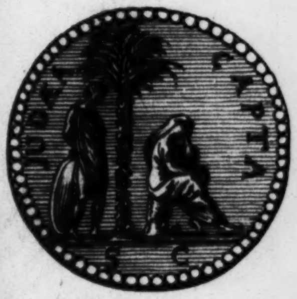
N^o.2.


JUDEA
CAPTA

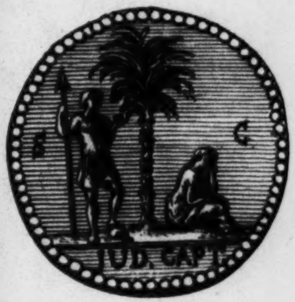


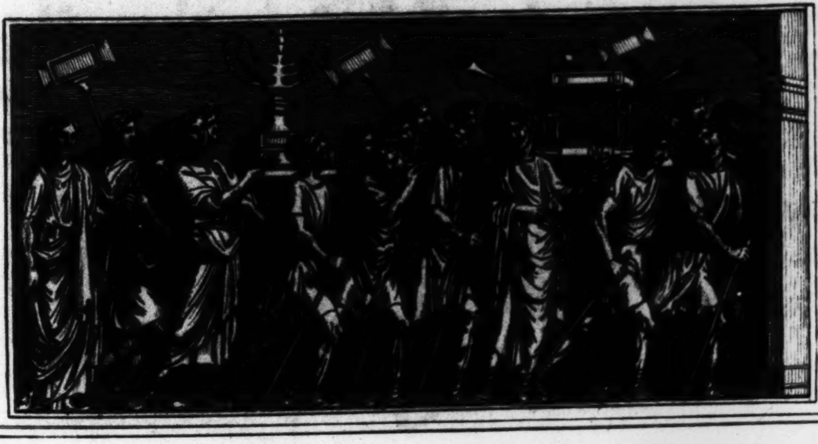
ARCH of TITUS.

N^o.3.


JUDEA
CAPTA
S C

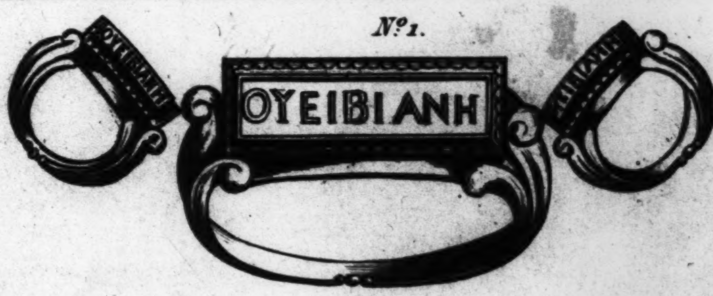
N^o.4.



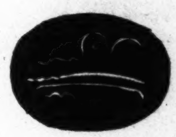


ROMAN MONUMENTS of JUDEA VANQUISHED.

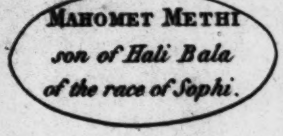
N°. 1.



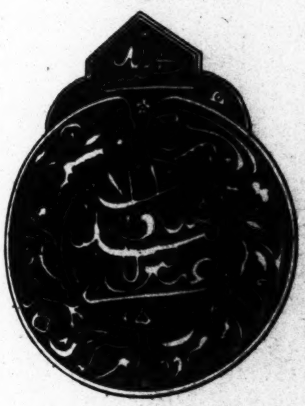
N°. 2.



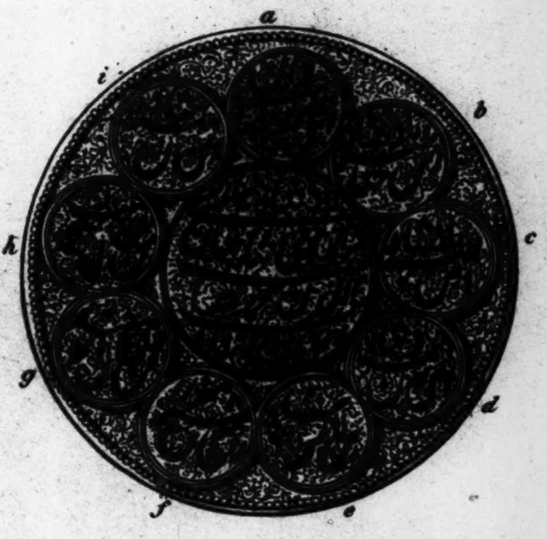
N°. 3.


MAHOMET METHI
son of Hali Bala
of the race of Sophi.

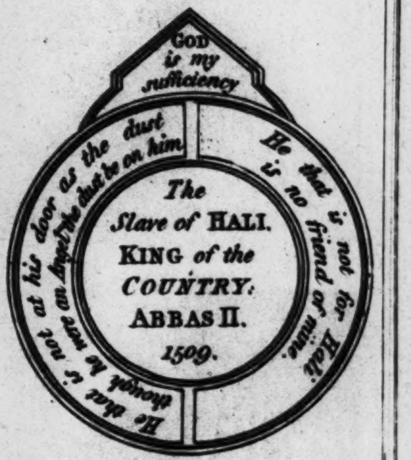
N°. 4.



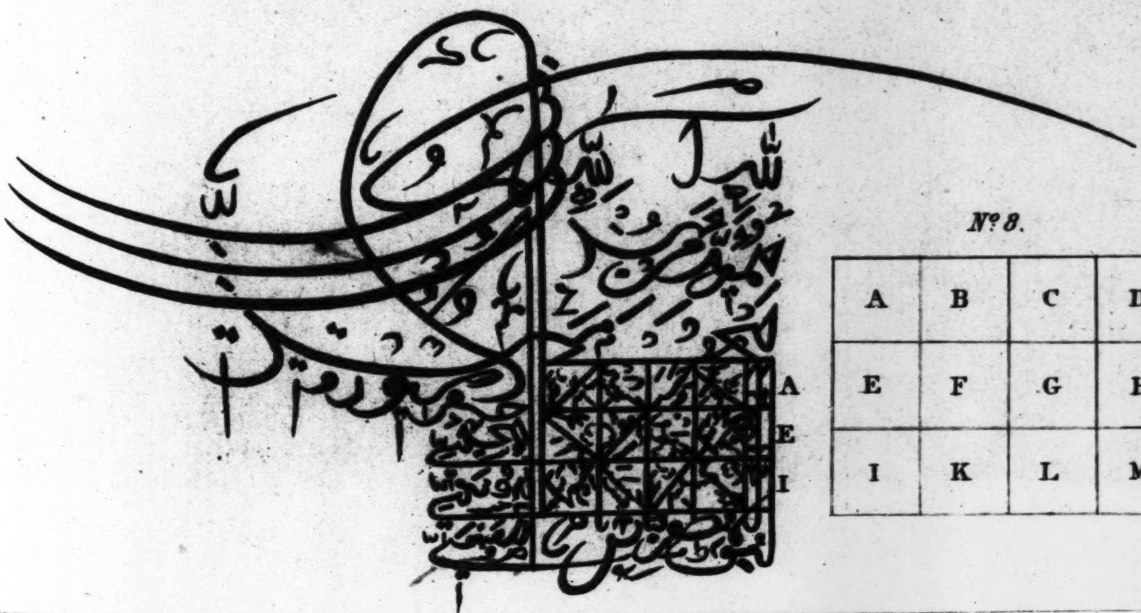
N°. 6.



N°. 5.


GOD is my sufficiency
He that is not for Hali is no friend of mine.
He that is not at his door as the dust though he were an Angel the dust be on him.
The Slave of HALI. KING of the COUNTRY: ABBAS II. 1509.

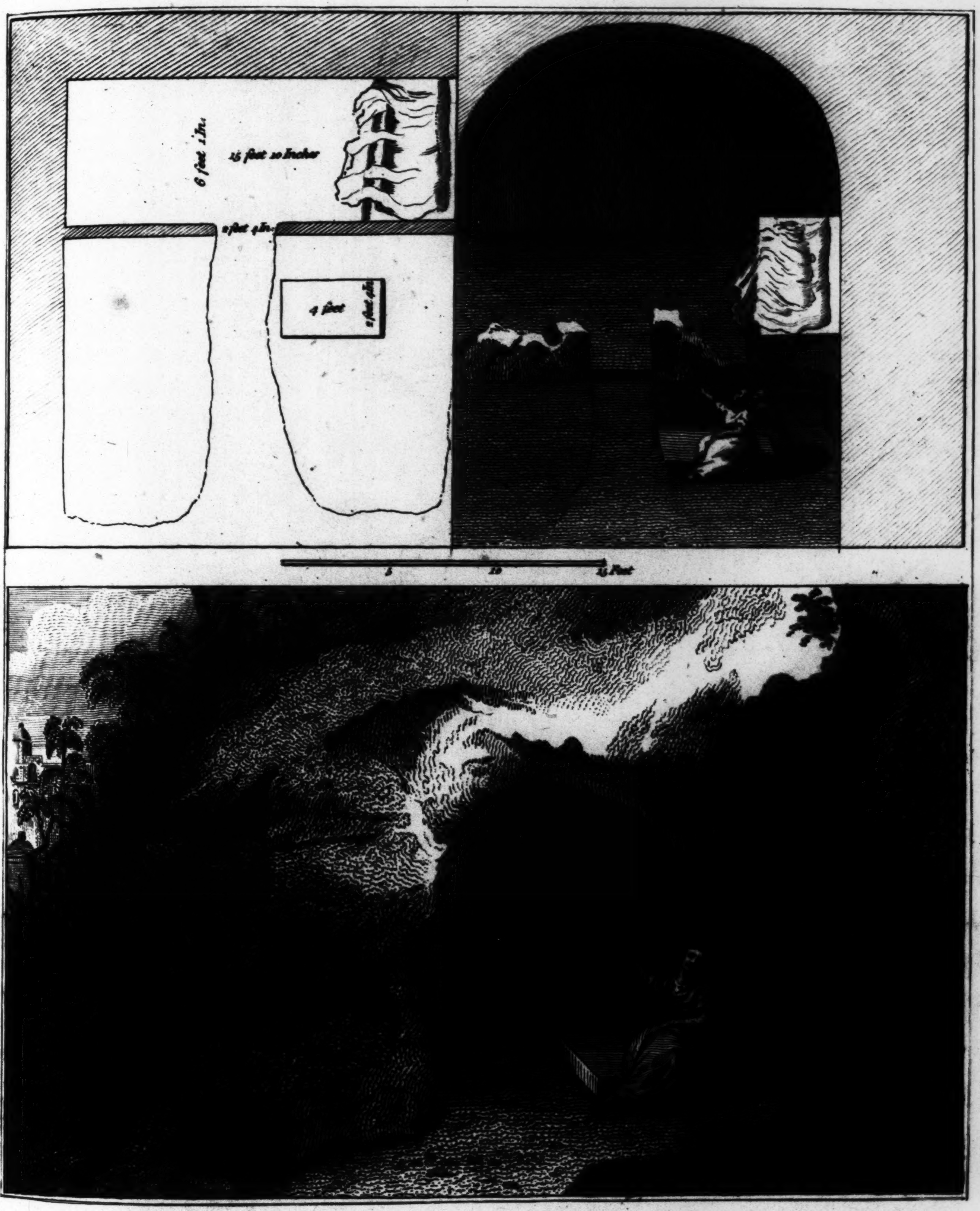
N°. 7.



N°. 8.

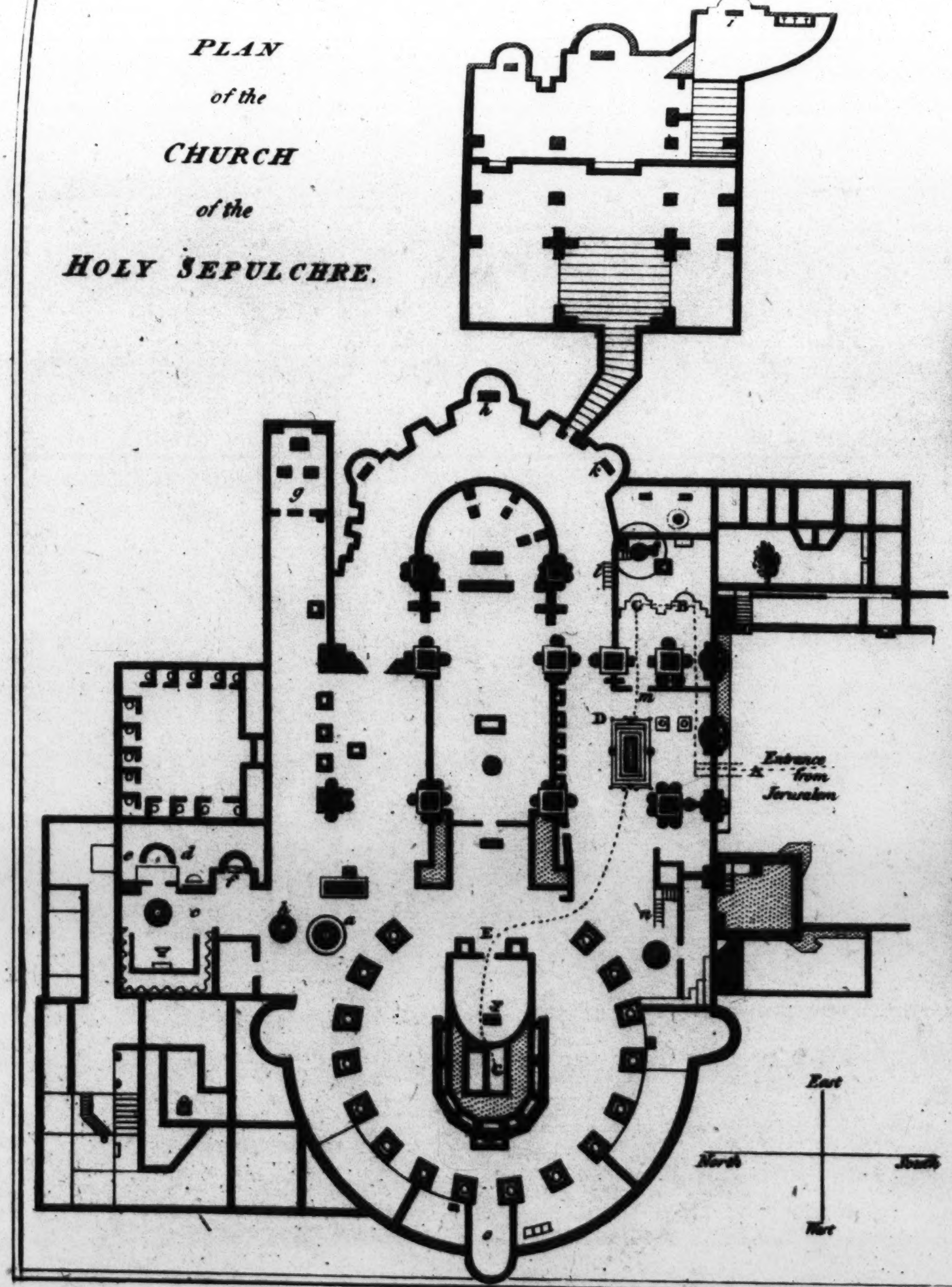
A	B	C	D
E	F	G	H
I	K	L	M

SEALS and CYPHER.

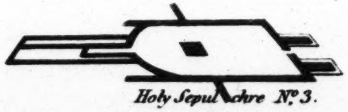

6 feet 1 In.
15 feet 10 Inches
2 feet 4 In.
4 feet
2 feet 4 In.
5
10
15 Feet

SEPULCHRE of JESUS CHRIST.

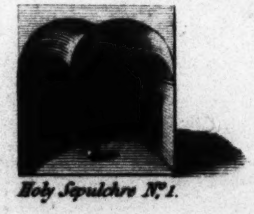
PLAN of the CHURCH of the HOLY SEPULCHRE.



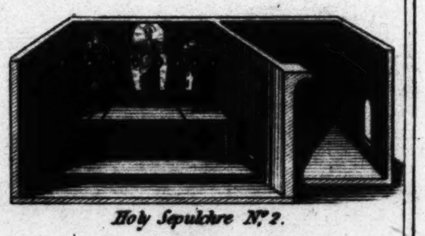
Entrance from Jerusalem
East
North
South
West
D
E
F
g
k
m



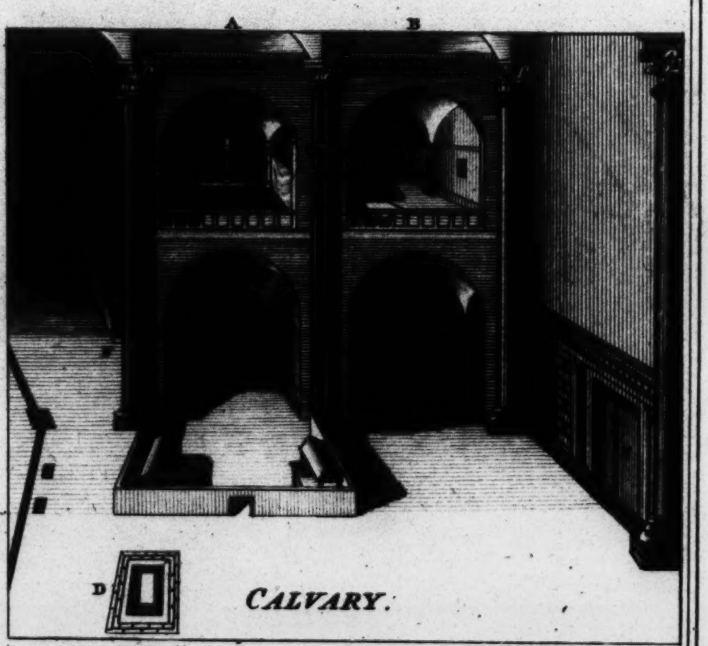
Holy Sepulchre Nº. 3.



Holy Sepulchre Nº. 1.

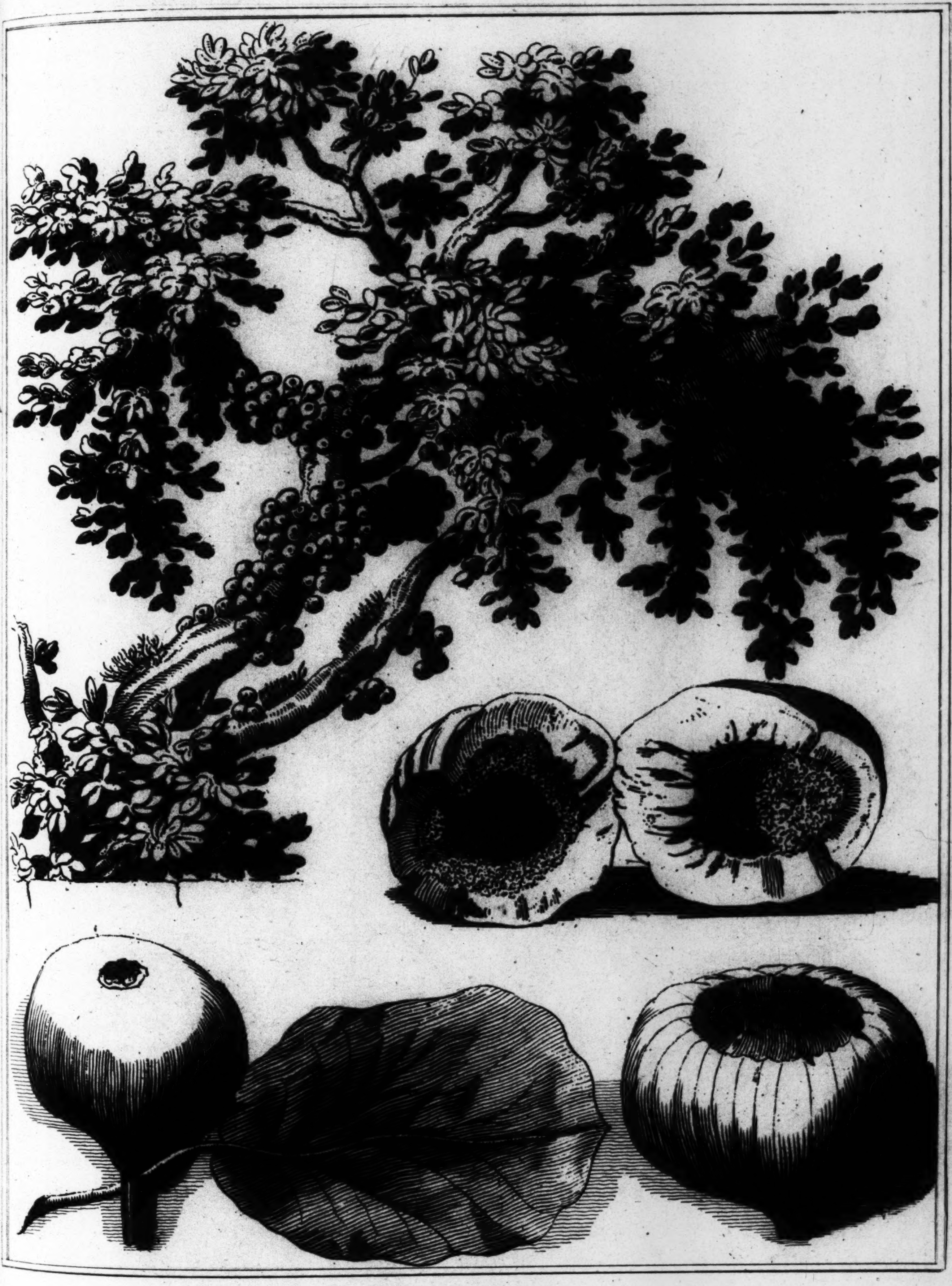


Holy Sepulchre Nº. 2.

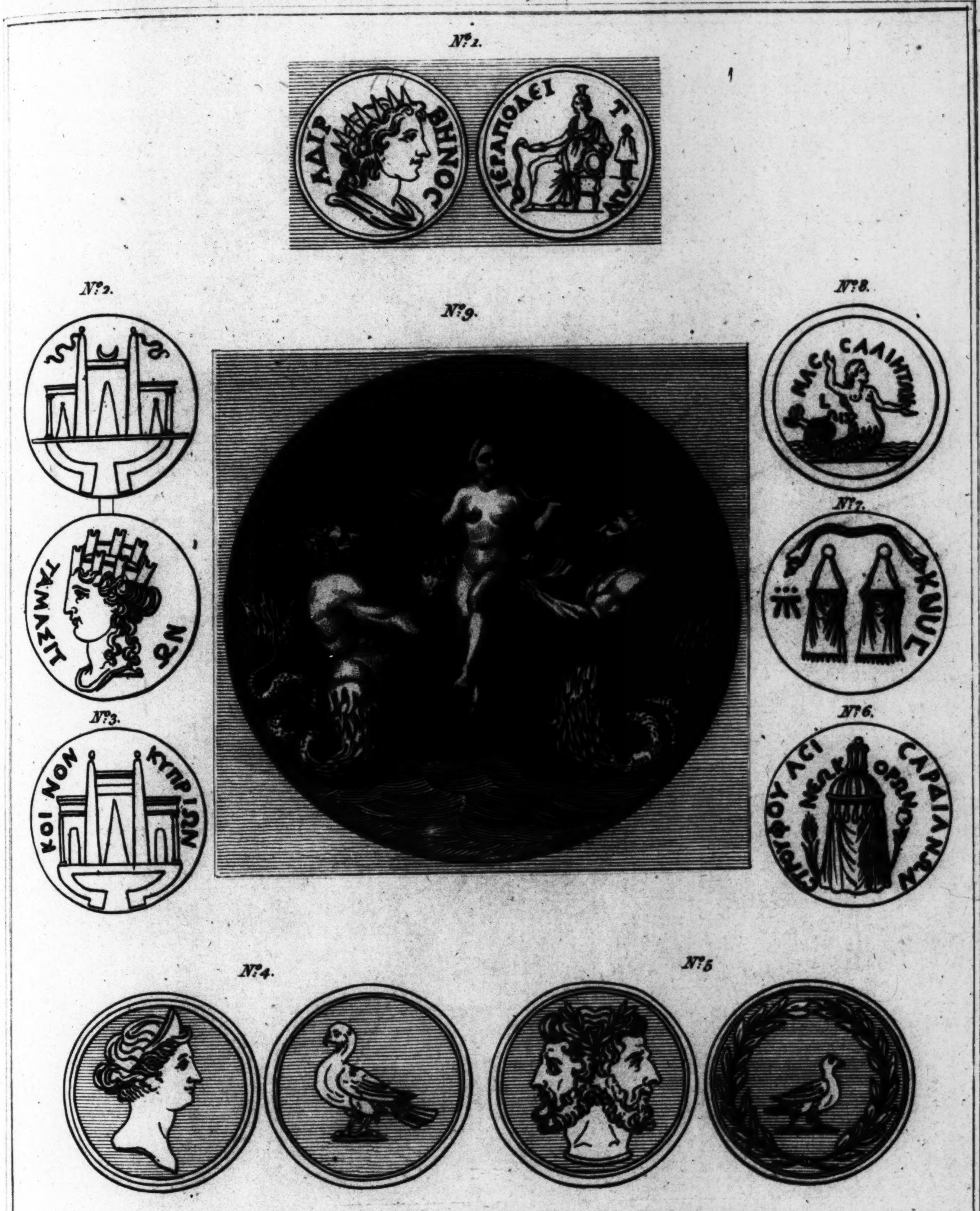


CALVARY.

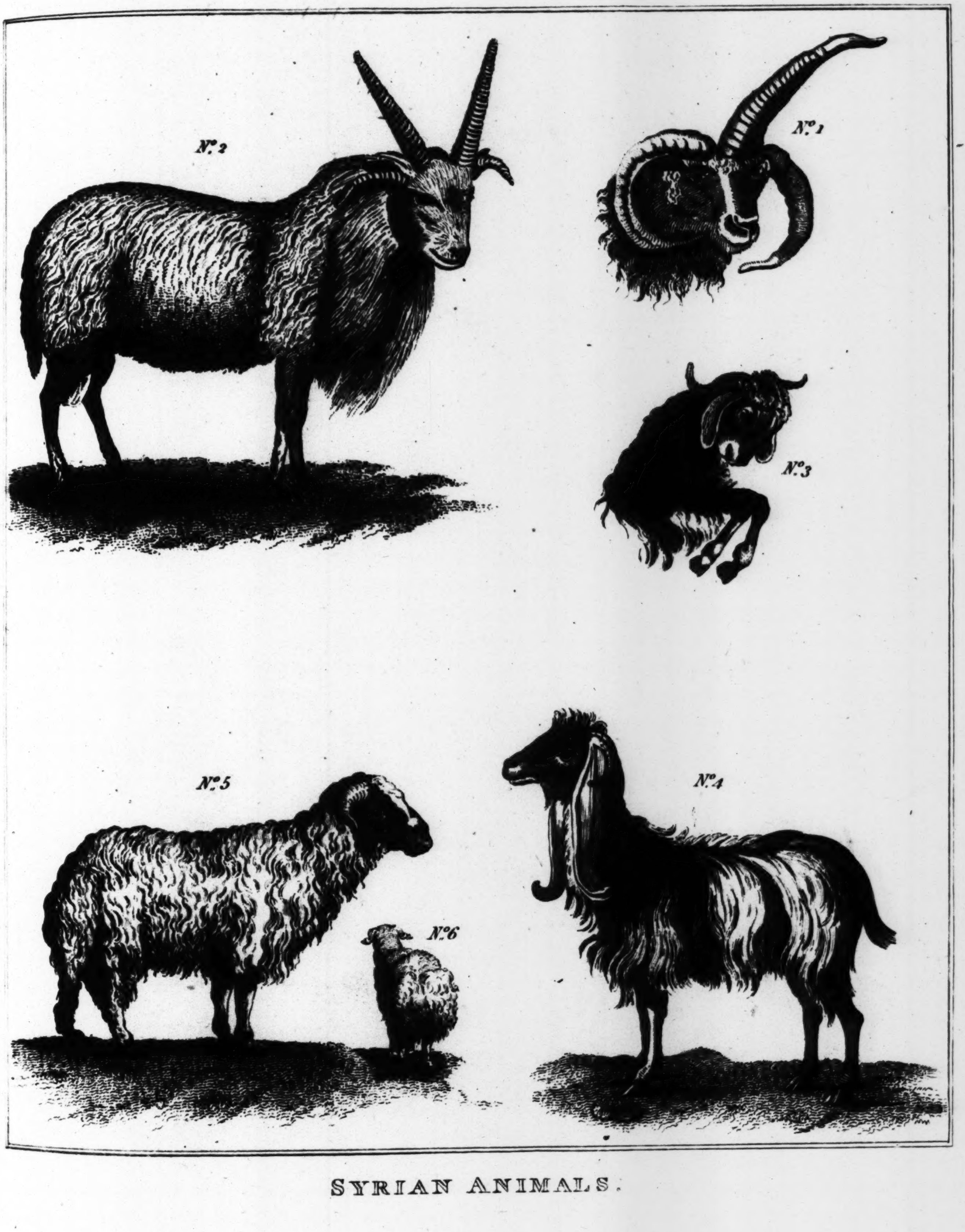
SEPULCHRE of JESUS CHRIST. Plate II.



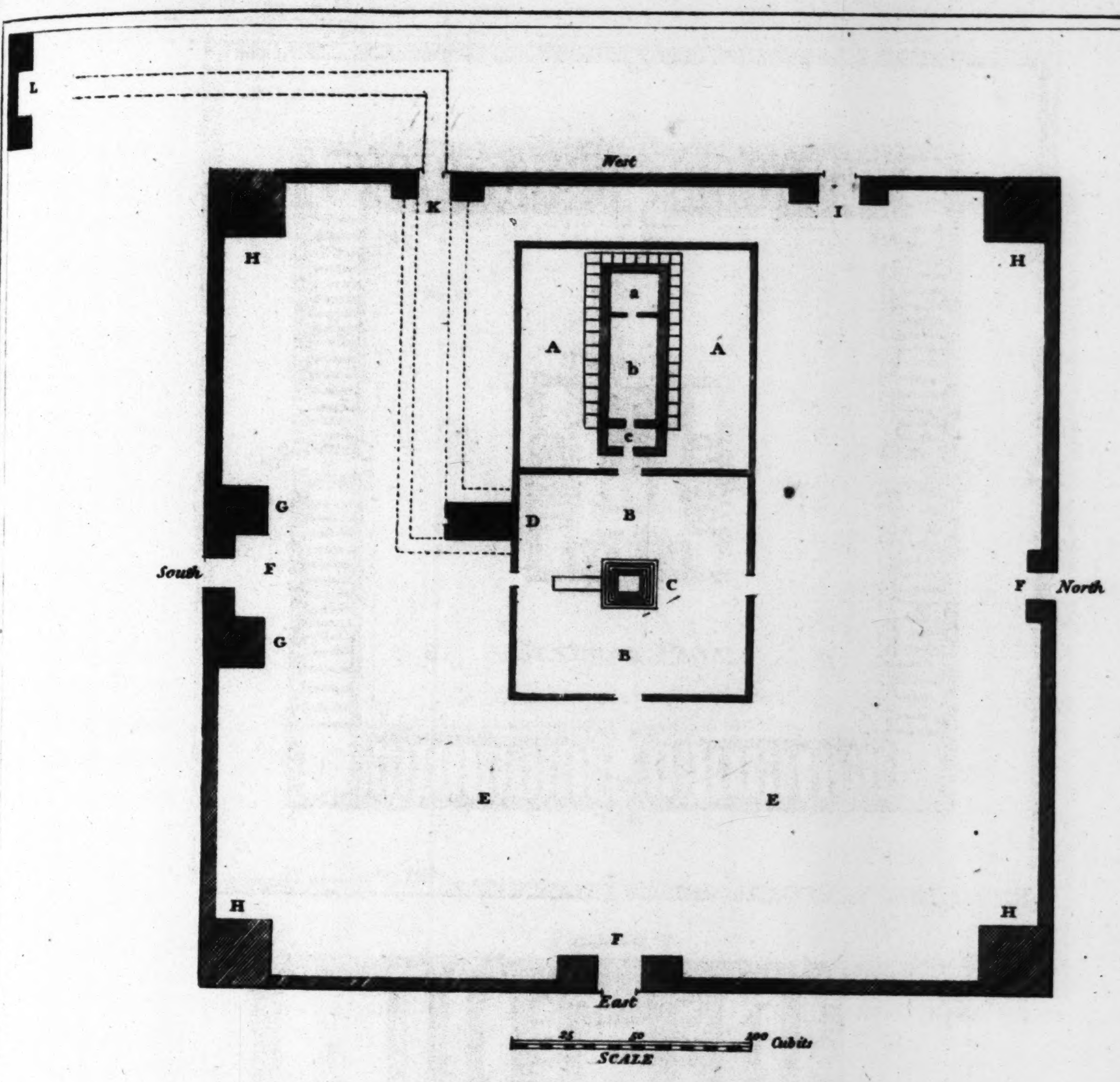
SYCOMORE.

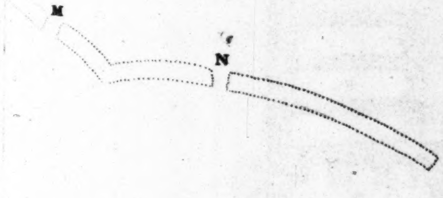

No. 1.
ΙΕΡΑΠΟΛΕΙ
No. 2.
No. 3.
ΚΟΙ ΝΟΝ ΚΥΠΡΙΩΝ
No. 4.
No. 5
No. 6.
ϹΑΡΔΙΑΝΩΝ
No. 7.
No. 8.
ϹΑΛΙΝΤΩΝ
No. 9.

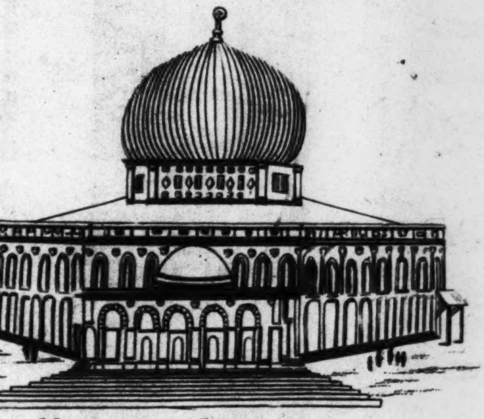
SUCCOTH BENOTH.


No. 2
No. 1
No. 3
No. 5
No. 6
No. 4

SYRIAN ANIMALS.

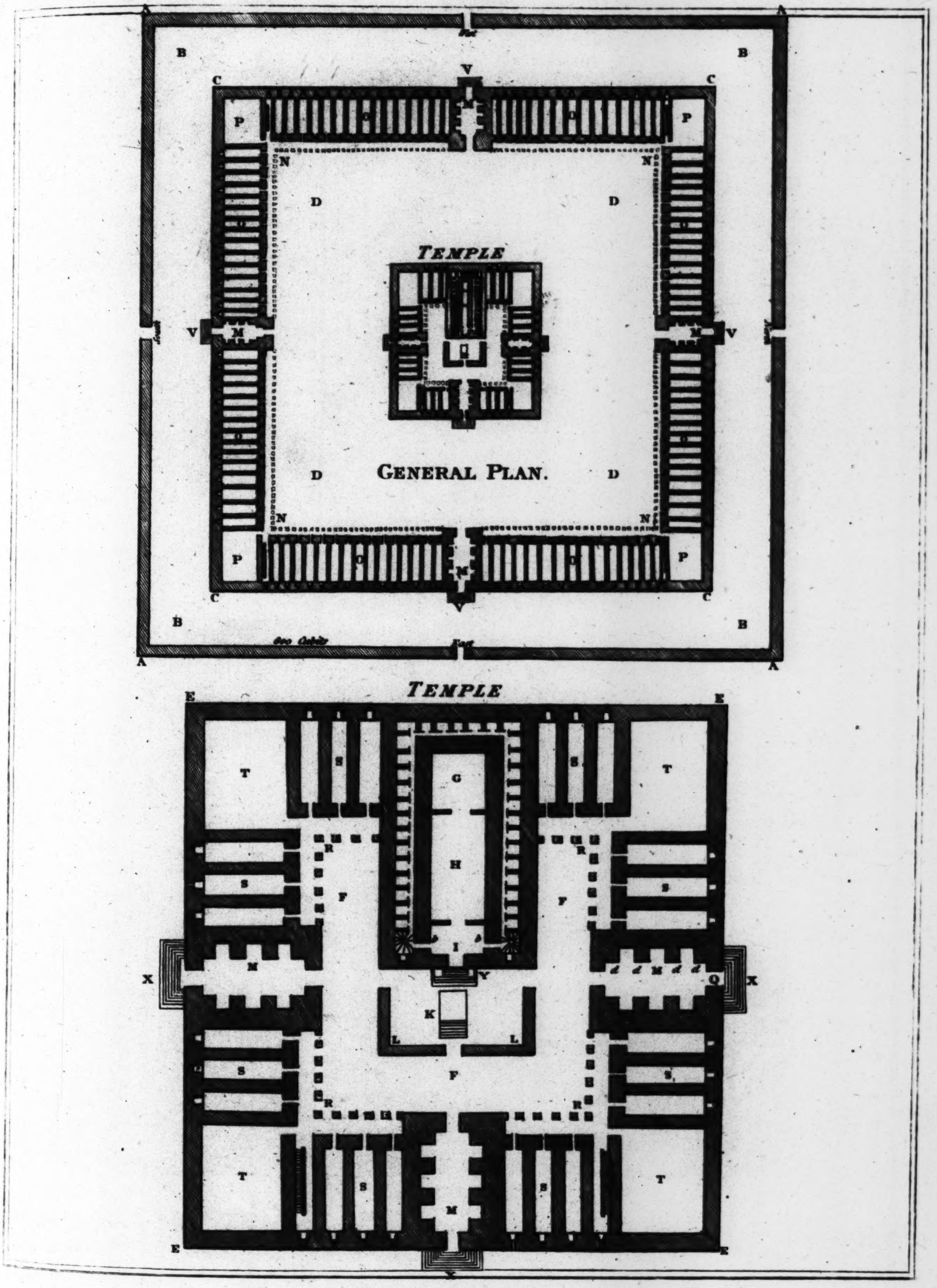

L
West
K
I
H
H
a
A
b
A
c
G
D
B
South
F
C
F
North
G
B
E
E
H
H
F
East
25
50
100 Cubits
SCALE





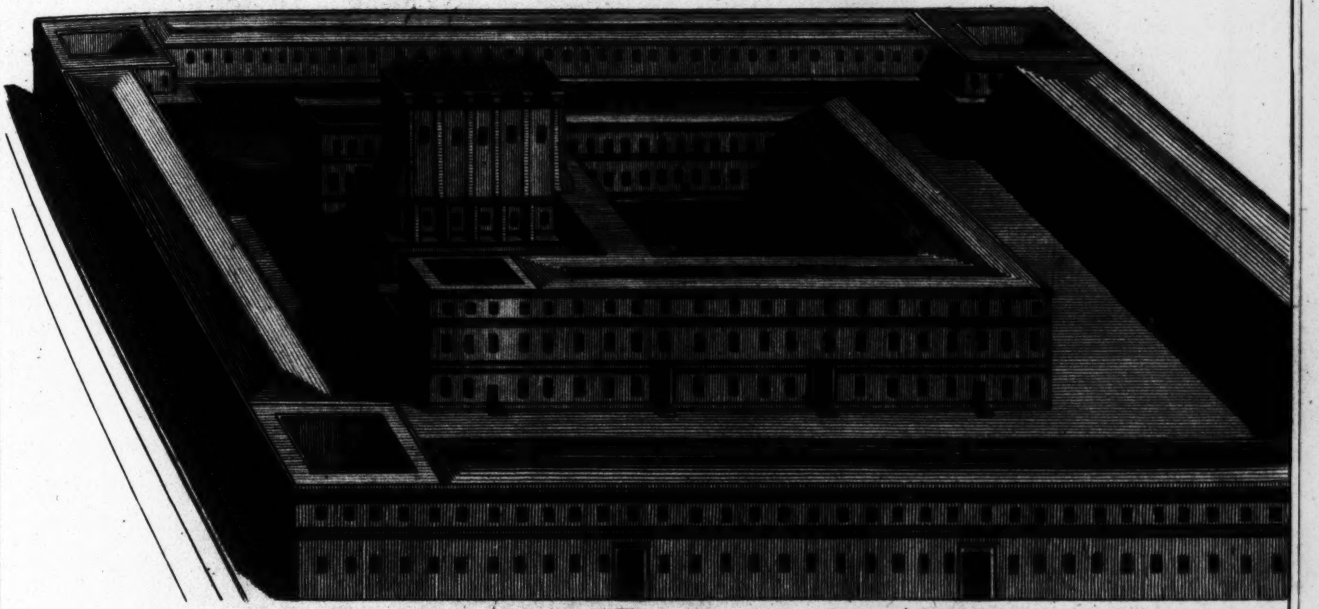
MOSQUE of SOLOMON.

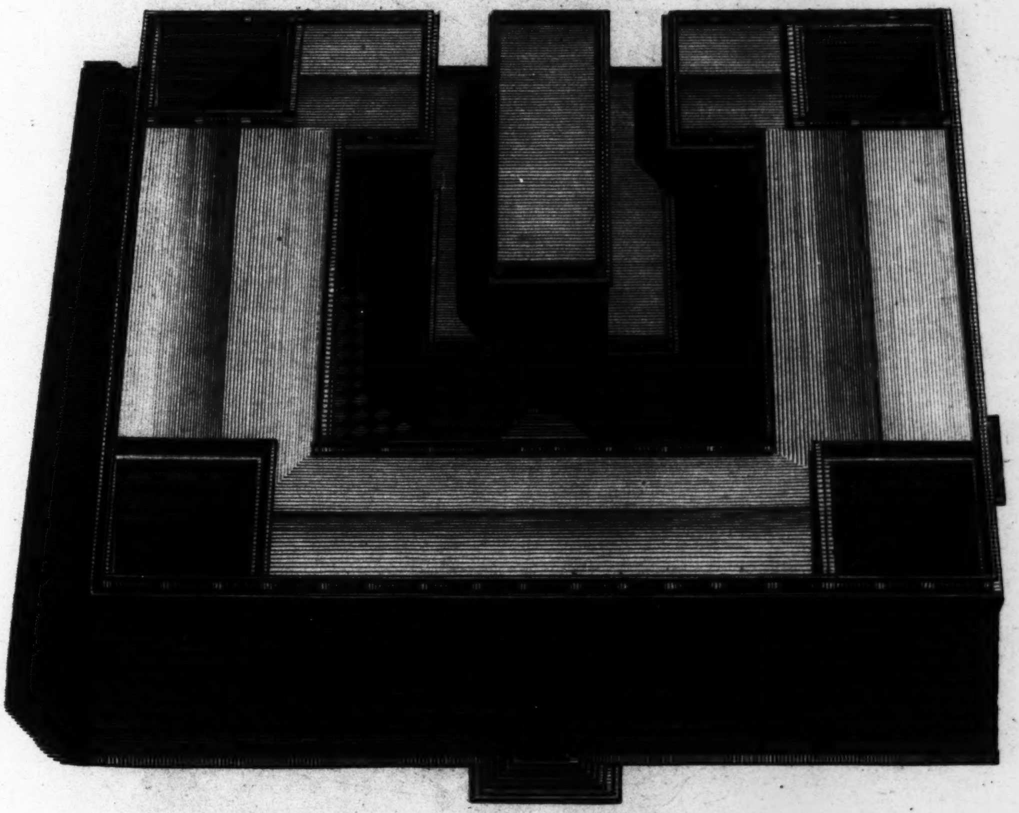
PLAN of SOLOMON'S TEMPLE: from The UNIVERSAL HISTORY.


A
A
West
B
B
V
C
C
P
P
N
N
D
D
TEMPLE
South
V
M
M
V
North
D
GENERAL PLAN.
D
N
N
P
P
M
C
C
V
B
B
600 Cubits
East
A
A
TEMPLE
E
E
T
S
G
S
T
R
R
H
S
F
F
S
I
X
N
Y
d
d
M
d
d
Q
X
K
L
L
F
S
S
R
R
T
S
M
S
T
E
E
X

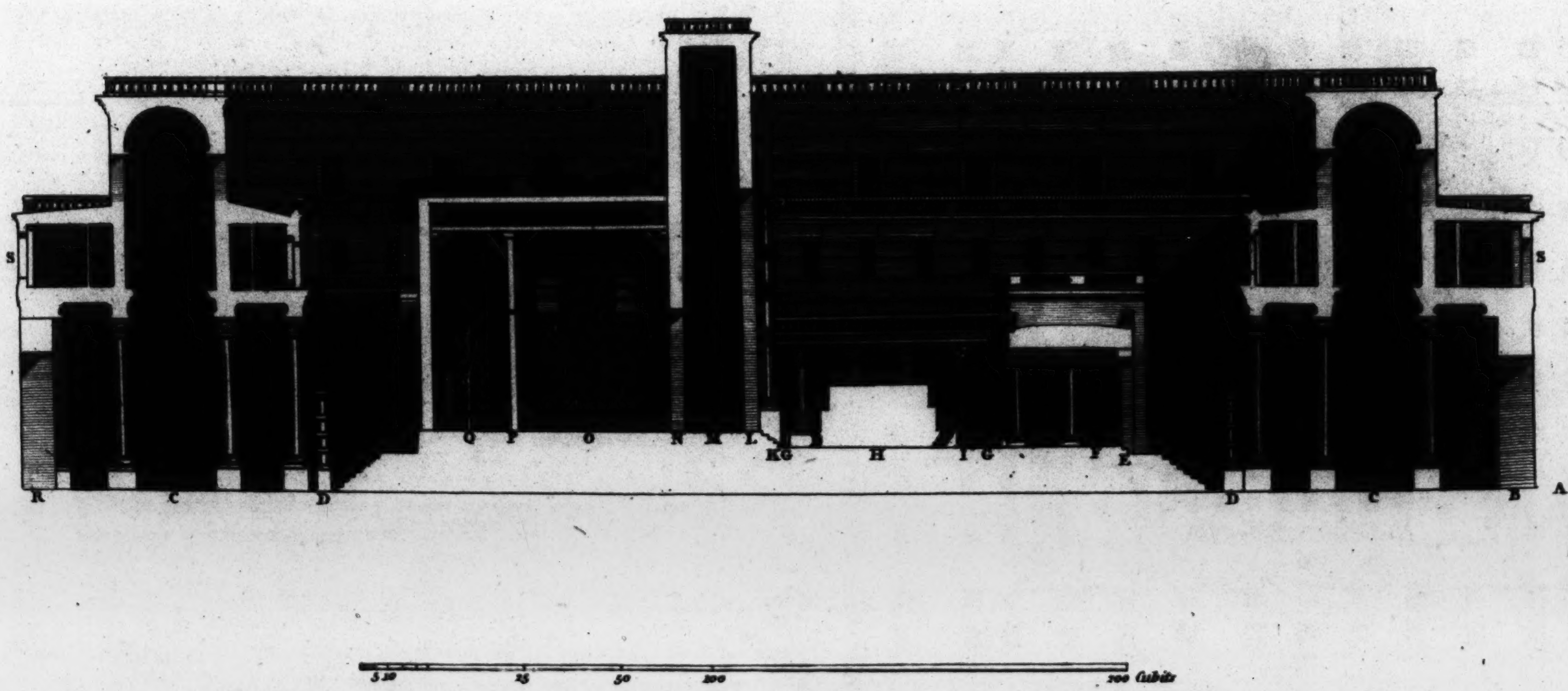
TEMPLE of SOLOMON according to CALMET.

TEMPLE *according to* F. LAMY.



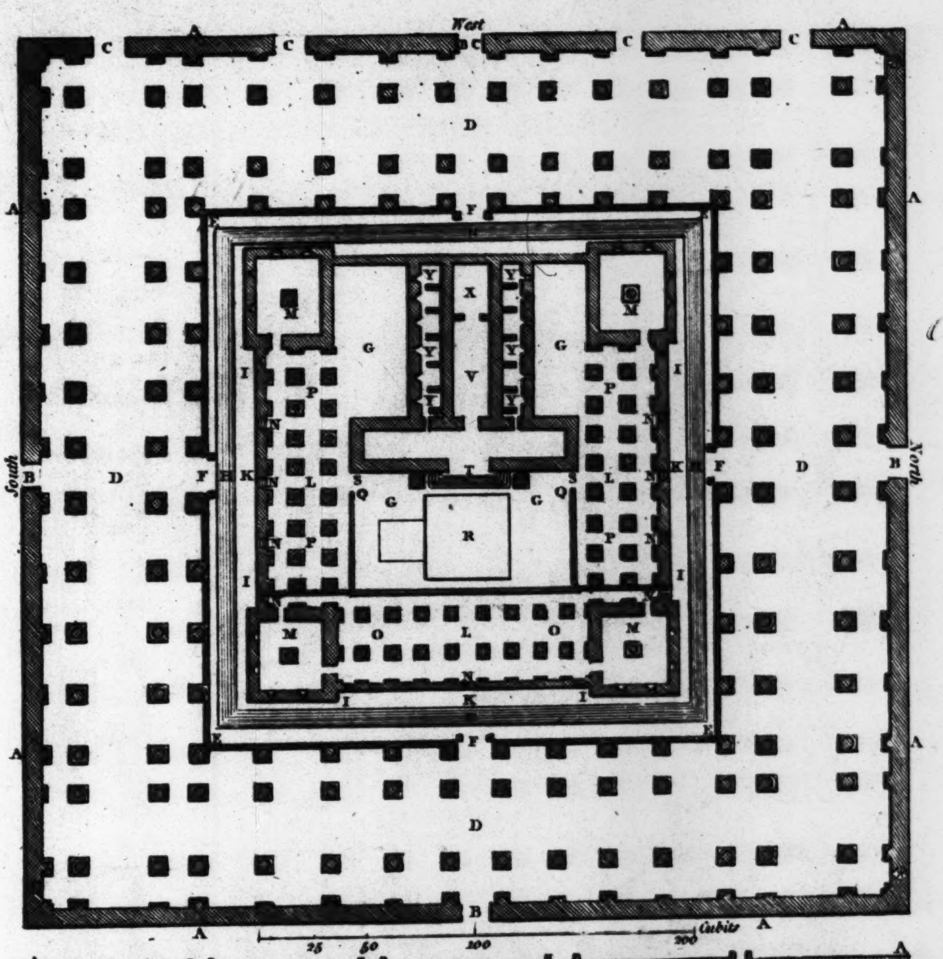


SOLOMON's TEMPLE, *according to* CALMET.

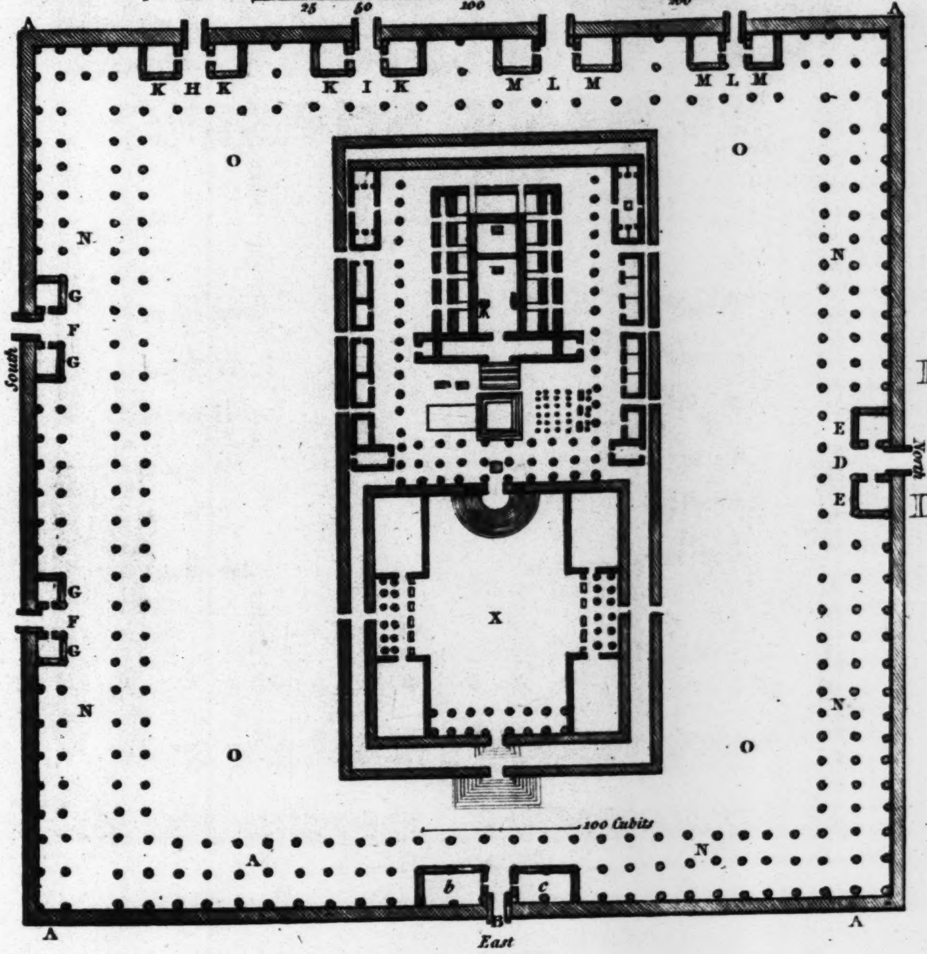

S
S
Q
P
O
N
M
L
KG
H
I
G
F
E
R
C
D
D
C
B
A
5
10
25
50
100
200 Cubits

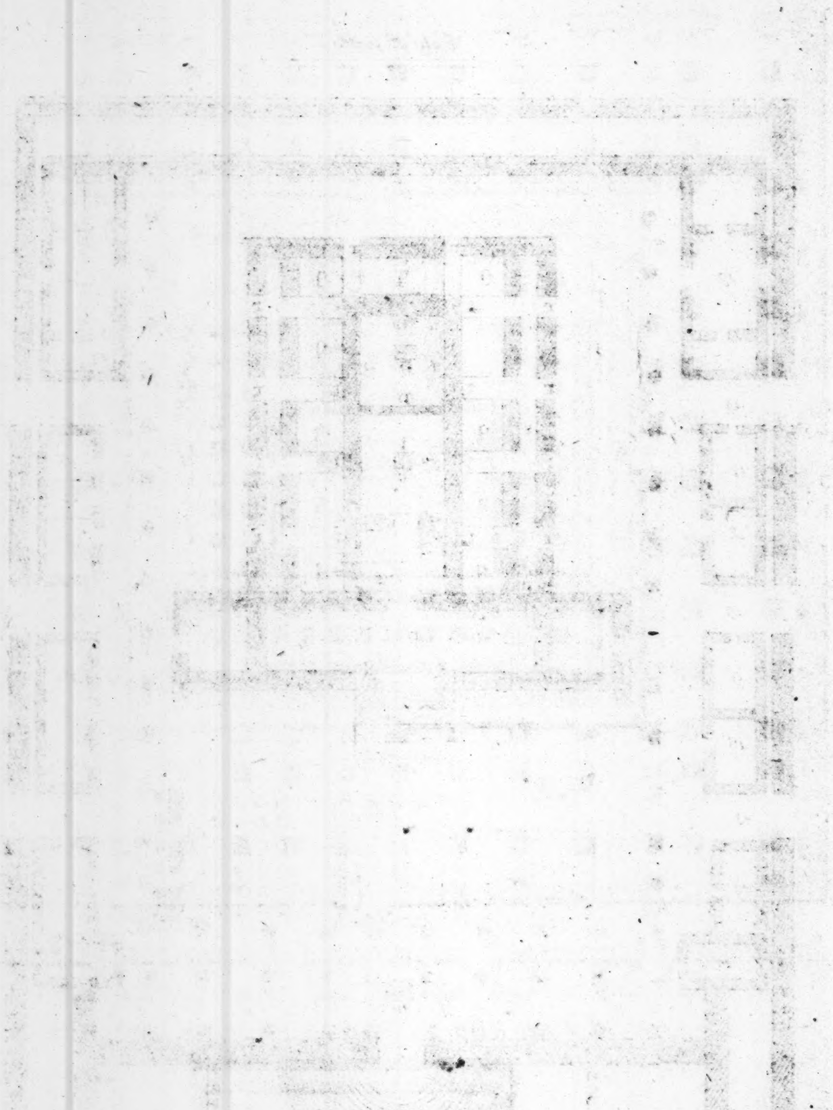
SECTION of HEROD'S TEMPLE, from CALMET.

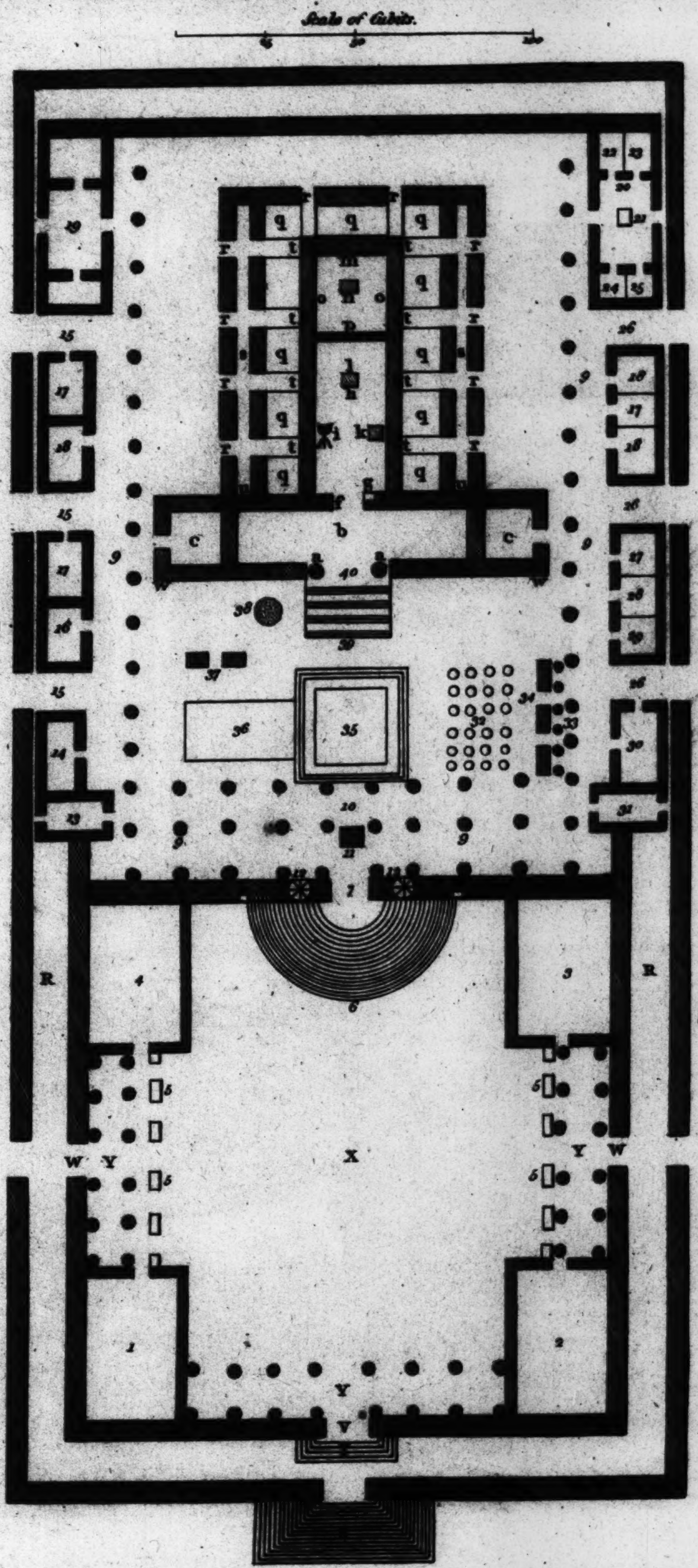
HERODS TEMPLE *according to* **CALMET**


West
South
North
A
B
C
D
E
F
G
H
I
K
L
M
N
O
P
Q
R
S
T
V
X
Y
Cubits
25
50
100
200

PLAN of the **TEMPLE** *and its* **COURTS.** *according to the* **RABBINS** *and* **Dr. PRIDEAUX.**

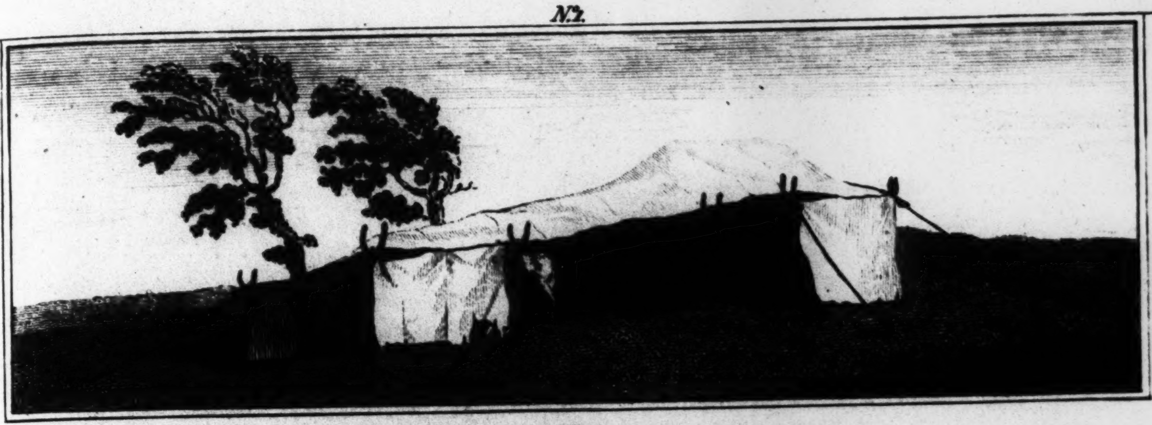

A
B
East
South
North
b
c
D
E
F
G
H
I
K
L
M
N
O
R
X
100 Cubits




Scale of Cubits.
25
50
100
q
r
t
m
n
o
p
l
h
i
k
f
g
b
c
a
40
38
39
37
36
35
34
32
33
9
20
21
7
12
6
R
1
2
3
4
5
W
Y
X
V
15
16
17
18
19
22
23
24
25
26
27
28
29
30
31

PLAN of the TEMPLE of JERUSALEM, and its PARTS, *according to Dr PRIDEAUX*

N°. 1.



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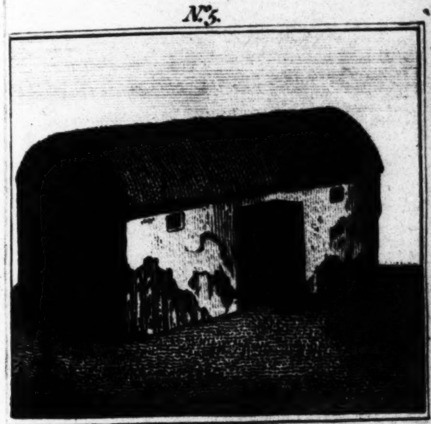
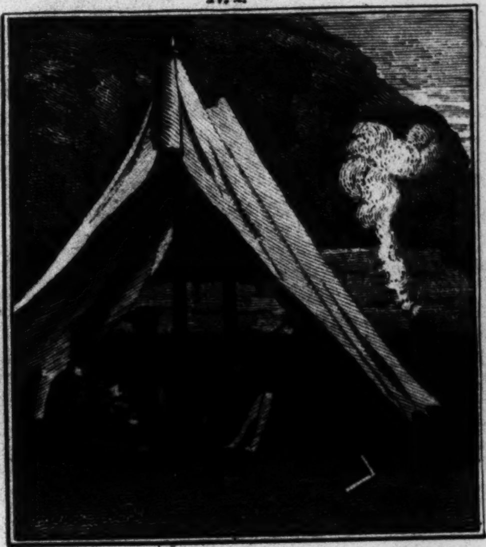
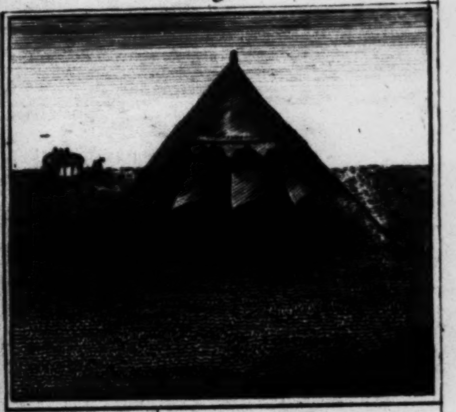


ARABIAN DWELLING.

N°. 2.

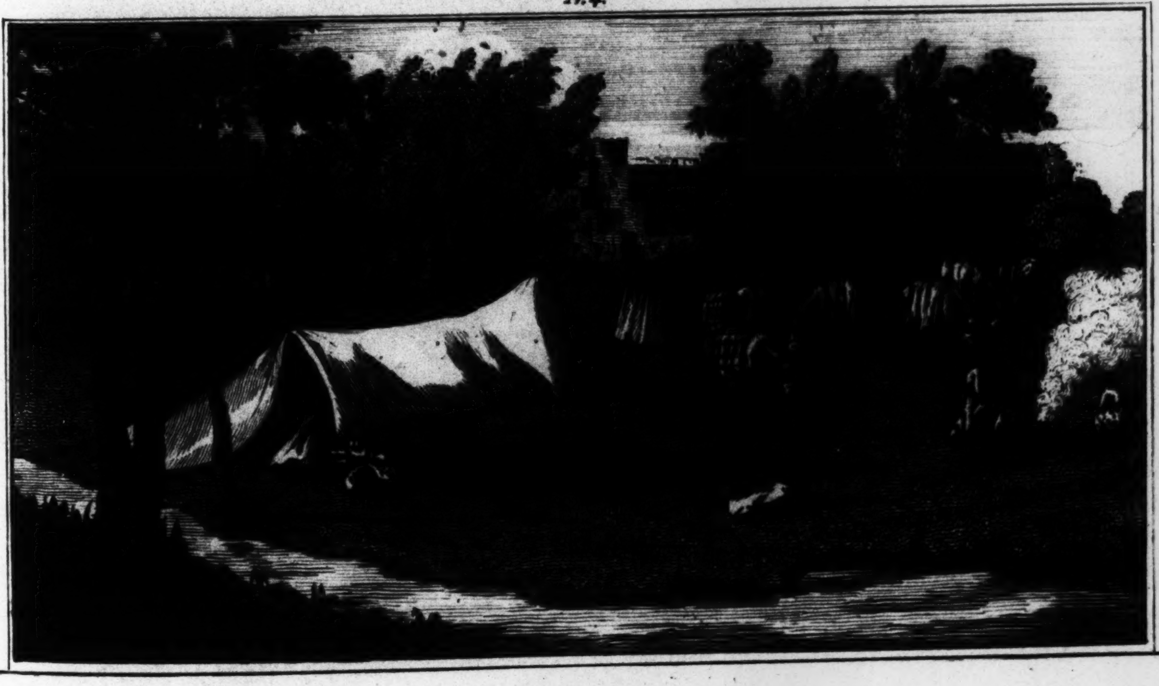


N°. 3.

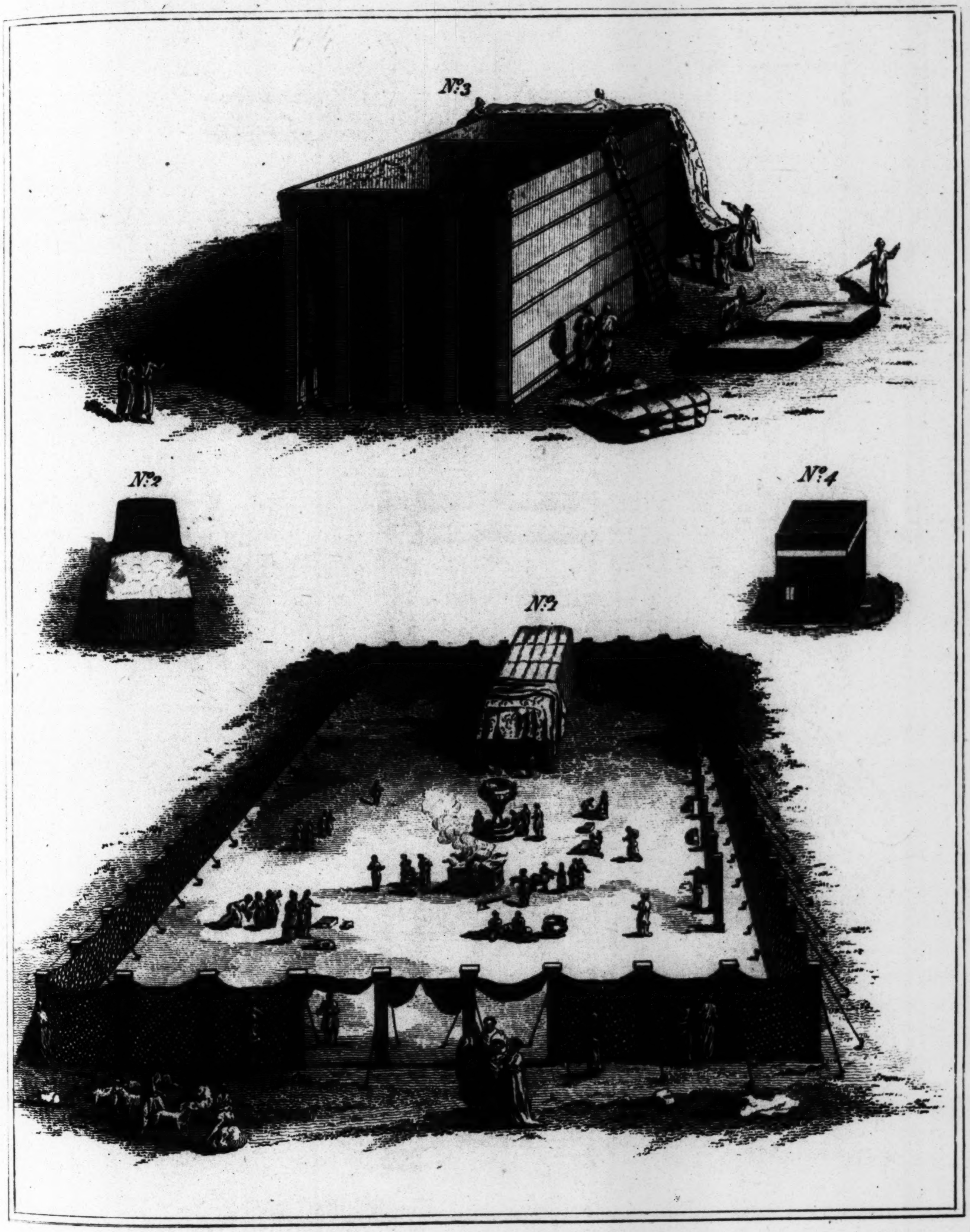


CIRCULAR TENT.

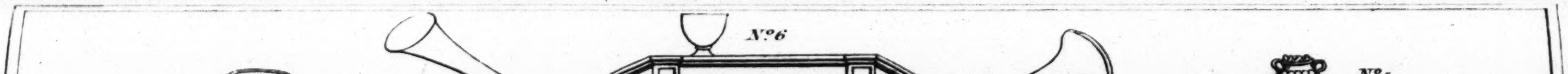
N°. 4.



TENTS.


No. 3
No. 2
No. 4
No. 1

TABERNACLE in the WILDERNESS.


N°6

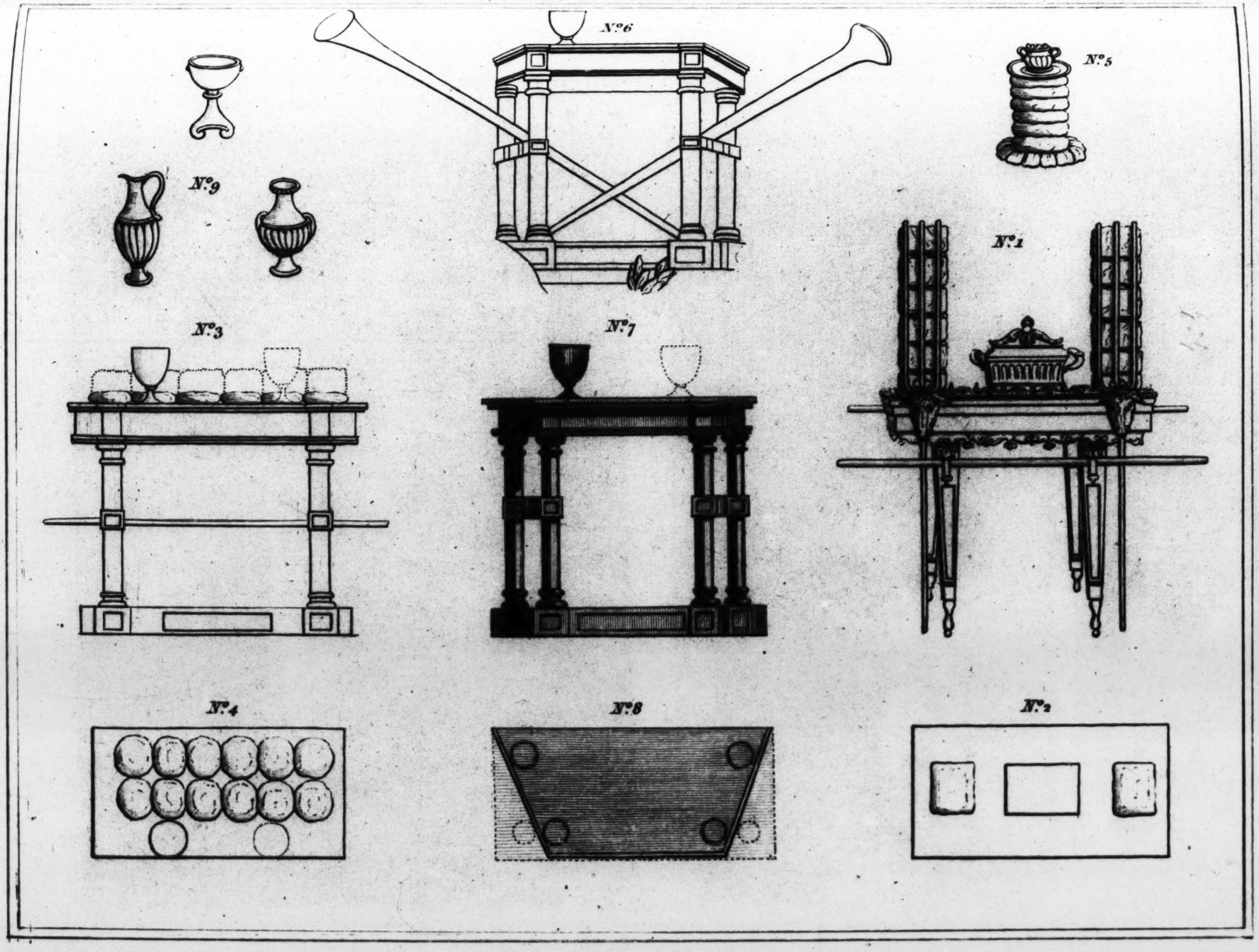
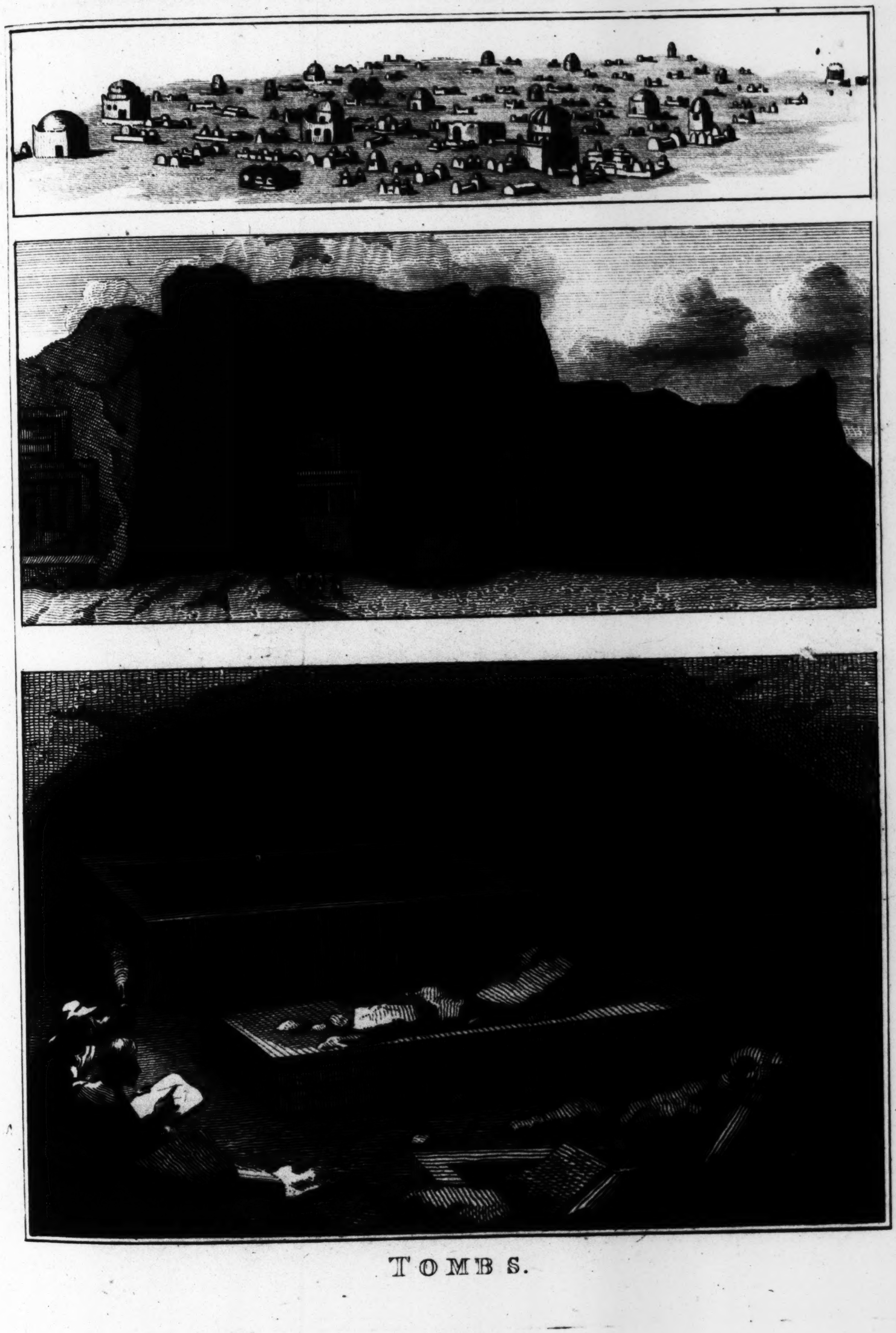
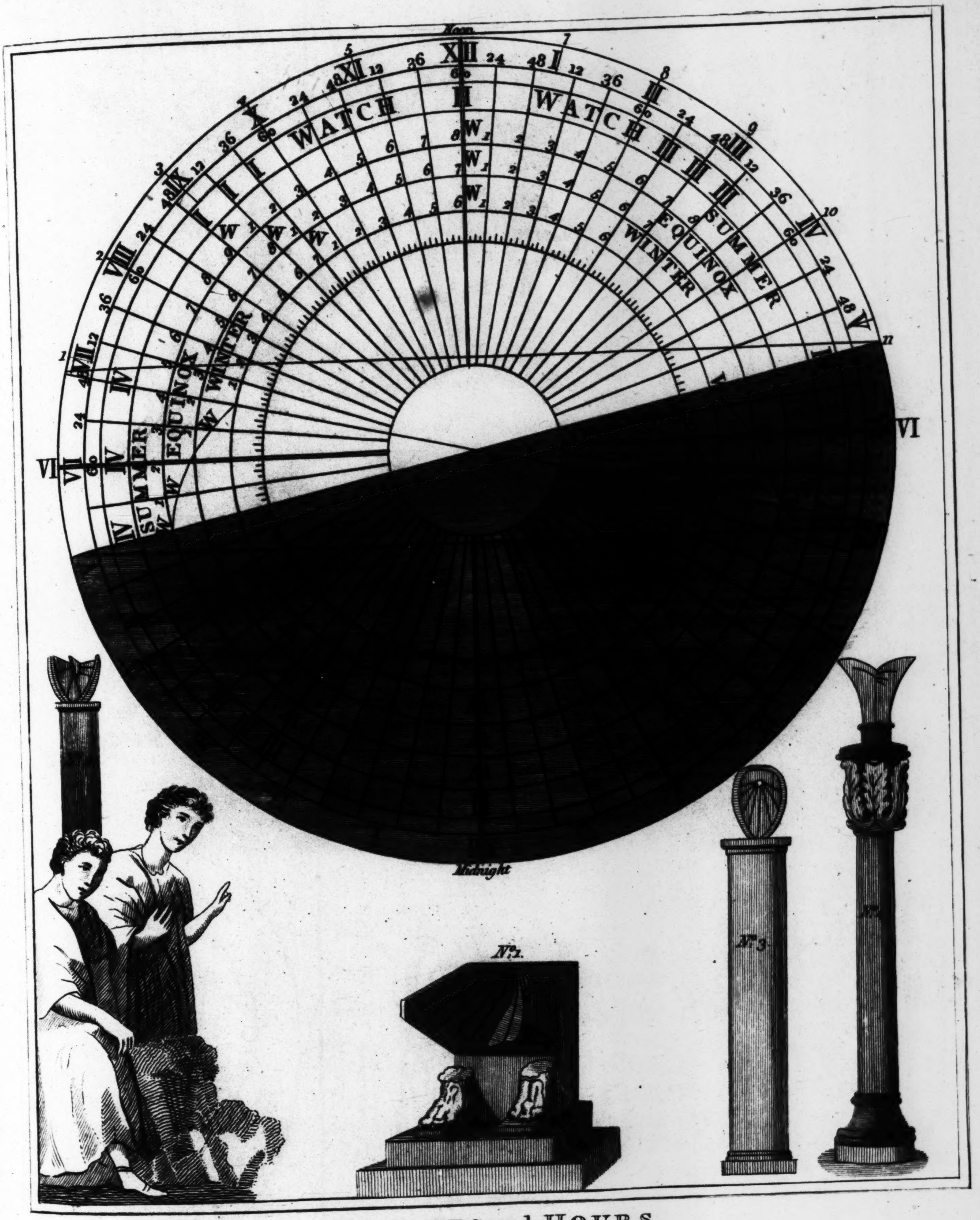

N.º6
N.º5
N.º9
N.º1
N.º3
N.º7
N.º4
N.º8
N.º2

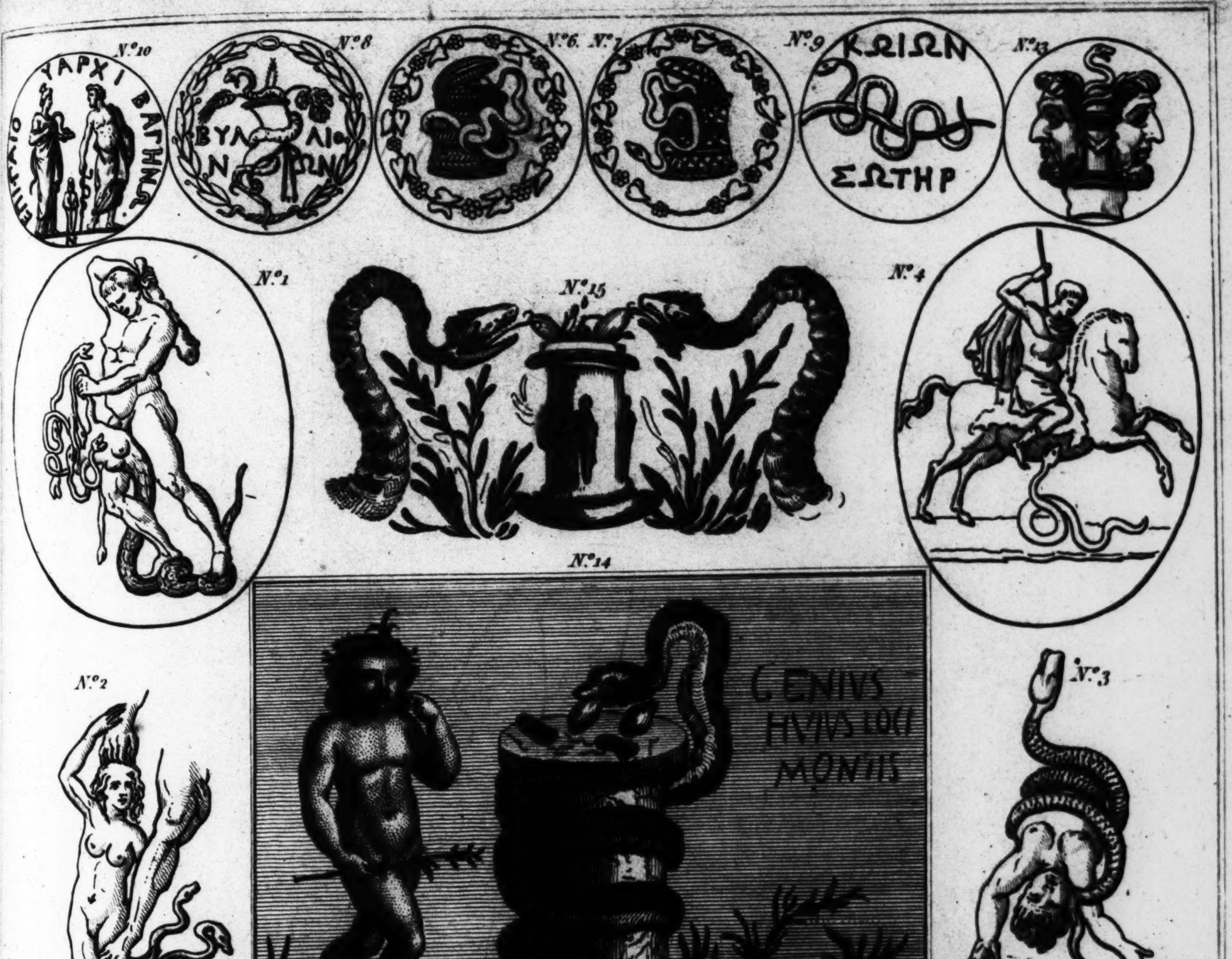
TABLE of SHEW-BREAD.



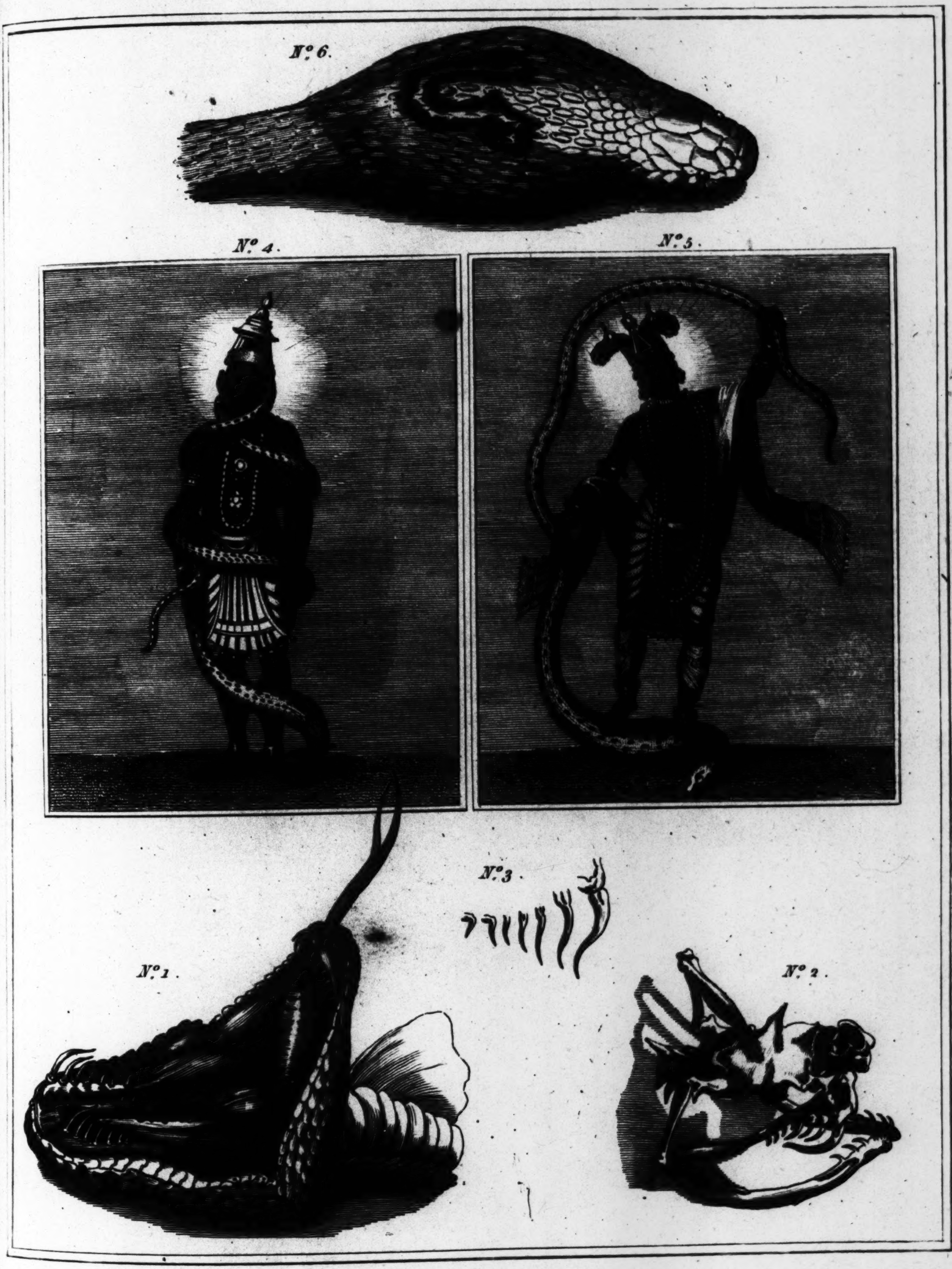
TOMBS.


Noon
XII
Midnight
WATCH
WATCH
SUMMER
EQUINOX
WINTER
VI
VI
No. 2.
No. 3

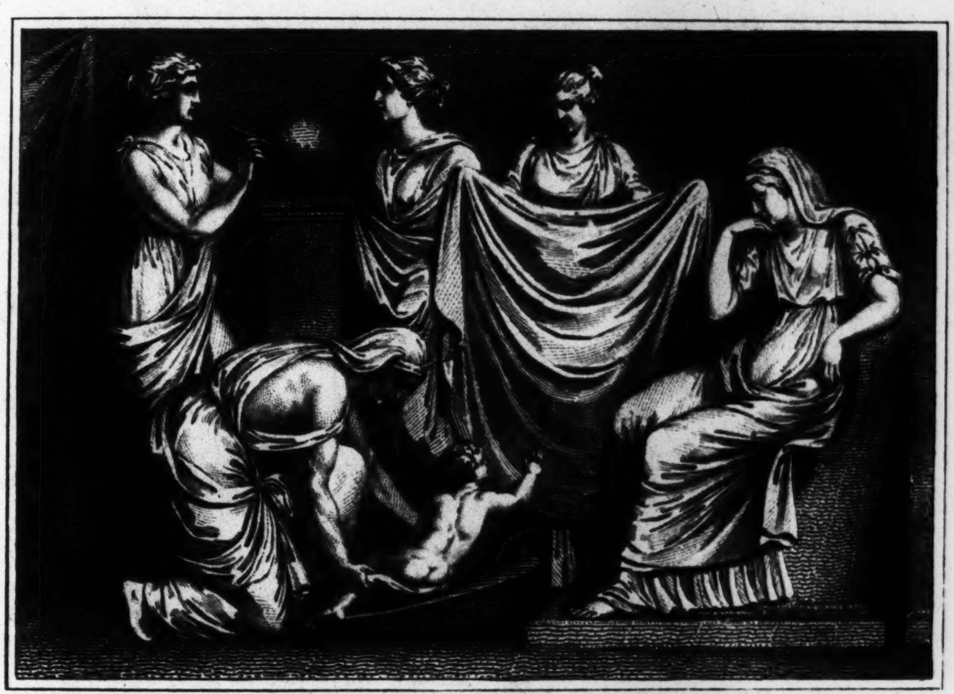
WATCHES and HOURS.


N.o 10
ΕΠΙΤΑΙΟ ΥΑΡΧΙ ΒΑΓΗΝΑ
N.o 8
ΒΥΛ Ν ΛΙ ΩΝ
N.o 6. N.o 7
N.o 9
ΚΡΙΩΝ
ΣΩΤΗΡ
N.o 13
N.o 1
N.o 15
N.o 4
N.o 14
GENIUS HUIUS LOCI MONTIS
N.o 2
N.o 3
N.o 11
N.o 5
VICTORI AAUGGG
R M
COMOB
N.o 12
ABAF

SERPENT *WORSHIP.*

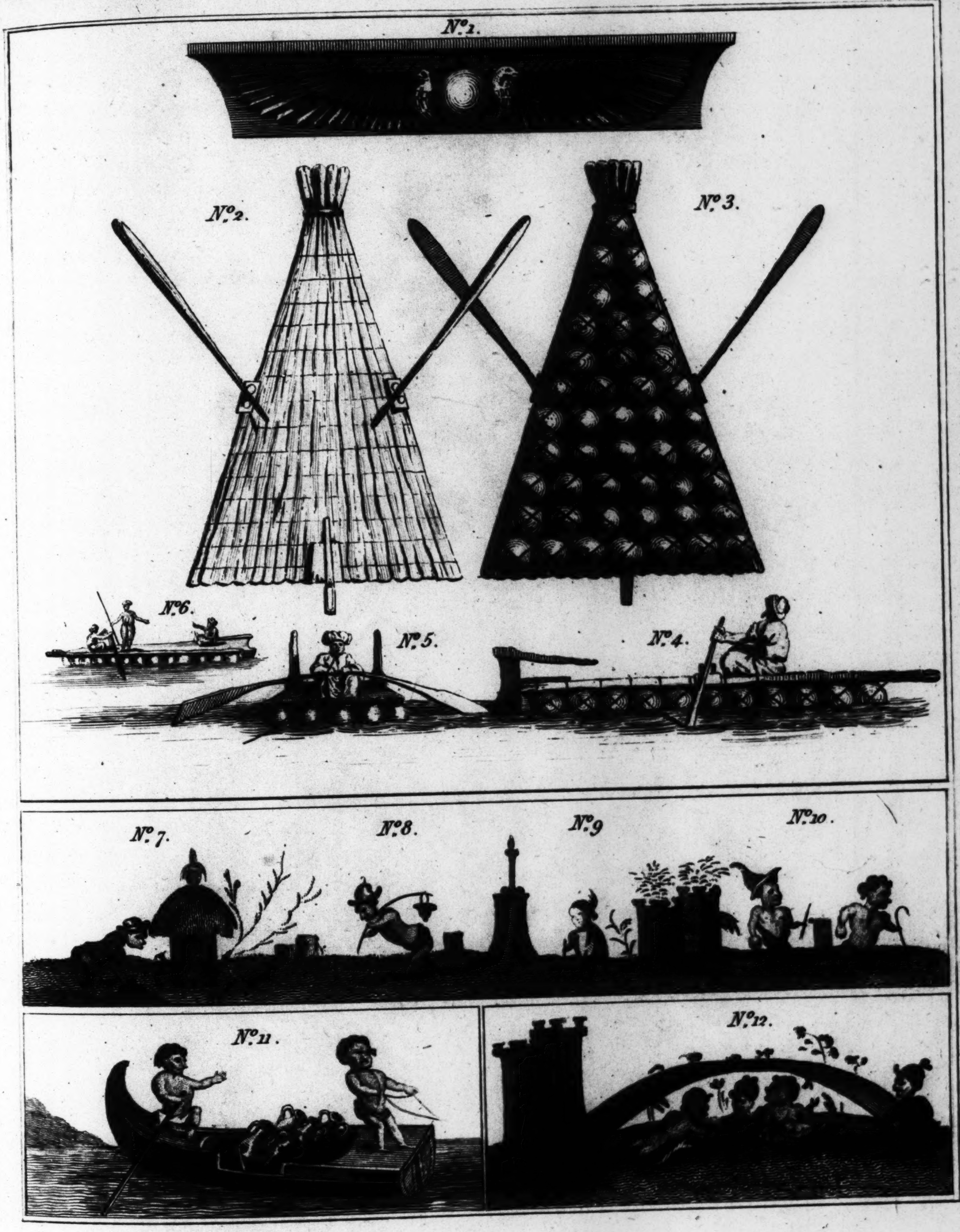

N.º 6.
N.º 4.
N.º 5.
N.º 3.
N.º 1.
N.º 2.

SERPENT'S HEAD.

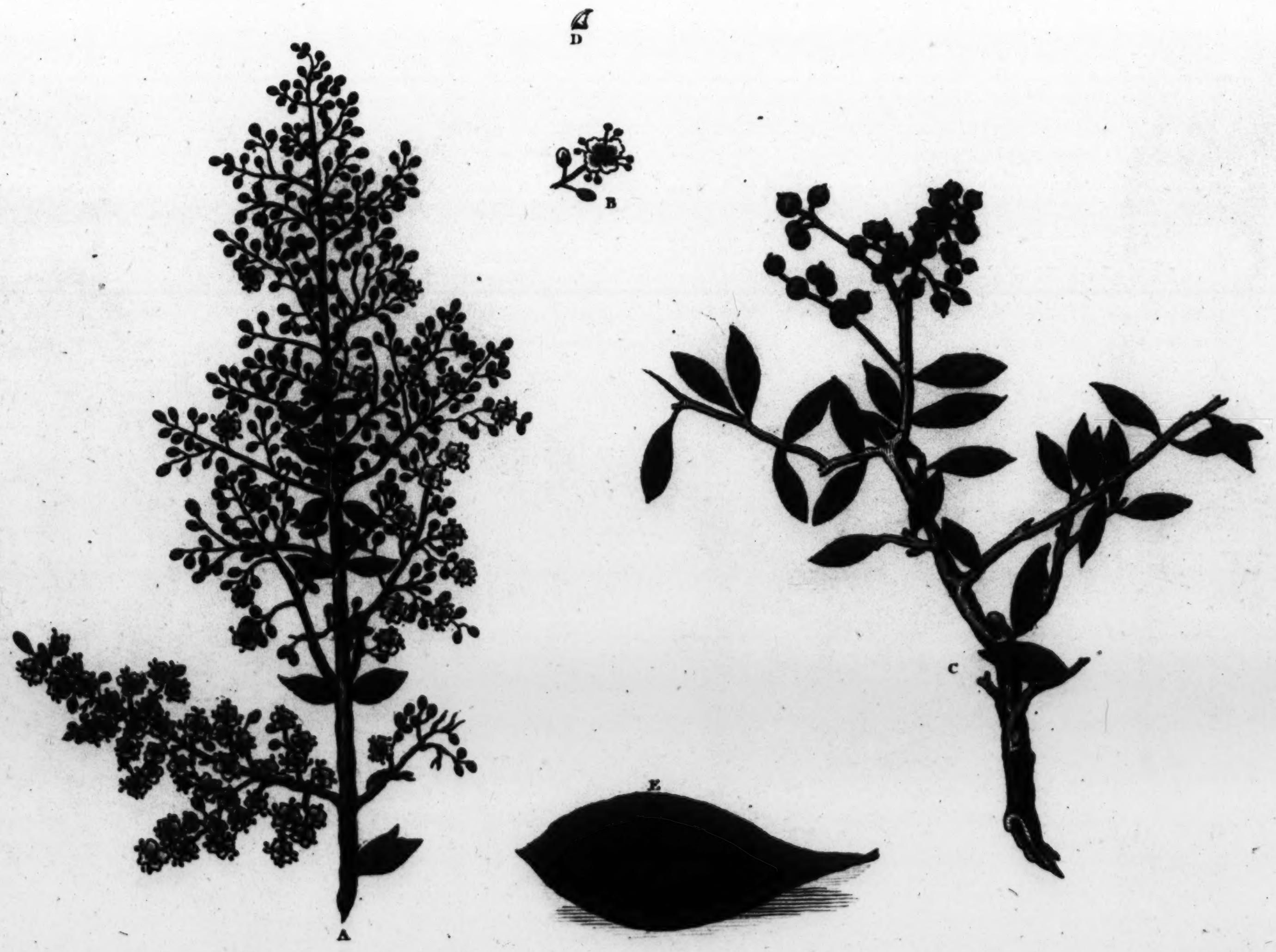


London. Publish'd by C. Taylor. N.° 108, Hatton Garden, June 1.1800.

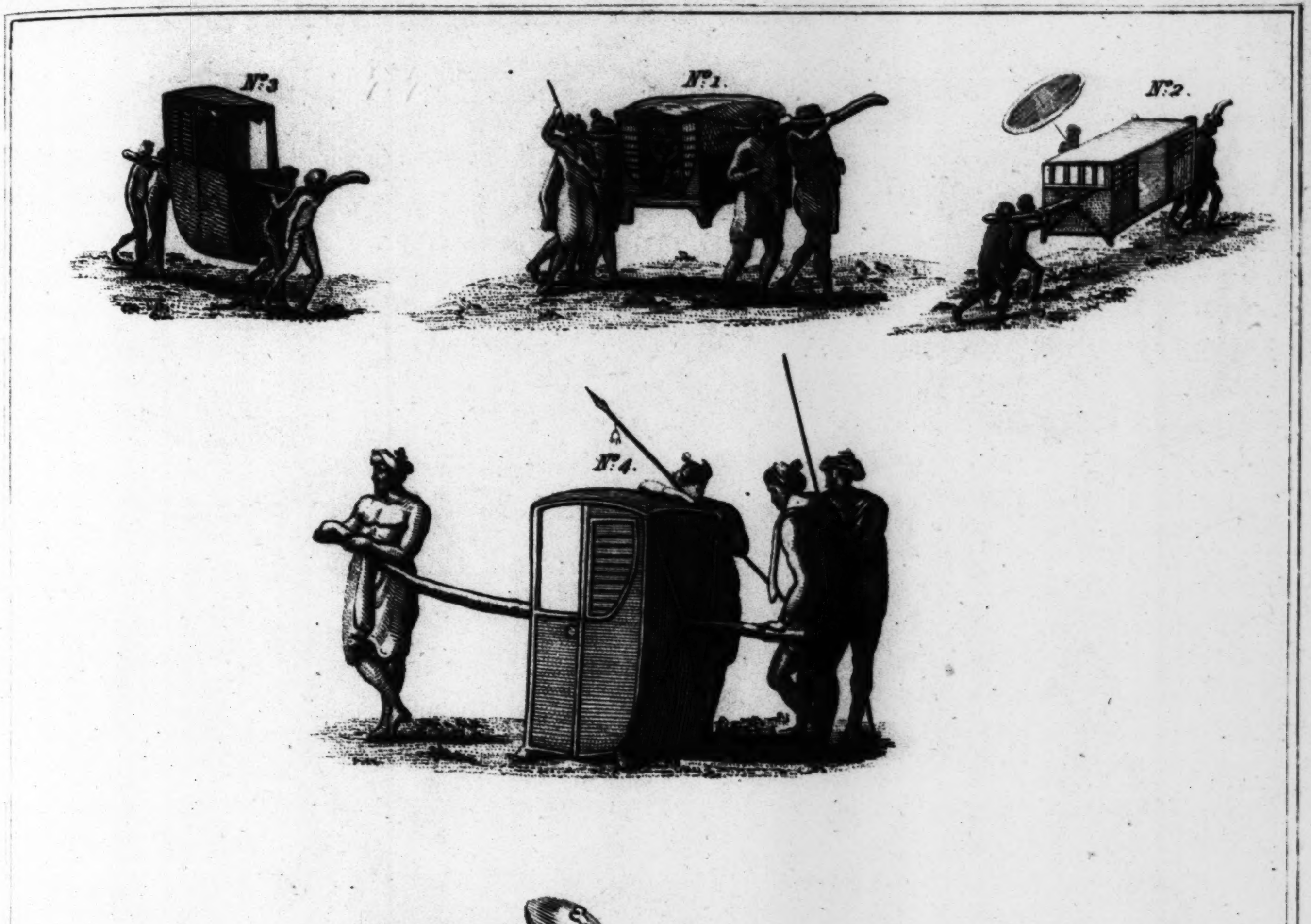
CHILD-BIRTH.


No. 1.
No. 2.
No. 3.
No. 6.
No. 5.
No. 4.
No. 7.
No. 8.
No. 9
No. 10.
No. 11.
No. 12.

ISAIAH, Chap: XVIII.



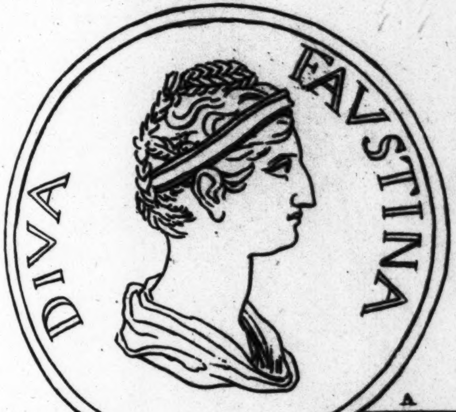
CAMPHIRE, CYPRESS; AI-HENNA: *SOLOMON's SONG. PLATE I.*



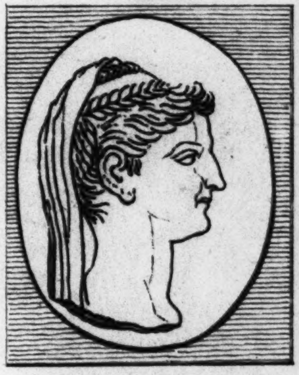
N°. 3
N°. 1
N°. 2
N°. 4
N°. 5
N°. 6
B
B
A
A
C
C

VEHICLES, SOLOMON's SONG. *PLATE II.*

Nº.6.


DIVA FAUSTINA

Nº.5.



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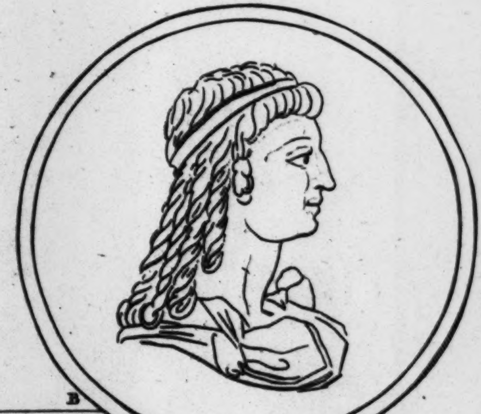
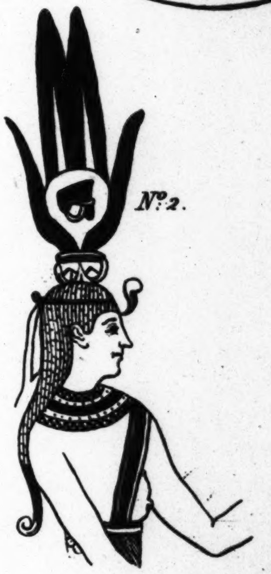
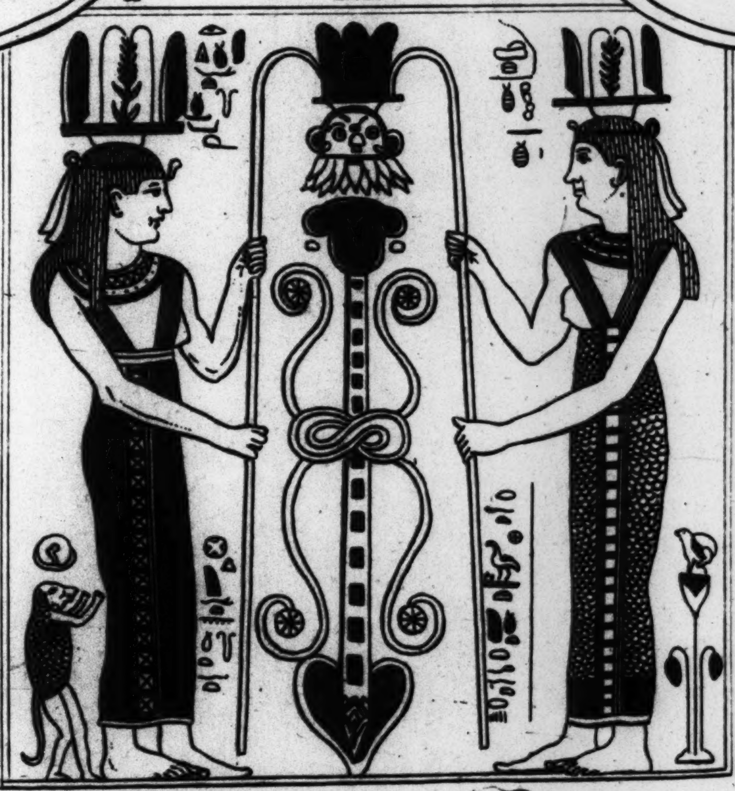


Nº.2.



Nº.1.



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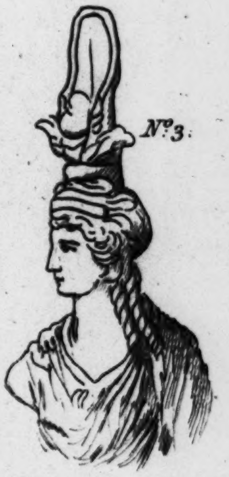

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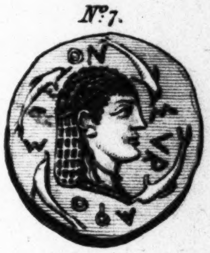
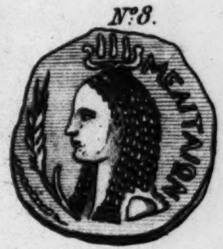
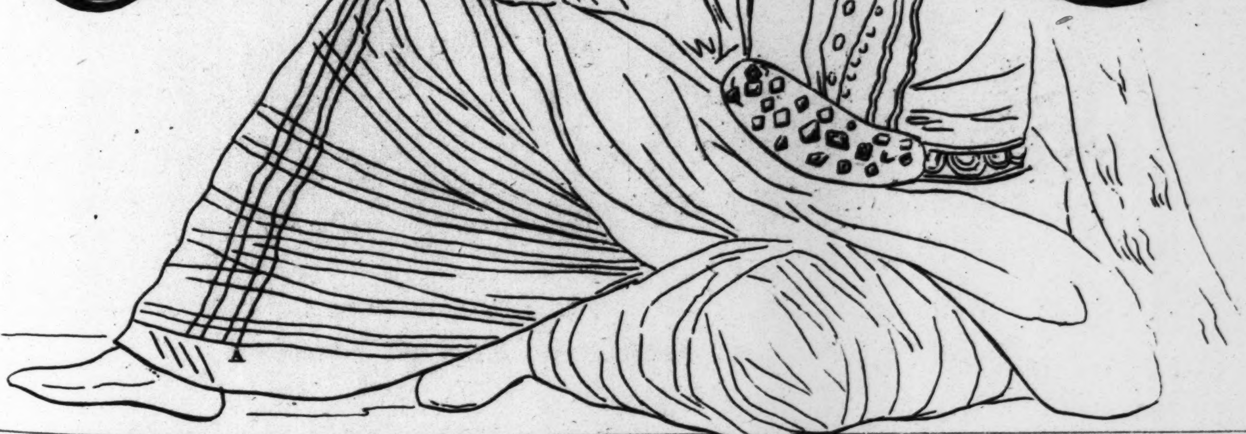


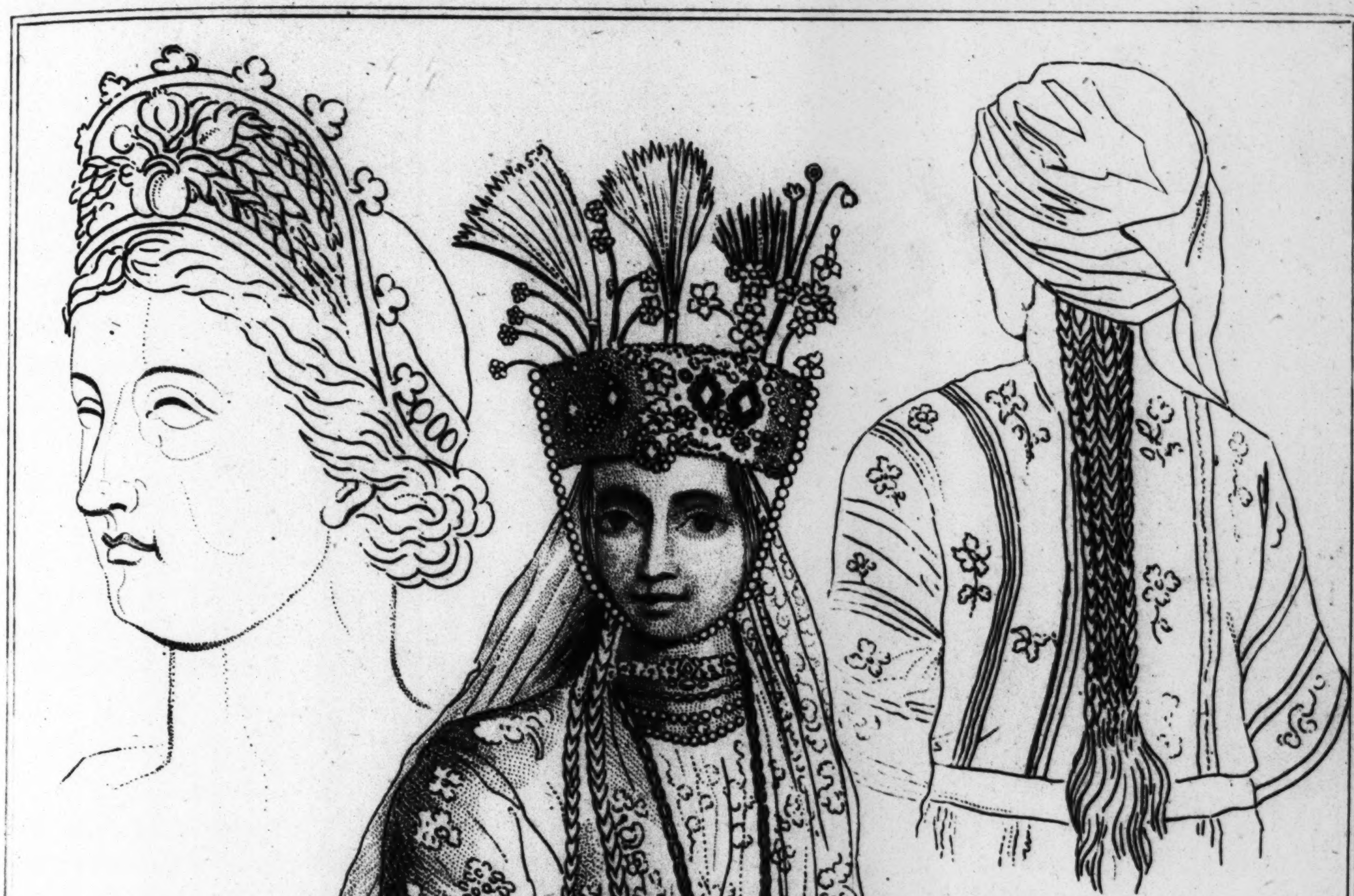
Nº.8.



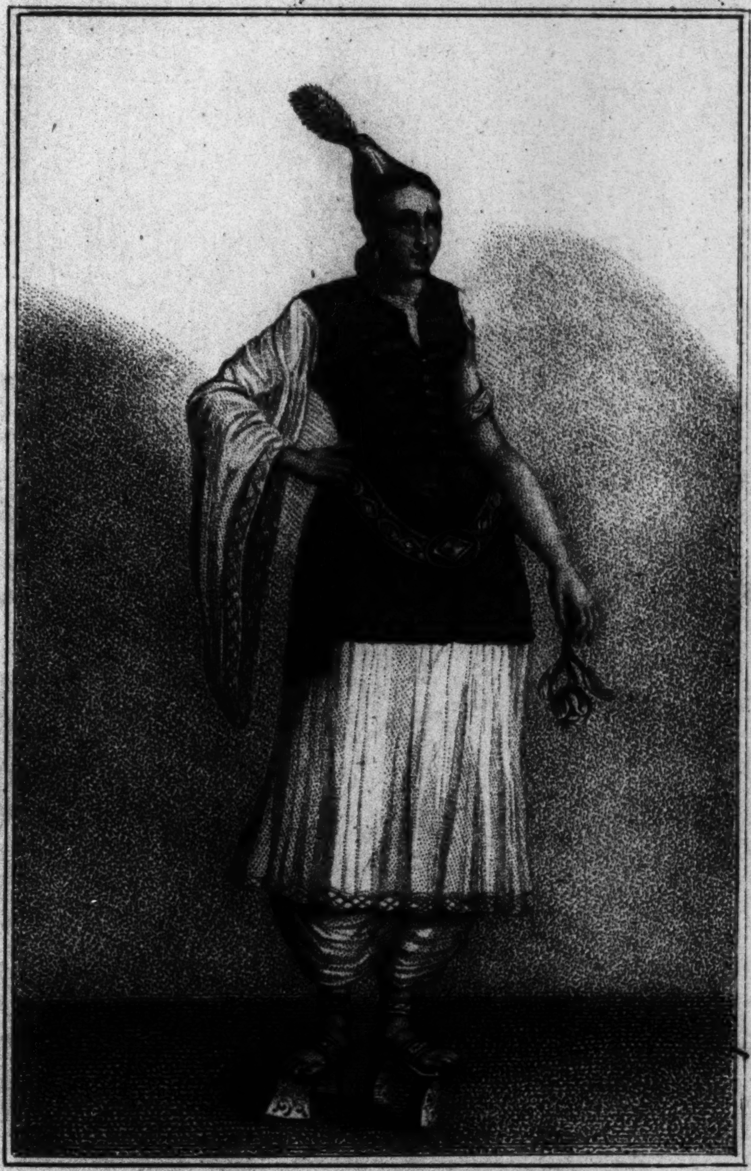
Nº.9.



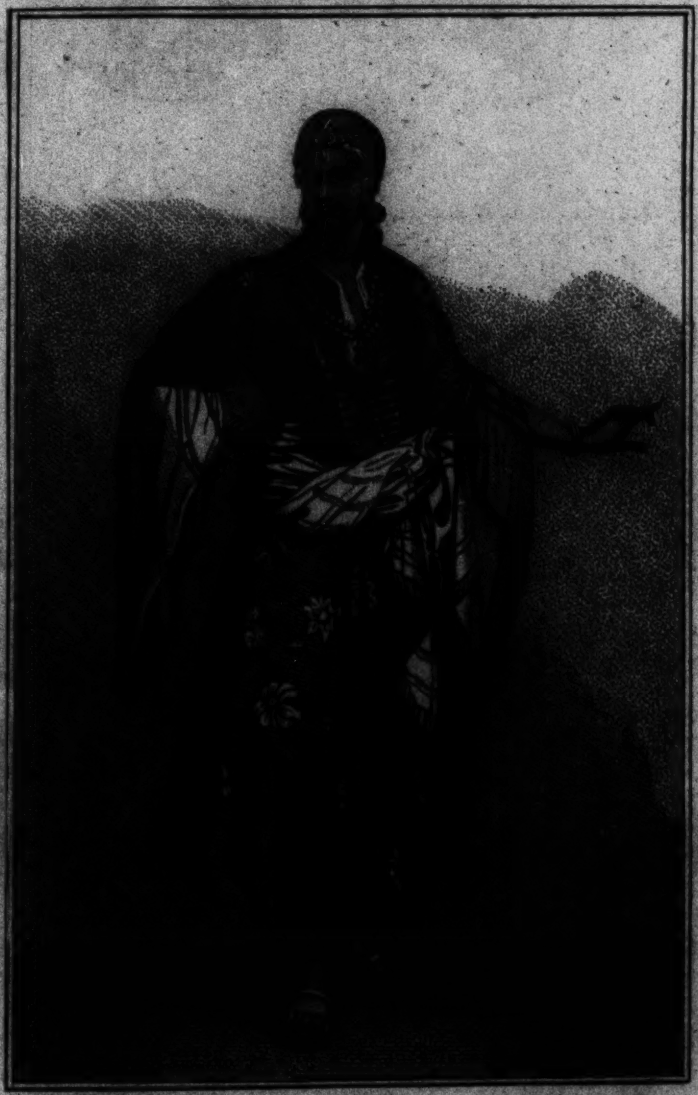
BRIDES DRESS, *EGYPTIAN DRESSES*, SOLOMONS SONG. *PLATE III.*



Bride's Dress. SOLOMON'S SONG *Plate IV.*

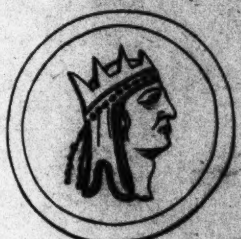


BRIDES DRESS. *SOLOMONS SONG. Plate V.*



BRIDES DRESS. *Solomons Song* Plate VI.

Nº1.



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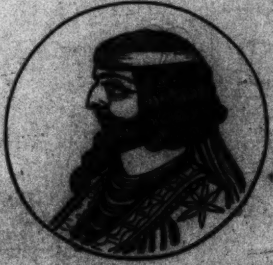

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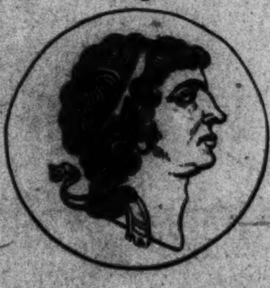

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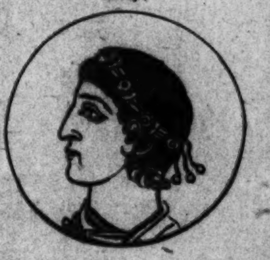

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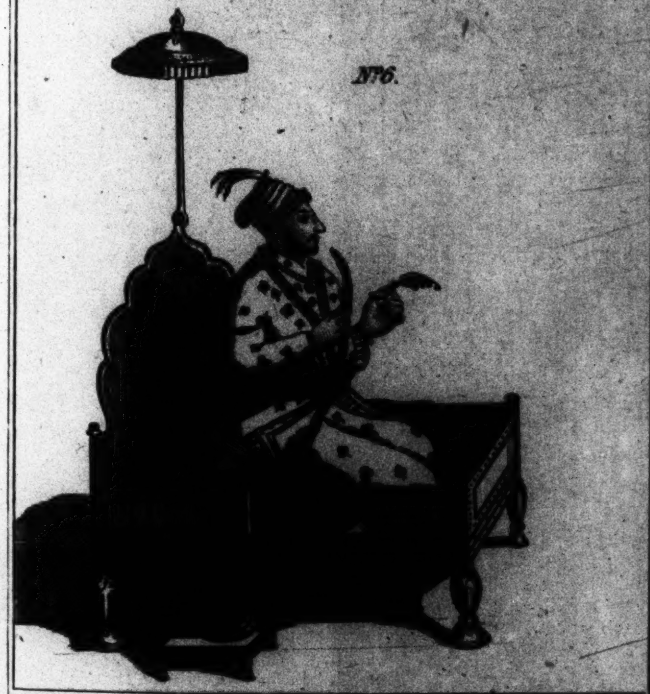

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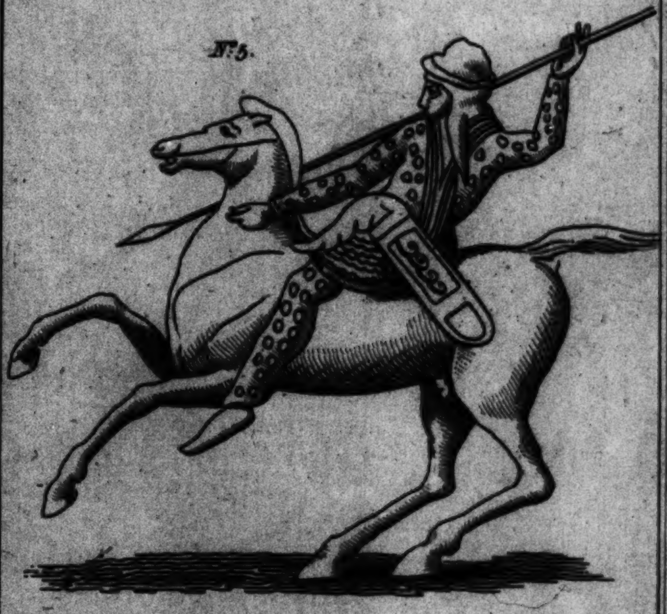

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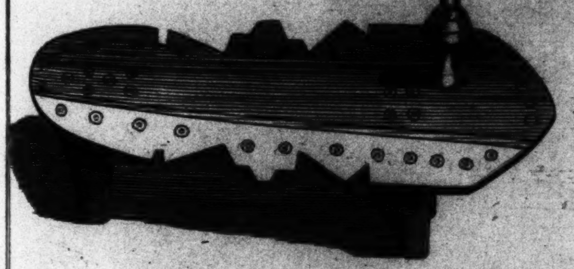

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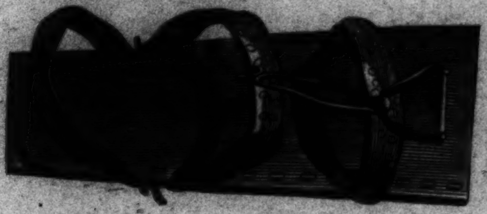
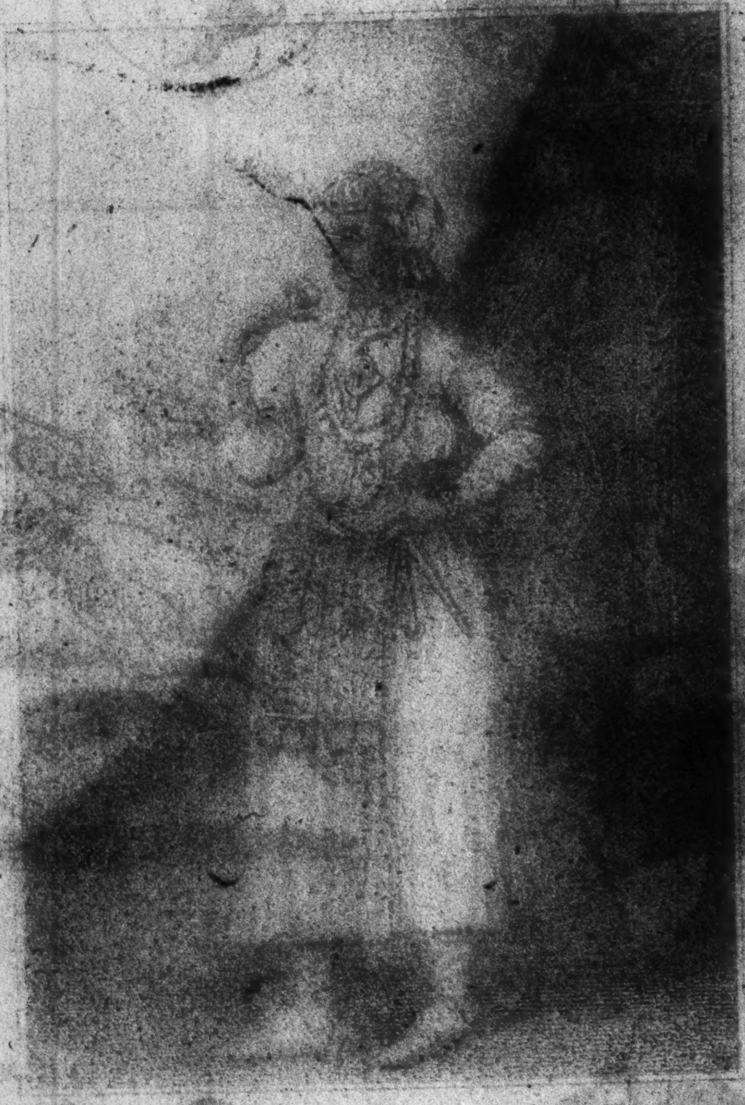
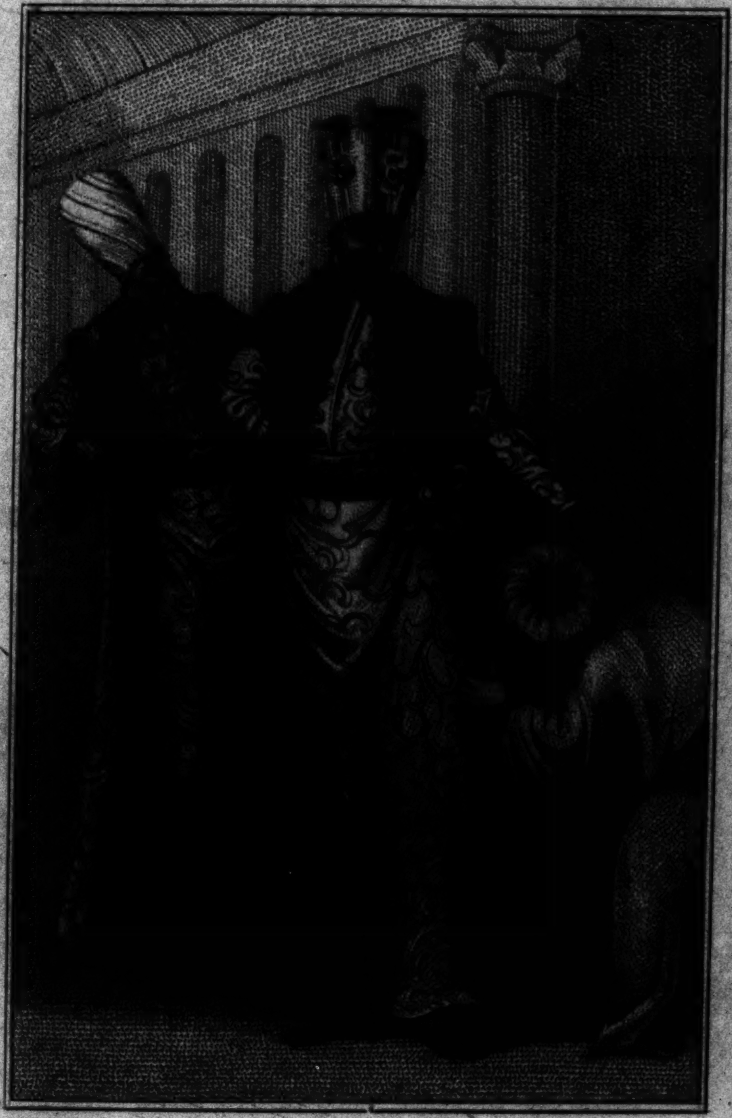


BRIDE-GROOM'S DRESS. *SOLOMON's SONG. PLATE VII.*

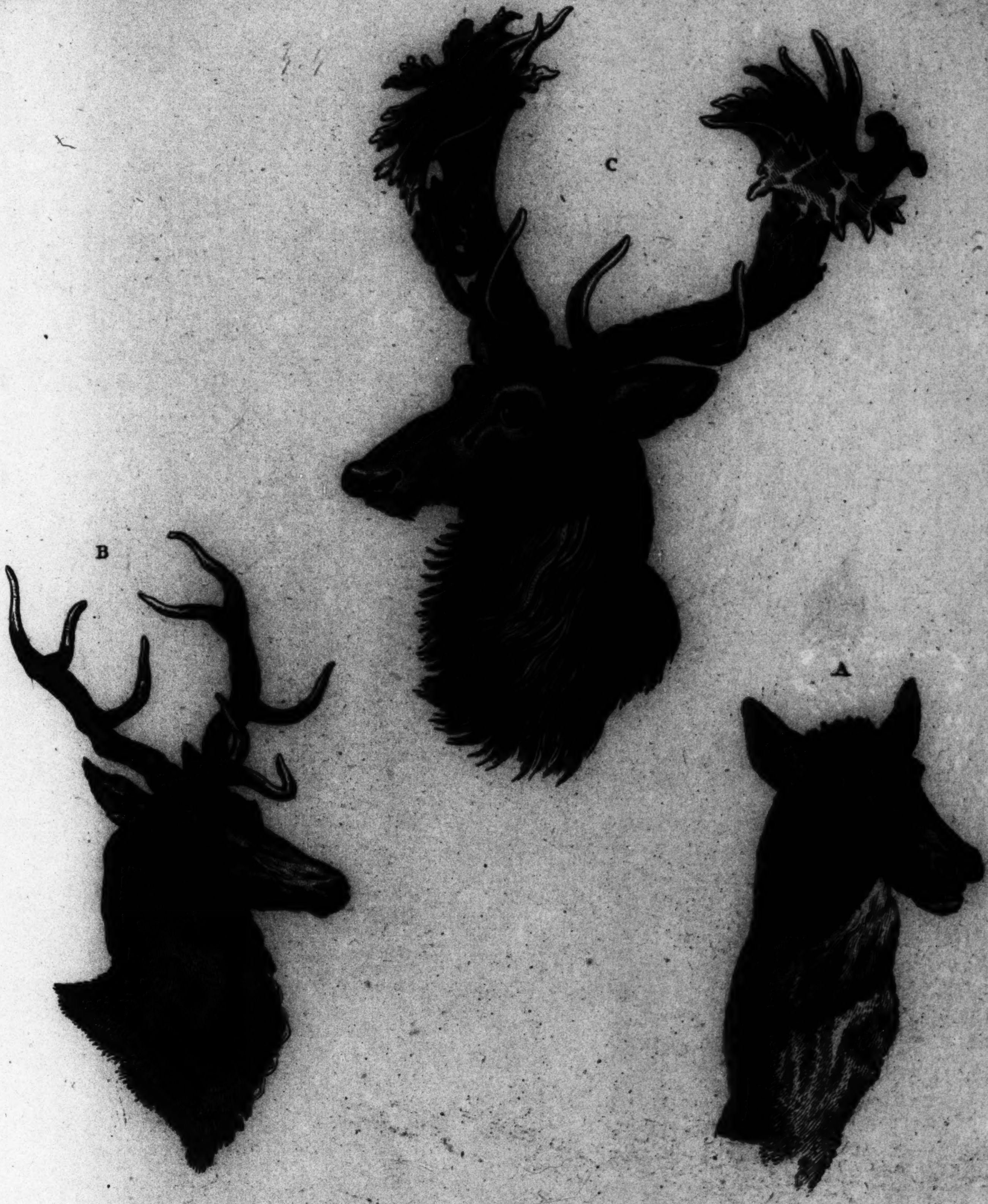


BRIDEGROOMS DRESS: *Solomons Song. Plate VIII.*



BRIDE-GROOM'S DRESS. *SOLOMONS SONG. Plate IV.*

L



NAPTHALI. *GENESIS Ch: XLIX, ver. 21.*